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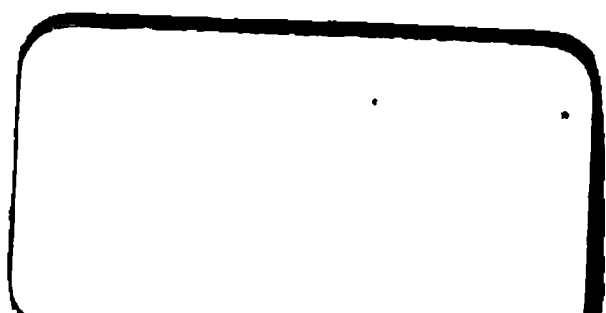
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**T H E**  
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**By SEVERAL HANDS.**

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**VOLUME XXXIV.**

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and PAMPHLETS contained in this Volume.

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at the End of the Volume.

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T H E

MONTHLY REVIEW,

For J A N U A R Y, 1766.



*The Memoirs of Lieut. Henry Timberlake, (who accompanied the Three Cherokee Indians to England in the Year 1762) containing whatever he observed remarkable, or worthy of public Notice, during his Travels to and from that Nation; wherein the Country, Government, Genius, and Customs of the Inhabitants, are authentically described. Also the principal Occurrences during their Residence in London. Illustrated with an accurate Map of their Overhill Settlement, and a curious Secret Journal, taken by the Indians out of the Pocket of a Frenchman they had killed. 8vo. 3 s. sewed. Ridley, &c.*

**W**HATEVER may serve to give us authentic information relating to the situation, connections and dependencies of our settlements in those remote parts of the globe where our arms or our industry have extended our dominions, cannot, in the eye of the public, be deemed unimportant, or unworthy of their attention. In this light, even the memoirs of a subaltern officer in an American regiment, will be received, as no inconsiderable addition to the national stock of political intelligence. We all know, both from remote and late experience, how much the prosperity of our colonies depends upon the due cultivation of a good understanding with their neighbours; and, particularly, with regard to our North-American provinces, how intimately their peace and welfare is connected with a right knowledge of, and proper behaviour towards, the Indian nations who border on their back-settlements.

Among the various tribes of those dusky natives of America, with whom our provincial brethren are ever engaged in a destructive war, or a most advantageous trade, the Cherokees are not the least considerable. With this nation Mr. Timberlake had an opportunity of becoming personally acquainted, not only from his having resided some time among them, but from

his intimacy with their chief, Ostenaco, whom our Author accompanied in his late voyage to England, and with whom he continued during the stay which that venerable sachem and his two attendants made in this metropolis.

Mr. Timberlake was dispatched, in the winter of the year 1761, (by Col. Stephen, who commanded the English forces then marching to invade the country of the Cherokees) to pay a friendly visit to those Indians, in the heart of their own country; agreeable to the desire of the natives themselves, who by a timely submission, had prevented the Colonel from continuing his march.

After a very troublesome voyage up the Cherokee rivers, Mr. Timberlake arrived at one of their towns; where he and his small retinue, consisting only of an interpreter and two other persons, met with a kind reception from the *Savages*, as some of our European writers, particularly the French, affect to call them. His stay among them was but about three months; but, in that time, he seems to have visited all the principal towns, and most part of the country, belonging to this nation: his account of which amounts to what follows:

The country which lies on the back of Carolina, is situated between 32 and 34 deg. N. Lat. and 87 deg. 30 min. W. Lon. from London. It is temperate, he says, inclining to heat in the summer; and so remarkably fertile, that the women do all that is requisite in their agriculture; the soil requiring only a little stirring with an hoe, to produce plenty of pease, beans, potatoes, cabbages, Indian-corn, pumpions, melons, and tobacco; besides most vegetables brought from Europe, which flourish as much as in their native climate, or more.—The meadows produce excellent grass; being watered by many fine rivers and brooks, well stored with fish, otters, and beavers. The woods, which are immense in North America, abound with all kinds of timber; besides choice fruits and flowers. They likewise swarm with buffaloes, bears, deer, panthers, wolves, foxes, racoons, and opossums. There is also great plenty of rabbits, squirrels, and other animals; with turkies, ducks, partridges, pheasants, and an infinity of other birds, which are usually caught by the children. The rattle snake, our Author says, is frequently eaten; and he commends it as a very good dish. Here are also store of horses and hogs; with other of our animals; and the mountains are said to contain rich mines of gold, silver, lead and copper; and precious stones, of the greatest value. The latter are mentioned by Mr. T. with some circumstances which he himself treats as bordering too near the wonderful.

The Cherokees themselves, are thus described: ‘They are says Mr. T. of a middle stature, of an olive colour, though generally painted, and their skins stained with gun-powder, pricked  
into



into it in very pretty figures. The hair of their head is shaved, though many of the old people have it plucked out by the roots, except a patch on the hinder part of the head, about twice the bigness of a crown-piece, which is ornamented with beads, feathers, wampum, stained deers hair, and such like baubles. The ears are slit and stretched to an enormous size, putting the person who undergoes the operation to incredible pain, being unable to lie on either side for near forty days. To remedy this, they generally slit but one at a time; so soon as the patient can bear it, they are wound round with wire to expand them, and are adorned with silver pendants and rings, which they likewise wear at the nose.

They that can afford it, we are told, wear a collar of wampum, i. e. black and white beads cut out of sea-shells\*; a silver breast-plate, and bracelets on their arms and wrists of the same metal; a bit of cloth over their private parts, a shirt of the English make, a sort of cloth-boots, and mockasons, which are shoes of a make peculiar to the Americans, ornamented with porcupine-quills; a large mantle or match-coat thrown over all compleats their dress at home; but when they go to war they leave their trinkets behind, and the mere necessities serve them.

The women wear the hair of their head, which is so long that it generally reaches to the middle of their legs, and sometimes to the ground, club'd, and ornamented with ribbons of various colours; but, except their eyebrows, pluck it from all the other parts of the body, especially the looser part of the sex. The rest of their dress is now become very much like the European; and, indeed, that of the men is greatly altered. The old people still remember and praise the ancient days, before they were acquainted with the whites, when they had but little dress, except a bit of skin about their middles, mockasons, a mantle of buffalo skin for the winter, and a lighter one of feathers for the summer. The women, particularly the half-breed, are remarkably well featured; and both men and women are streight and well-built, with small hands and feet.

The warlike arms used by the Cherokees are guns, bows and arrows, darts, scalping-knives, and tomahawkes, which are hatchets; the hammer-part of which being made hollow, and a small hole running from thence along the shank, terminated by a small brass tube for the mouth, makes a compleat pipe. There are various ways of making these, according to the country or fancy of the purchaser, being all made by the Europeans; some have a long spear at top, and some different conveniencies on each side. This is one of their most useful

\* These are, with the Indians, equal in value to gold and silver with us. See a more particular account of them, p. 17 of this month's Review.

pieces of field-furniture, serving all the offices of hatchet; pipe, and sword; neither are the Indians less expert at throwing it than using it near, but will kill at a considerable distance.

‘ They are of a very gentle and amicable disposition to those they think their friends, but as implacable in their enmity, their revenge being only compleated in the entire destruction of their enemies. They were pretty hospitable to all white strangers, till the Europeans encouraged them to scalp; but the great reward offered has led them often since to commit as great barbarities on us, as they formerly only treated their most inveterate enemies with. They are very hardy, bearing heat, cold, hunger and thirst, in a surprising manner; and yet no people are given to more excess in eating and drinking, when it is conveniently in their power: the follies, nay mischief, they commit when inebriated, are entirely laid to the liquor; and no one will revenge any injury (murder excepted) received from one who is no more himself: they are not less addicted to gaming than drinking, and will even lose the shirt off their back, rather than give over play, when luck runs against them.’

Of the genius of these Indians, our Author conceived no mean opinion. They are fond of speaking well, as that paves the way to power in their councils. Their language, he says, ‘ is not unpleasant, but vastly aspirated, and the accents so many and various, you would often imagine them singing in their common discourse.’ He has given us some specimens of their harangues, and a poetical translation of one of their war-songs; but what dependance can we place on these, without a knowledge of their originals? with respect to their tunes, he says, they often compose both them and the song off-hand, according to the occasion; some of the tunes he thought ‘ extremely pretty, being very like the Scotch.’

‘ The Indians being all soldiers, mechanism can make but little progress; besides this, they labour under the disadvantage of having neither proper tools, or persons to teach the use of those they have: thus, for want of saws, they are obliged to cut a large tree on each side, with great labour, to make a very clumsy board; whereas a pair of sawyers would divide the same tree into eight or ten in much less time: considering this disadvantage, their modern houses are tolerably well built. A number of thick posts are fixed in the ground, according to the plan and dimensions of the house, which rarely exceeds sixteen feet in breadth, on account of the roofing, but often extend to sixty or seventy in length, beside the little hot-house. Between each of these posts is placed a smaller one, and the whole wattled with twigs like a basket, which is then covered with clay very smooth, and sometimes white-washed. Instead of tiles, they cover them with narrow boards. Some of these houses are

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two story high, tolerably pretty and capacious; but most of them very inconvenient for want of chimneys, a small hole being all the vent assigned in many for the smoke to get out at.

‘ Their canoes are the next work of any consequence; they are generally made of a large pine or poplar, from thirty to forty feet long, and about two broad, with flat bottoms and sides, and both ends alike; the Indians hollow them now with the tools they get from the Europeans, but formerly did it by fire: they are capable of carrying about fifteen or twenty men, are very light, and can by the Indians, so great is their skill in managing them, be forced up a very strong current, particularly the bark canoes; but these are seldom used but by the northern Indians.’——

‘ They have two sorts of clay, red and white, with both which they make excellent vessels, some of which will stand the greatest heat. They have now learnt to sew, and the men as well as women, excepting shirts, make all their own cloaths; the women, likewise, make very pretty belts, and collars of beads and wampum, also belts and garters of worsted. In arts, however, as in war, they are greatly excelled by their northern neighbours.

‘ Their chief trade is with those Europeans with whom they are in alliance, in hides, furs, &c. which they barter by the pound, for all other goods; by that means supplying the deficiency of money. But no proportion is kept to their value; what cost two shillings in England, and what cost two pence, are often sold for the same price; besides that, no attention is paid to the goodness, and a knife of the best temper and workmanship will only sell for the same price as an ordinary one. The reason of this is, that, in the beginning of the commerce, the Indians finding themselves greatly imposed upon, fixed a price on each article, according to their own judgment.’

Though superstition reigns triumphantly among them, yet, happily for these poor people, it is unaccompanied by its usual concomitant, *persecution*: the bane and disgrace of more enlightened nations!——‘ As to religion, says Mr. T. every one is at liberty to think for himself; whence flows a diversity of opinions amongst those that do think, but the major part do not give themselves that trouble. They generally concur, however, in the belief of one superior Being, who made them, and governs all things, and are therefore never discontent at any misfortune, because they say, the Man above would have it so. They believe in a reward and punishment, as may be evinced by their answer to Mr. Martin, who, having preached scripture till both his audience and he were heartily tired, was told at last, that they knew very well, that, if they were good, they should go up; if bad, down; that he could tell no more; that

he had long plagued them with what they noways understood, and that they desired him to depart the country. This, probably, was at the instigation of their conjurers, to whom these people pay a profound regard; as Christianity was entirely opposite, and would soon dispossess the people of their implicit belief in their juggling art, which the professors have brought to so great perfection as to deceive Europeans, much more an ignorant race, whose ideas will naturally augment the extraordinary of any thing the least above their comprehension, or out of the common tract. After this I need not say that in every particular they are extremely superstitious, *that* and *ignorance* going always hand in hand.

‘ They have few religious ceremonies, or stated times of general worship: the green corn dance seems to be the principal, which is, as I have been told, performed in a very solemn manner, in a large square before the town-house door: the motion here is very slow, and the song in which they offer thanks to God for the corn he has sent them, far from unpleasing. There is no kind of rites or ceremonies at marriage, courtship and all being concluded in half an hour, without any other celebration, and it is as little binding as ceremonious; for though many last till death, especially when there are children, it is common for a person to change \* three or four times a-year.’

To the honour of the female sex, however, we find, that notwithstanding what has been said of their freedom from matrimonial shackles, the women are here, as every where else, much more faithful to their nuptial engagements than the men are. Our Author relates an instance of the remarkable fidelity of some Indian wives, who had European husbands, among our soldiers, in the garrison of Fort Loudoun. Our Readers cannot have forgot the late memorable siege and blockade of that fort, by the enemy Indians, under Willanawaw. The garrison being reduced to great distress, for want of provisions, and several of our soldiers having Indian wives, these faithful creatures went out every day, and brought them continual supplies, notwithstanding Willanawaw threatened them with death for so doing. These heroines, nevertheless, persisted in this method of foraging; braving the vengeance of the enemy chief, who certainly had it in his power to cut them off, every day. But they boldly declared to him, that ‘ they *would* continue to succour their husbands;’ and reminded him, that ‘ should he kill them, their relations would make his death atone for theirs.’ Willanawaw was too sensible of the force of this argument, to put his threats

\* No great inconveniency arises, it seems, from this custom, as the wives are allowed separate property; which also prevents their being left destitute, at the death of their husbands.

in execution; so that the garrison subsisted a long time on the provisions brought to them in this manner.

When the Indian husband and wife part, 'the children go with and are provided for by, the mother. As soon as a child is born, which is generally without help, it is dipped into cold water and washed, which is repeated every morning for two years afterward, by which the children acquire such strength, that no ricketty or deformed are found amongst them. When the woman recovers, which is at latest in three days, she carries it herself to the river to wash it; but though three days is the longest time of their illness, a great number of them are not so many hours; nay, I have known a woman delivered at the side of a river, wash her child, and come home with it in one hand, and a board full of water in the other.'

In speaking of their government, if it be proper to call that a government which hath neither law nor power for its support, our Author informs us, that the story of the Amazons is here realized; many of the Cherokee ladies being both famous in war, and powerful in the council.—Speaking of the honorary titles among the Indian warriors, Mr. Timberlake gives the following account, which may be satisfactory to many readers of the paragraphs from North-America, commonly inserted in our news-papers, viz.

These titles are usually conferred in reward of some great action. The first is *Outacity*\*, or *Outacitee*; which, if we mistake not, was the name by which Mr. Timberlake's friend, *Onestaco*, was generally called, when in England: which must have been erroneous, as that chief was distinguished by an appellation of less terrible import, which we shall come to, presently.

The second title, adds the Author, is '*Colona*, or the *Raven*. Old warriors likewise, or war-women, who can no longer go to war, but have distinguished themselves in their younger days, have the title of *Beloved*. This is the only title females can enjoy; but it abundantly recompences them, by the power they acquire by it, which is so great, that they can, by the wave of a swan's wing, deliver a wretch condemned by the council, and already tied to the stake.'

The title of *Little Carpenter*, we find, was given to Attakullakulla, from his excelling in building houses; and that of *Judd's Friend*, to Ostenaco, from his saving a man named Judd, (an European, we suppose) from the fury of his countrymen. The former of these has greatly signalized himself by his policy and negociations, rather than by his military exploits; while the latter hath been equally distinguished, both in war and

\* The *Man-killer*.

peace.—There is another chief among the Cherokees, who, from the account here given of him, is perhaps as great a genius as our celebrated John Duke of Marlborough. This person is Oconestoto, surnamed the *Great Warriour*; of whom it is related, that, in all his expeditions, his measures were so prudently taken, that he never lost one man!

As some readers may think it a little extraordinary to hear our Author talk of policy among these barbarians, as we deem them, he makes the following sensible remark on this subject: ‘ Though, says he, I own their views are not so clear and refined as those of European statesmen, their alliance with the French seems equal, proportioning the lights of savages and Europeans, to our most masterly strokes of policy; and yet we cannot be surprized at it, when we consider that merit alone creates their ministers, and not the prejudices of party, which often create ours.

‘ The English are now so nigh, and encroached daily so far upon them, that they not only felt the bad effects of it in their hunting grounds, which were spoiled, but had all the reason in the world to apprehend being swallowed up, by so potent neighbours, or driven from the country, inhabited by their fathers, in which they were born, and brought up, in fine, their native soil, for which all men have a particular tenderness and affection. The French lay farther off, and were not so powerful; from them, therefore, they had less to fear. The keeping these foreigners then more upon a footing, as a check upon one another, was providing for their own safety, and that of all America, since they foresaw, or the French took care to shew them, that, should they be driven out, the English would in time extend themselves over all North America.’

Our Author now proceeds to give a farther account of the customs and manners of these Indians; and in particular of their games and amusements; after which, we come to his detail of the manner of his leaving the Cherokee country; of the motives which led Ostenaco to undertake his voyage to England, in which Mr. Timberlake was prevailed on to bear him company; the impolitic, *inhospitable* reception which this chief and his attendants met with here; their departure; and the Author's reflections on the possible unhappy consequences of their voyage. Most unhappy, however, were the consequences, to poor Lieut. Henry Timberlake; for, having never been rewarded for the services he endeavoured to render his country, by his visit to the Cherokees, nor even fully reimbursed the expences he had incurred by accompanying Ostenaco to England, and providing him and his attendants with necessaries, our unfortunate Author became so great a sufferer, and so reduced in his circumstances, that (after undergoing a variety of disappointments, vexations, arrests



arrests and imprisonments) he died, in the flower of his age, and —we much fear, of a broken heart.

How far INGRATITUDE, in governments, may be good policy; and in what measure it might be judged expedient, for the honour or interest of Great Britain, to discourage the North-American Indians from travelling thither, we cannot pretend to say. But in this reflection, many who read these memoirs will perhaps concur, that a fatality seems to have attended the late ministry, in every thing relating to our connections in the western world.

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*A concise Account of North America: Containing a Description of the several British Colonies on that Continent, including the Islands of Newfoundland, Cape Breton, &c. as to their Situation, Extent, Climate, Soil, Produce, Rise, Government, Religion, present Boundaries, and the Number of Inhabitants supposed to be in each. Also of the interior, or Westerly Parts of the Country, upon the Rivers St. Laurence, the Mississippi, Christina, and the Great Lakes. To which is subjoined, an Account of the several Nations and Tribes of Indians residing in those Parts, as to their Customs, Manners, Government, Numbers, &c. containing many useful and entertaining Facts, never before treated of. By Major Robert Rogers. 8vo. 5s. bound. Millan.*

**F**EW of our Readers, we apprehend, are unacquainted with the name, or ignorant of the exploits, of Major Rogers; who, with so much reputation, headed the provincial troops called *Rangers*, during the whole course of our late successful wars in America. To this brave, active, judicious officer, it is, that the public are obliged for the most satisfactory account we have ever yet been favoured with, of the interior parts of that immense continent which victory hath so lately added to the British empire.—For, as to what Charlevoix, and other French writers, have related, experience hath shewn with what artful fallacy their accounts have been drawn up:—with the obvious design of concealing, from other nations, the true situation, and real circumstances of that country, of which we were, in many respects, totally ignorant, till the British lion, in revenge of repeated insults, tore away the veil, and opened to our view, the wide, extended, glorious prospect!

The present publication, however, as may be supposed, from the quantity and price above specified, contains but a part of the Major's intended work; the remainder being proposed to be printed by subscription; and to be illustrated with maps of the several



several colonies, and of the interior country of North America. These we are assured, in the Author's advertisement, will be 'more correct, and easier to be understood, than any yet published.'

Our Author was, happily for his country, the better qualified not only for the task he hath now enjoined his pen, but also for the achievements in which his sword hath been employed, by the circumstance of his having received his 'early education in a frontier town in the province of New Hampshire, where he could hardly avoid obtaining some knowledge of the manners, customs, and language of the Indians, as many of them resided in the neighbourhood, and daily conversed with the English.—Between the years 1743 and 1755, his manner of life\* was such, as led him to a general acquaintance both with the British and French settlements in North America, and especially with the uncultivated desert, the mountains, valleys, rivers, lakes, and several passes that lay between and contiguous to the said settlements. Nor did he content himself with the accounts he received from the Indians, or the information of hunters, but travelled over large tracts of the country himself; which tended not more to gratify curiosity, than to inure him to hardships.'——And *hardships*† enough he was destined to endure!

The accounts here given of the British colonies are very brief. They seem to have been chiefly intended to form an introduction to the Major's description of our late conquests in that part of the world; and which must, undoubtedly, be considered as the most valuable part of his work. Accordingly he himself observes, that 'it will not be expected, after volumes on volumes that have been published concerning the British colonies on the eastern shore of the American continent, that any thing materially *new* can be related of them.' The only thing, adds he, 'that I mean to attempt with regard to this is, to collect such facts and circumstances, as in a political and commercial view, appear to me to be most interesting; to reduce them to an easy and familiar method, and contract them within such narrow limits, that the whole may be seen as it were at once, and every

\* What that *manner of life* was, the Author hath not more particularly intimated; but we do not suppose he was employed in any military capacity.

† For a detail of our Author's adventures, after he obtained the command of those American light-armed infantry, called *Rangers*, see the *Journals* of Major Rogers, mentioned in our Catalogue for this month: a work wrote, as he declares, 'not with silence and leisure, but in deserts, on rocks and mountains, amidst the hurries, disorders, and noise of war, and under that depression of spirits, which is the natural consequence of exhausting fatigue.'

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thing material be collected from a few pages, concerning seventeen provinces; a minute and circumstantial account of which would fill so many considerable volumes.

• In doing this, where my own knowledge (acquired by travelling several times through most of them) did not serve me, I have endeavoured to make use of the most authentic materials, collected from others, and to set every fact and circumstance in a true and impartial light, without favour or prejudice to any particular part or party.

• But the principal object I have had in view, and what I look upon to be the most interesting and deserving part of this work, is the account I have given of the interior parts of North America, which though concise, and vastly short of what I should be glad to exhibit, I flatter myself is as full and perfect as any at present to be come at. Certain I am, that no one man besides has travelled over and seen so much of this part of the country as I have done; and if my remarks and observations relative thereto are injudicious or wrongly placed, it is not owing to any want of attention to the subject, but merely to a want of skill. What is comprehended under the appellation of the *interior* country of America, is of itself a larger territory than all the continent of Europe, and is at present mostly a desert, uninhabited, except by savages: it cannot therefore be reasonably expected that any one man has it in his power to give a just and minute account of its several parts, but that he must pass over large tracts of country in very general terms, and in many things depend upon the reports of others, or proceed upon his own uncertain conjectures.

• This wide-extended country may naturally enough be considered under three general divisions, occasioned by the three great rivers that take their rise near the center of it, namely, St. Lawrence, the Christino, and the Mississippi. The first of these I have traced, and am pretty well acquainted with the country adjacent to it as far up as Lake Superior, and with the country from the Green Bay westward to the Mississippi, and from thence down to the mouth of the Mississippi at the gulph of Mexico. I have also travelled the country adjacent to the Ohio and its principal branches, and that between the Ohio and the Lakes Erie and Michigan, and the countries of the southern Indians. But as to the country above Lake Superior, I have my intelligence chiefly from Indians, or from prisoners that have travelled with them into it. The same is the case as to the country at the head of the Mississippi, and that adjacent to the river Misauris. The Christino I have taken wholly from the Indians: and though the accounts they have given me of these countries are large, and in some particulars very inviting, yet I shall

shall do little more than mention their names, till I have better authority to go upon.

‘ In the account I have subjoined of the Indians, their customs, manners, &c. I have purposely omitted many things related by others who have wrote on that subject ; some, because they are false, and others, because they are trite and trifling ; and have only mentioned such as I thought most distinguishing and absolutely necessary to give a just idea of the genius and policy of that people, and of the method in which they are to be treated, in order to our having any safe and advantageous commerce with them. And, without vanity, I may say, that the long and particular acquaintance I have had with several tribes and nations, both in peace and war, has at least furnished me with materials to treat the subject with propriety.’

As we have had many contradictory accounts of the two Floridas, part of our newly acquired territories ; and as many of our Readers may be at a loss what idea to form of those settlements, we shall present them with Major Rogers’s account of them entire : which will likewise serve as a specimen of his brief way of mentioning the elder Colonies, most of which he has described with nearly the same brevity.

‘ The country south of Georgia, and between that and the Mississippi river, an extent of about 600 miles, was by the Spaniards called Florida, which name it still retains ; but is now divided by the English into two provinces, viz. East and West Florida.

‘ East Florida is bounded north by Georgia, or St. John’s river, which divides them ; eastwardly and southwardly, by the gulph of Florida ; south-west, by West Florida ; and north-west, by the country of the Creek Indians.

‘ The Spaniards attempted a settlement at St. Augustine in this province in 1512 ; however they were obliged to abandon this attempt, by reason of the savages, and other inconveniences, they not being properly supplied with necessaries to go through with it. In 1565 they again took possession, and erected a fort called St. Augustine, which commanded a convenient harbour for their ships trading between Spain and America ; but there being a constant war between the Spaniards and Creek Indians, greatly prevented the enlarging their settlements here. They maintained their garrison (though several attempts were made to reduce it by the Carolinians, and afterwards by General Oglethorpe) till the conclusion of the late war, when the garrison and the whole territory of Florida was ceded to the crown of Great Britain, by the treaty of Fountainbleau, in 1762. His Britannic Majesty being absolute sovereign of the soil, has the appointment of the governors in both of the Floridas.

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‘ The soil of East Florida is not so good as that of Georgia in general ; but the northerly part of it adjacent to Georgia is much like it, and may be improved to all the purposes that Georgia is, viz. for raising of corn, rice, indigo, silk, wine, &c. and again, in the west part of the province is some very good land, capable of being improved to great advantage.

‘ The centre or Cape of Florida is a more sandy soil ; however, there are some good settlements begun in this province, under the direction of Colonel Grant, the present Governor of it, and there is a prospect of its soon becoming a flourishing province ; and as inhabitants are flocking to it from several countries in Europe, there is no doubt but in a short time it will be considerable.

‘ Their exports at present are but small, the produce of their trade with the Indians being the chief they have to spare. As the country was three years since almost entirely uncultivated, and the number of inhabitants as yet but small, no great improvements and productions are at present to be expected ; but, undoubtedly, this country is capable of producing rice, indigo, silk, wine, oil, and other valuable commodities in great abundance. As the country is new, it has great plenty of all kinds of wild game, common to the climate. The metropolis of the province is St. Augustine. The number of inhabitants, exclusive of his majesty's troops garrisoned there, is, as I am told, about 2000.

‘ It may well be supposed, from its southerly situation, that the air and climate of this province is not more agreeable and healthy than that of Georgia, and that it is no less infested with poisonous and troublesome animals of various shapes and sizes.’—Thus far, relating to *East-Florida*.

‘ West Florida was seized upon by the French, who began a settlement in it at Pensacola, in 1720, and they enjoyed it till the before mentioned treaty of Fountainbleau in 1762, when this was ceded to and formed into a government by his Britannic majesty. It is bounded, eastwardly, by East Florida ; southwardly, by the Gulph of Mexico ; westwardly, by the Mississippi river, and the Lake St. Pier ; and northwardly, by the country of the Chikitaws.

‘ The principal town is Pensacola ; and as many of the French, who inhabited here before the treaty, have chose to become British subjects for the sake of keeping their estates, this will contribute to the speedy peopling this province, and no doubt render the settlements considerable very soon, especially as the land in this province is mostly very good, vastly preferable to the eastern province, its soil being capable of producing all the valuable commodities of rice, indigo, wine, oil, &c. in the greatest abundance ; and its situation for trade is extremely good, having the river Mississippi for its western boundary.

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‘ They already carry on a very considerable trade with the Indians, and export great quantities of deer-skins and furs. The French inhabitants here raise considerable quantities of rice, and build some vessels.

‘ There are at present, as I am told, about 6000 inhabitants in this province, which increase very fast, it being much more healthy and inviting than East Florida; especially the western parts upon the banks of the Mississippi, where it is said to be agreeable enough to English constitutions. In short, it is not to be doubted but that in a few years this will be a rich and flourishing province, nature having denied it nothing that is necessary to make it so.’

How far our Author’s account of these two settlements may, in every circumstance, be depended upon, is a point not perfectly clear to us, as we are not precisely informed whether he hath related all of them from his own personal acquaintance with those provinces; or whether he hath not chiefly made his report from the information of others. He appears, however, to be so honest a Writer, that we do not suspect him to be capable of any *intention* to mislead his Readers, in any respect whatever.

In our Author’s description of the manners and customs of the Indians, particularly those called the FIVE NATIONS, are many curious particulars; some of which may serve as a proper supplement to the account extracted, in the preceding article, from Lieutenant Timberlake’s *Memoirs*: and the observations of both these Writers may, perhaps, be considered by the judicious Readers as a valuable addition to the more elaborate performance \* of Cadwallader Colden Esq; published not long before the commencement of our Review.

These *five Nations*, are, beyond all the other Indian tribes, the most distinguished for their understanding, their valour, and above all, for their glorious spirit of liberty: in which respect even Britons may be proud to call them *their brethren*. Of these, again, the Mohawks are the first in rank, (in regard to the aforementioned virtues) though at present the smallest in number: to which circumstance they have been reduced, from being the most numerous, by their continual wars. The union of the five nations, somewhat resembles that of the Dutch United Provinces; and this republican league, or confederacy, in which no one nation hath any superiority over the other, hath subsisted so long, that the Europeans, says Mr. Colden,

\* *The history of the Five Indian Nations of Canada; viz. The Mohawks, Oneydoes, Onondagas, Cayugas, and Senekas; to whom are also added, as a sixth nation, the Tuscaroras. The Nacariages of Mississinac, have also been received as a seventh nation.*

know nothing of its origin. Their most northern settlement, says Mr. Rogers, ' is a town called Chockonawago, on the south of the river St. Lawrence, opposite to Montreal ; but their largest settlements are between Lake Ontario and the provinces of New York and Pennsylvania, or the heads of the Mohock, Tanessee, Oneida and Onondaga rivers. They claim all the country south of the river St. Lawrence to the Ohio, and down the Ohio to the Wabach, from the mouth of the Wabach to the bounds of Virginia ; westerly, to the Lakes Ontario and Erie, and the river Miamee ; their eastern boundaries are lake Champlain, and the British colonies. When the English first settled in America, they could raise 15.000 fighting men ; but now, including the Delawares and Shawanees, they do not amount to more than between three or four thousand, having been thus reduced by the incessant wars they have maintained with the other Indians, and with the French, in Canada.'

Speaking of the great military exploits of the Mohawks, our Author assures us, that they have been inveterate enemies to the French, ever since their first settlement in Canada ; that they once burned the city of Montreal ; and that they are almost the only Indians within many hundred miles, that have been proof against the solicitations of the French to turn against us ; but the greatest part of them have maintained their integrity, and been our steadfast friends and faithful allies.—As to their persons, Mr. Rogers remarks, that there is rarely found, among the Indians, a person that is any way ' deformed, or that is deprived of any sense, or decrepid in any limb, notwithstanding the little care taken about the mother in the time of her pregnancy, the neglect the infant is treated with when born, and the fatigues the youth is obliged to suffer ; yet generally they are of a hale, robust, and firm constitution ; but spirituous liquors, of which they are insatiably fond, and the women as well as the men, have already surprizingly lessened their numbers, and will, in all probability, in one century more nearly clear the country of them.'

How greatly have these untutored people the advantage over us, in respect to what is observed, in the beginning of this last quotation ! To what can it be owing that, *among us*, so MANY are found deformed, or deprived of one or other of their senses ? To what more than the spirit of Quackery \* which, for many ages past, hath taken possession of us, instead of the simplicity of former times ? Quackery seems, indeed, to have vitiated our whole National Constitution and character : it hath infect-

\* This term may be used in a religious, moral, political or economical, as well as in a medical sense.



ed our government, our religion, our laws, nay our very nurseries ! Every thing appears to be *over-done*, among us ; and, (anxious mortals that we are) we act as though afraid of trusting to Providence, or leaving any thing to the unerring direction of nature. Hence, each succeeding generation is continually busied in undoing what was done by their predecessors : hence the perpetual changes and revolutions of all our systems ; and, hence, perhaps, the fatal necessity for so many repeals of the solemn acts and decrees even of senatorial wisdom !—But to our Author.

Among other virtues possessed by the Indians, Mr. Rogers extols their surprizing patience and equanimity of mind. They have, says he, a command of every passion, except revenge, beyond what philosophers or Christians usually attain to. You may see them bearing the most sudden and unexpected misfortunes with calmness and composure of mind, without a word, or change of countenance ; even a prisoner, who knows not where his captivity may end, or whether he may not in a few hours be put to a most cruel death, never loses a moment's sleep on this account, and eats and drinks with as much cheerfulness as those into whose hands he has fallen.

‘ Their resolution and courage under sickness and pain is truly surprizing. A young woman will be in labour a whole day without uttering one groan or cry ; should she betray such a weakness, they would immediately say, that she was unworthy to be a mother, and that her offspring could not fail of being cowards. Nothing is more common than to see persons, young and old of both sexes, supporting themselves with such constancy under the greatest pains and calamities, that even when under those shocking tortures which prisoners are frequently put to, they will not only make themselves cheerful, but provoke and irritate their tormentors with most cutting reproaches.’

Their method of declaring war is very solemn, and attended, says our Author ‘ With many ceremonies of terror.’ In the first place, they call an assembly of the Sachems [old men] and warriors to deliberate on the affair ; in which congress the women have a voice, as well as the men. Take our Author's farther account in his own words.

‘ When they are assembled, the president or chief Sachem proposes the affair they have met to consult upon, and, taking up the hatchet (which lies by him) says, who among you will go and fight against such a nation ? Who among you will go and bring captives from thence, to replace our deceased friends, that our wrongs may be avenged, and our name and honour maintained as long as rivers flow, grass grows, or the sun and moon endure ? He having thus said, one of the principal warriors rises, and harangues the whole assembly ; and then  
addresses



addresses himself to the young men, and inquires, who among them will go along with him and fight their enemies? when they generally rise; one after another, and fall in behind him, while he walks round the circle or parade, till he is joined by a sufficient number. Generally at such a congress they have a deer or some beast roasted whole; and each of them, as they consent to go to war, cuts off a piece and eats, saying, This way will I devour our enemies, naming the nation they are going to attack. All that chuse, having performed this ceremony, and thereby solemnly engaged to behave with fidelity and as a good warrior; the dance begins, and they sing the war-song; the matter of which relates to their intended expedition and conquest, or to their own skill, courage and dexterity in fighting, and to the manner in which they will vanquish and extirpate their enemies; all which is expressed in the strongest and most pathetic manner, and with a tone of terror. So great is the eloquence or influence of their women in these consultations, that the final result very much depends upon them. If any one of these nations, in conjunction with the chiefs, has a mind to excite one, who does not immediately depend upon them, to take part in the war, either to appease the manes of her husband, son, or near relation, or to take prisoners, to supply the place of such as have died in her family; or are in captivity, she presents, by the hands of some trusty young warrior, a string of wampum to the person whose help she solicits; which invitation seldom fails of its desired effect. And when they solicit the alliance, offensive or defensive, of a whole nation, they send an embassy with a large belt of wampum, and a bloody hatchet, inviting them to come and drink the blood of their enemies. The wampum made use of upon these and other occasions, before their acquaintance with the Europeans, was nothing but small shells, which they picked up by the sea-coasts and on the banks of the lakes; and now it is nothing but a kind of cylindrical beads, made of shells white and black, which are esteemed among them as silver and gold are among us. The black they call the most valuable, and both together are their greatest riches and ornaments; these among them answering all the ends that money does among us. They have the art of stringing, twisting, and interweaving these into their belts, collars, blankets, moccasins, &c. in ten thousand different sizes, forms and figures, so as to be ornaments for every part of dress, and expressive to them of all their important transactions. They dye the wampum of various colours and shades, and mix and dispose them with great ingenuity and order, and so as to be significant among themselves of almost any thing they please; so that by these their records

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are kept, and their thoughts communicated to one another, as ours are by writing. The belts that pass from one nation to another, in all treaties, declarations, and important transactions, are carefully preserved in the palaces or cabbins of their Chiefs, and serve, not only as a kind of record or history, but as a public treasure. It must, however, be an affair of national importance in which they use collars or belts, it being looked upon as a very great abuse and absurdity to use them on trifling occasions. Nor is the calumet or pipe of peace of less importance, or less revered among them in many transactions, relative both to war and peace. The bowl of this pipe is made of a kind of soft red stone, which is easily wrought and hollowed out; the stem is of cane, elder, or some kind of light wood, painted with different colours, and decorated with the heads, tails, and feathers of the most beautiful birds, &c. The use of the calumet is, to smook either tobacco, or some bark-leaf, or herb, which they often use instead of it, when they enter into an alliance, or on any serious occasion, or solemn engagements; this being among them the most sacred oath that can be taken, the violation of which is esteemed most infamous, and deserving of severe punishment from heaven. When they treat of war, the whole pipe and all its ornaments are red; sometimes it is red only on one side, and by the disposition of the feathers, &c. one acquainted with their customs will know, at first sight, what the nation who presents it intends or desires. Smoaking the calumet is also a religious ceremony upon some occasions, and in all treaties is considered as a witness between the parties; or rather as an instrument by which they invoke the sun and moon to witness their sincerity, and to be, as it were, guarantees of the treaty between them. This custom of the Indians, though to appearance somewhat ridiculous, is not without its reasons; for, they finding smoking tended to disperse the vapours of the brain, to raise the spirits and qualify them for thinking and judging properly, introduced it into their counsels, where, after their resolves, the pipe was considered as a seal of their decrees, and, as a pledge of their performance thereof, it was sent to those they were consulting an alliance or treaty with; so that smoking among them in the same pipe is equivalent to our drinking together, and out of the same cup.

Here we cannot help observing what a noble and consistent spirit of liberty prevails among these Indians, with respect to the method used by their chiefs of *inviting*, not *impressing*, the people to accompany them to the wars. What a striking contrast does this afford, to our tyrannical practice of *seizing* our fellow-subjects by brutal force, *imprisoning* and *transporting* them like

like felons and Newgate convicts; and, after such base treatment, compelling them to go forth with our fleets and armies, to fight in defence of the RIGHTS and LIBERTIES of their country!

In short, says our Author, the great and fundamental principles of their policy are, that every man is naturally free and independent; that no one or more on earth has any right to deprive him of his freedom and independancy, and that nothing can be a compensation for the loss of it.

Describing the other Indian nations, still farther to the westward, viz, those bordering on the great lakes, Mr. Rogers hath introduced some account of the famous Pontiac, or *Pontack*, according to our Author. 'The Indians on the lakes, says he, are generally at peace with one another, having a wide extended and fruitful country in their possession. They are formed into a sort of empire, and the emperor is elected from the eldest tribe, which is the Ottawawas, some of whom inhabit near our fort at Detroit, but are mostly further westward towards the Mississippi. Pontack is their present King or Emperor, who has certainly the largest empire and greatest authority of any Indian chief that has appeared on the continent since our acquaintance with it. He puts on an air of majesty and princely grandeur, and is greatly honoured and revered by his subjects. He not long since formed a design of uniting all the Indian nations together under his authority, but miscarried in the attempt. d/

'In the year 1760, when I commanded and marched the first detachment into this country that was ever sent there by the English, I was met in my way by an embassy from him, of some of his warriors, and some of the chiefs of the tribes that are under him; the purport of which was, to let me know, that Pontack was at a small distance, coming peaceably, and that he desired me to halt my detachment till such time as he could see me with his own eyes. His ambassadors had also orders to inform me, that he was Pontack, the King and Lord of the country I was in.

'At first salutation when we met, he demanded my business into his country, and how it happened that I dared to enter it without his leave? When I informed him that it was not with any design against the Indians that I came, but to remove the French out of his country, who had been an obstacle in our way to mutual peace and commerce, and acquainted him with my instructions for that purpose. I at the same time delivered him several friendly messages, or belts of wampum, which he received, but gave me no other answer, than that he stood in the path I travelled in till next morning, giving me a small string of wampum, as much as to say, I must not march further

ther without his leave. When he departed for the night, he enquired whether I wanted any thing that his country afforded, and he would send his warrior to fetch it? I assured him that any provisions they brought should be paid for; and the next day we were supplied by them with several bags of parched corn, and some other necessaries. At our second meeting he gave me the pipe of peace, and both of us by turns smoaked with it; and he assured me he had made peace with me and my detachment; that I might pass through his country unmolested, and relieve the French garrison; and that he would protect me and my party from any insults that might be offered or intended by the Indians; and, as an earnest of his friendship, he sent 100 warriors to protect and assist us in driving 100 fat cattle, which we had brought for the use of the detachment from Pittsburg, by the way of Presque Isle. He likewise sent to the several Indian towns on the south-side and west-end of lake Erie, to inform them that I had his consent to come into the country. He attended me constantly after this interview till I arrived at Detroit, and while I remained in the country, and was the means of preserving the detachment from the fury of the Indians, who had assembled at the mouth of the strait with an intent to cut us off.

‘ I had several conferences with him, in which he discovered great strength of judgment, and a thirst after knowledge. He endeavoured to inform himself of our military order and discipline. He often intimated to me, that he could be content to reign in his country in subordination to the King of Great Britain, and was willing to pay him such annual acknowledgment as he was able in furs, and to call him his uncle. He was curious to know our methods of manufacturing cloth, iron, &c. and expressed a great desire to see England, and offered me a part of his country if I would conduct him there. He assured me, that he was inclined to live peaceably with the English while they used him as he deserved, and to encourage their settling in his country; but intimated, that, if they treated him with neglect, he should shut up the way, and exclude them from it; in short, his whole conversation sufficiently indicated that he was far from considering himself as a conquered Prince, and that he expected to be treated with the respect and honour due to a King or Emperor, by all who came into his country, or treated with him.

‘ In 1763, this Indian had the art and address to draw a number of tribes into a confederacy, with a design first to reduce the English forts upon the lakes, and then make a peace to his mind, by which he intended to establish himself in his imperial authority; and so wisely were his measures taken, that, in fifteen days time, he reduced or took ten of our gar-

garrisons, which were all we had in his country, except Detroit; and had he carried this garrison also, nothing was in the way to complete his scheme. Some of the Indians left him, and by his consent made a separate peace; but he would not be active or personally concerned in it, saying, that when he made a peace, it should be such an one as would be useful and honourable to himself, and to the King of Great Britain: but he has not as yet proposed his terms.

' In 1763, when I went to throw provisions into the garrison at Detroit, I sent this Indian a bottle of brandy by a Frenchman. His counsellors advised him not to taste it, insinuating that it was poisoned, and sent with a design to kill him; but Pontack, with a nobleness of mind, laughed at their suspicions, saying it was not in my power to kill him, who had so lately saved my life.

' In the late war of his, he appointed a commissary, and began to make money, or bills of credit, which he hath since punctually redeemed. His money was the figure of what he wanted in exchange for it, drawn upon bark, and the shape of an otter (his arms) drawn under it. Were proper measures taken, this Indian might be rendered very serviceable to the British trade and settlements in this country, more extensively so than any one that hath ever been in alliance with us on the continent.'

As our Readers are, perhaps, by this time, fully satisfied with regard to these free-born sons of the vast American wilderness, we shall conclude the present article, with a remark or two, borrowed from Mr. Colden, in respect to the Five nations. ' They are called, says he, a barbarous people, bred under the darkest ignorance; and yet a bright and noble genius shines through these black clouds. None of the Roman heroes have discovered a greater love to their country, or a greater contempt of death, than these people called *barbarians* have done, when liberty came in competition. Indeed I think,' continues that learned and sensible historian, ' our Indians have out-done the Romans in this particular. Some of the greatest of those have murdered themselves to avoid shame or torments; but the Indians have refused to die meanly, or with but little pain, when they thought their country's honour would be at stake by it; but have given their bodies, willingly, to the most cruel torments of their enemies, to shew, as they said, that the Five Nations consisted of men whose courage and resolution could not be shaken.—They greatly sully, however, these noble virtues, by that cruel passion, *revenge*; this, they think, is not only lawful, but honourable; and for this only it is that they can deserve the name of barbarians.—But what, alas! have we *Christians* done, to make them *better*? We have, indeed, reason to be ashamed

that these infidels, by our conversation and neighbourhood, are become worse than they were before they knew us. Instead of virtues, we have only taught them vices, which they were entirely free from before that time.' In another place he observes, on the same subject, that this cruelty of revenge, is not peculiar to the Five Nations, but is common to all the other Indians. To blunt, however, the keenness of that censure we might be apt to cast on them, upon this account, he hath the following just reflection: 'It is wonderful, how custom and education are able to soften the most horrid actions, even among a polite and learned people. Witness the Carthaginians and Phœnicians burning their own children alive in sacrifice; and several passages in the Jewish history;—and witness, in later times, the Christians burning one another for God's sake!'

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*The Equality of Mankind, a Poem.* By Mr. Wodhull. 4to.  
1s. 6d. Becket.

MR. Wodhull seems strongly to have imbibed the spirit of that *Platonic* and *Roussvian* ENTHUSIASM, which, worshipping at the feet of FREEDOM, looks up to the goddess and sees nothing beside. *Philosophy*, in this, more, perhaps, than in any other instance, indulges the influences of Fancy, and is satisfied with the image of Truth. While she has the moral liberty of mankind in view, she finds nothing in real life that is adequate to her ideas of it; yet, willing to believe that men have sometime or other existed in such forms of society as in her own systems she conceives to be possible, she easily gives herself up to the delusions of *Poetry*, and wanders with her through ages of visionary perfection.

Y<sup>e</sup> happier times of innocence and truth,  
Pleasing instructors of my thoughtless youth,  
When none the image of his God belied.  
No minions crouch'd beneath a sultan's pride,  
No wealth ensnar'd, no poverty distress'd,  
No russians plunder'd, and no kings oppress'd;  
'Tho' doom'd to grovel in a baser age  
Will I from memory's enchanting page  
Re-race your scatter'd annals.—When of old  
Arcadia's peaceful shepherds uncontrol'd  
Their ranging flocks thro' boundless pastures drove,  
Or tun'd their pipes beneath the myrtle grove,  
Their laws on brazen tablets whimprest  
Were deeply grav'd on each ingenuous breast,  
No proud viceregent of Atria's reign'd,  
Atria's self her own decrees maintain'd.

Books,



Books, useless lumber, yet in embryo slept,  
No Damon rav'd in rhyme, no Delia wept;  
Nor had, nor needed they the casuist's page;  
Plain were the duties of that simpler age:  
For Nature best of mothers pleas'd to teach  
Virtues no modern theorist can reach;  
With characters indelible, on high  
Blazon'd her system of *Equality*.

There is no subject so flattering to the heart of man as the original privileges of his being; but in this case, as in a thousand others, his reason is made the dupe of his vanity: he contemplates his nature only on the favourable side, and considers what some of his qualities may entitle him to enjoy, without reflecting what others must oblige him to suffer. It is in vain, therefore, that the philosopher amuses himself with Utopian establishments, and ideal perfection; vain, at least, while there are such things as vice or folly in the world; for the latter will always make undue concessions to power, and the former will never fail to abuse it. Where then is the equality of man? Not in any state of society; for under the best institutions of government there will be very little of it, and in the worst there is none at all. Yet to stand forth in defence of the common liberties of mankind; to brand with infamy the names of tyrants; and to rescue from oblivion the friends of human nature, is certainly a laudable, if not an useful employment for the moral muse.

Curse on the shouts of that licentious throng,  
Whose merriment, (more brutal than the song  
Of mad Agave, when wild Hæmus o'er  
Her Pentheus' mangled limbs the mother bore;)   
Proclaims the fall of liberty:—ye shades  
Of mighty chiefs from your Elysian glades  
Look down benign, avert the dire presage,  
Nor with two Charleses brand one sinful age.  
O my poor country! what capricious tide  
Of fortune swells the tyrant's motley pride!  
Around his brows yon servile prelates twine  
The stale and blasted wreath of *right divine*;  
While harlots, like the Coan Venus fair,  
Move their light feet to each lascivious air.

Hence with your orgies!—righteous Heaven ordains  
A purer worship, less audacious strains.  
When falls by William's sword (as soon it must)  
This edifice of bigotry and lust;  
The muse shall start from her inglorious trance,  
And give to satire's grasp her vengeful lance,  
At truth's historic shrine shall victims smoke,  
And a fresh Stuart bleed at ev'ry stroke:  
Thine too, perfidious Albemarle, (whose steel  
Drawn to protect embroil'd Britannia's weal

Shrunk from thy coward arm, consign'd the reins  
Of power to Charles, and forg'd a nation's chains)  
Compar'd with nobler villanies of old,  
High deeds, on plates of adamant enroll'd,  
Shall meet the felon's undistinguished fate,  
Sure of contempt, unworthy of our hate.

Once more emerging from this baleful reign  
Of Stuart kings, and from the pontiff's chain,  
By Boyne's swift current freedom rear'd her head,  
When from those banks the papal tyrant fled;  
Then every vale with lo Pæans rung  
As the glad reaper at his harvest sung,  
Thee, great Nassau, benevolently brave,  
Equally born to conquer, and to save,  
When glory's sounding trump to Gallia's shore  
Th' exulting shouts of British freedom bore,  
Dismay'd she saw the kindling ardor burn,  
And Seine hung trembling o'er her wasted urn.

Warm with the same benevolence of mind,  
Friends to the native rights of human kind,  
Succeeding kings extend the generous plan,  
And Brunswick perfects what Nassau began.  
Thrice happy Albion! in whose favor'd land  
Impartial justice with a steady hand  
Poises the scales of empire; where the names  
Of servile tenure, and the feudal claims  
Of Norman peers in musty tomes decay,  
Swept by obliterating years away.

But if in faction's loud and empty strain,  
Yon frontless rabble vex a gentle reign,  
In peace itself ideal dangers find,  
Provoke new wars, and challenge half mankind;  
What tho' another Tully at their head  
From breast to breast the rank contagion spread:  
Say what are we? some *pension'd* patriot's tools,  
Meet artless, unsuspecting, British fools.

From these extracts the Reader may form his judgment of the spirit and execution of this poem. If he is desirous of being farther acquainted with Mr. Wodhull's poetical merit, we refer him to Vol. XXIII. of our Review; in which was given an account of his *Ode to the Muses*; also to Vol. XXX. wherein are some farther specimens of his abilities in *Lyrick* poetry.

L.

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*Enquiries concerning the Varieties of the Pulse, and the particular Crisis each more especially indicates.* Written originally in French, by Mr. Bordeu, Doctor of the Faculties of Paris and Montpellier. 8vo. 5s. sew'd. Lewis, &c.

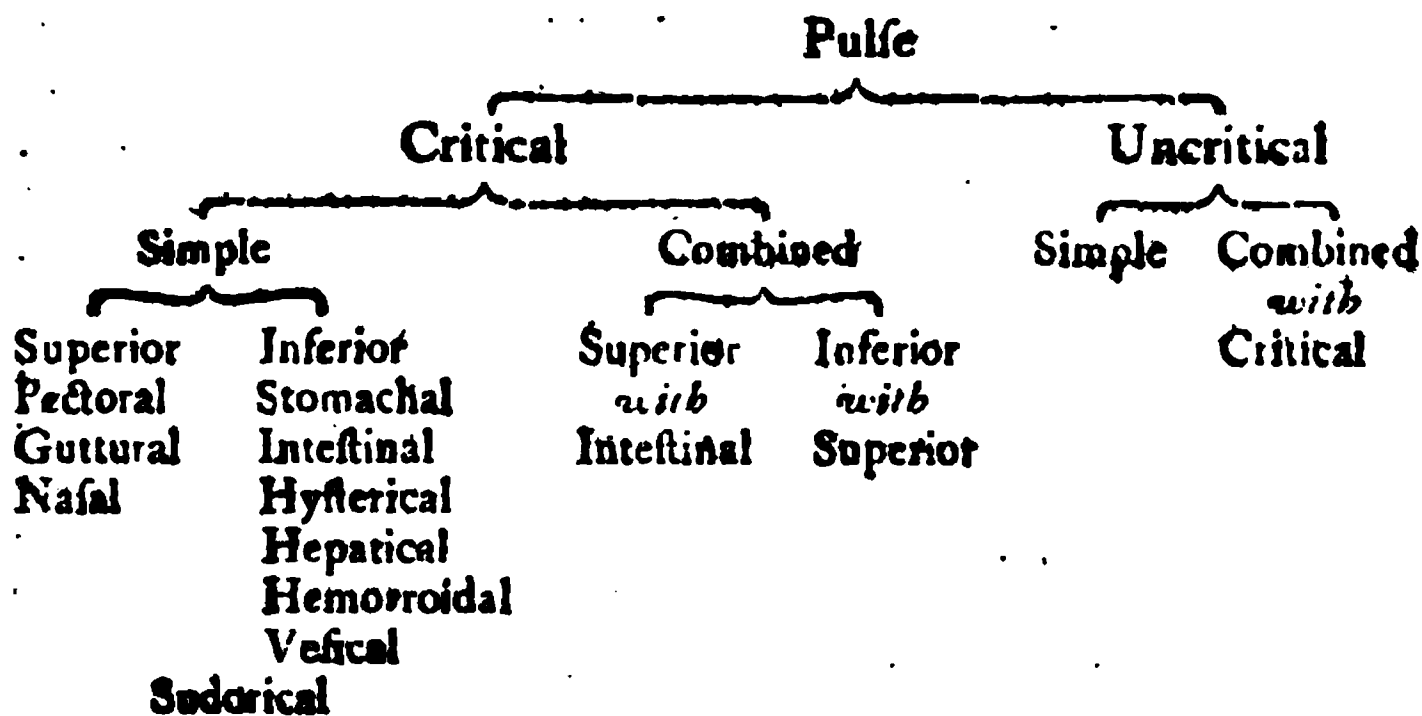
THOSE



THOSE who are acquainted with the history of physic, know that *Solano de Luques*, a Spanish physician, who lived at *Antequera* in the beginning of this century, published a series of very extraordinary observations on the pulse, by means of which particular evacuations might be foretold. These observations were contained in a book entitled *Lapis Lydius Apollinus*, which accidentally fell into the hands of Dr. Nihell, an Irish physician residing at Cadiz, who about twenty years ago published Solano's observations, confirmed and illustrated by his own. However, notwithstanding Dr. Nihell's attestation, succeeding physicians have not been able, in their practice, to verify Solano's doctrine. Whether it may be owing to a want of sufficient attention, or to a want of that delicate sensibility in the finger which it may require, or to a want of truth in the thing itself, we will not determine. Be it as it may, the Author of the book now before us informs the world, that he has not only discovered Solano's observations to be founded in truth, but that he has carried his remarks to a much greater extent. 'Solano, says he, has said nothing either of the critical or uncritical pulse: he has not observed the pulse that indicates critical expectorations; he has not said one word of the pulse of the *menfes*, or of that of the hemorrhoids; he was not acquainted with the complicated pulses, which it is however very important to distinguish rightly. Solano has said nothing of the action of remedies on the pulse; he has omitted making remarks on the pulse in a state of health, without a knowledge whereof we can hardly determine justly concerning the pulse in a state of sickness. Solano has scarcely observed any thing concerning the exceptions that are to be made against the rules which he has laid down; this defect, however, as well as those which regard several other articles, have been supplied by Mr. Nihell. Solano has spoken but very slightly of the pulse of vomiting, and of that of urine; what he has advanced concerning the pulse of a looseness is also very incompleat; he has by far too much generalized his observations or his rules concerning the bleeding at the nose. His method of indicating, from the changes of the pulse, the day of a critical evacuation, is obscure and very imperfect; he has hardly said any thing of compounded pulses, or simple pulses combined with each other, which make up a very considerable part of the history of the different modifications of the pulse.'

Thus we see what we are to expect in this work, beyond what was discovered by the inventor. With regard to the Author's plan, in order to give our Readers a perfect idea of it at one view, we shall reduce it to the following table:

Pulse



Before we proceed to the characteristics of each particular pulse, it may not be amiss to take notice of a capital mistake in the 19th page of this work, where the Author begins his general division. 'The first species of pulse, says he, shall be called, *the pulse with too much sensibility, a pulse of irritation, nervous, convulsive, CRITICAL.* This pulse indicates no critical secretion, which is demonstrated by experience.' For *critical* therefore we must read *uncritical*. This blunder is the more likely to cause confusion in the Reader, because in the title of the next chapter, we find *uncritical* instead of *critical*, which error is also copied into the table of contents.

The general *critical* pulse, or that which precedes critical evacuations, without determining the particular emunctory, is *dilated, developed, softened, extended, equal*. 'The revolution, says our Author, which is called coction, or the preparation of the humours that are to form the matter of the critical excretion, is then performing, but the organ by which the excretion is to be made is not determined.'

'The *superior* pulse indicates the disorder of the organs situated above the diaphragma; it precedes the critical excretions of those organs. This kind of pulse has its particular and distinct criteria, at least when it is undoubtedly the superior. It is always remarkable by a *precipitate reduplication* in the pulsations of the arteries. This reduplication, which essentially constitutes it, appears to be nothing in reality but one pulsation divided into two times or pulsations: it is liable to intervals from time to time; these intervals are longer or shorter, more or less frequent, according to the nature or degree of the disease.'—

The *simple pectoral* pulse indicates the critical excretion from the lungs; its characteristics are these: 'it is *soft, full, dilated*; its pulsations are *equal*; there may be in each a kind of *undulation*, that is, the dilatation of the artery is performed at two times; but with an *easy softness* and *gentle force of oscillation*, which

which forbid to confound this kind of pulse with the others.' Here we confess ourselves at a loss how to discover the difference between this *simple pectoral* and the *general critical* pulse above described. The one is *distated, developed, softened, equal, extended*; the other, *soft, full, dilated, equal*. If, in this chapter, Mr. Bordeu has no just accusation against his translator, we are of opinion that no finger but his own will be able to distinguish one pulse from the other. In justice however to Mr. Bordeu, we must observe, that in the histories of cases, which he subjoins, by way of illustration, to his description of the *simple pectoral*, the pulse was constantly *reduplicated* with *suppleness*; so that we are apt to suspect that our Translator, in the words *there may be*, has misunderstood his Author.

'The *simple guttural* pulse, or that which indicates simply the excretions of the glands of the throat, is *developed, strong*, with a *reduplication* in each stroke, *less full*, and *oftentimes more frequent* than the pectoral pulse: it seems to be intermediate between the *pectoral* and the *nasal*.

'The *simple nasal* pulse is commonly the forerunner of a bleeding at the nose: it is *reduplicated* as well as the guttural pulse, but it is *more full, more hard*, it has *much more force and celerity*.' This is the *dicrotus* of Solano. We cannot possibly dismiss this pulse without transcribing *Observation XX*. 'A young man, of a robust constitution, appearing to be pretty near his usual good state of health, desired me to feel his pulse; having found it to be an absolutely *nasal* one, I told him that if he had been in a state of illness, I should believe him on the point of having a bleeding at the nose: he answered me with an air of astonishment, that he had bled at the nose the evening before, and that very day.' Was not this an *irish* pulse, by its prediction? From the cases (which are here called *observations*) it appears, that the term *rebounding* particularly distinguishes this pulse.

We come now to the 2d division of *simple critical* pulses, viz. the *inferior*, or that which precedes any critical evacuation below the diaphragm. 'Its principal characteristic is to be *irregular*.' Query, does the word *irregular* regard *pulse* or *characteristic*? If we allow the natural construction, we must refer it to the latter; but the Translator thus explains himself--'that is to say, that the pulsations are unequal among themselves, and have unequal intervals. These intervals are sometimes so considerable that they form real *intermittences*, according to the species of the inferior pulse, and according as this species is more or less declared.' We feel also pretty often, a kind of *saliency* in the artery; which serves greatly to characterize the inferior pulse. This pulse is never as much *developed*, as supple, as equal, as the superior pulse.' It were to be wished that the

Translator

Translator had expressed himself with more grammatical propriety.

‘The *simple stomachal* pulse is the least *developed* of all the critical pulses, it is less unequal than all the other kinds of inferior pulses; the artery seems to stiffen and to quiver under the finger; it is often pretty salient, the pulsations are frequent, and with intervals pretty equal.’

We cannot proceed to the next simple pulse without taking notice of the word *stomach* instead of *belly* or *intestines* in the title of *Chap. XI.* This cannot be a typographical blunder. ‘The nature or state of the critical intestinal pulse is as follows: it is hard, much more developed, than that which indicates vomiting; its pulsations are pretty strong, as it were rounded, and especially unequal, as well in their force, as in their intervals, which is a thing very difficult to distinguish, since it happens almost always, that after two or three pulsations pretty equal and high, there appears two or three which are less *developed*, never quick, more close, and as it were *subentrant*; hence results a kind of *saliency* or *explosion* (did he mean to write *expansion*?) of the artery, or less regular; to the irregularities of this pulse are joined frequently very remarkable *intermittances* (why not *intermissions*?) It is never as full nor as *developped* (constantly with a double *p*) as the superior pulse; it has not necessarily any fixed order in its *intermittances*; it is, on the contrary, by its *disorder* (instead of *irregularity*) that it makes itself distinguishable.’

‘The *simple pulse of the matrix* is commonly raised to a higher degree, more developed than in a natural state, its pulsations are unequal; it is accompanied with reboundings, but to say the truth, less constant, less frequent, or, at least, less remarkable than the *nasal* pulse, yet sufficiently perceivable.’

By the *hepatic pulse*, our Author means that which portends a jaundice. ‘This pulse, he informs us, is evidently *inferior*: after the *stomachal*, there is no critical pulse so *concentrated*; it has neither hardness nor *stiffness*, it is unequal, and said inequality consists in this, that two or three pulsations unequal in themselves, succeed to two or three pulsations perfectly equal, and which often seem natural. It is less strong, less alert than that of the matrix; is also less brisk, less irregular than the intestinal, and not rebounding.’

The *simple hemorrhoidal pulse* is thus distinguished. ‘To three or four pulsations somewhat concentrated, brisk, *renitent*, and almost equal, succeed two or three pulsations somewhat dilated, as it were rounded and less equal; the three or four following pulsations are rebounding; but these different pulsations have this in common, that we feel in them a kind of tremor pretty constant,

constant, and that they are more frequent and close than in the other kinds of inferior pulses.'

The vesical pulse, or that which portends a critical discharge of urine, 'when it is thoroughly critical, is found to have a great relation with the *intestinal* pulse, 'tis known that its pulsations are unequal; but it appears that in the very inequality there is a sort of regularity which the intestinal pulse has not: the urinary pulse has many pulsations *less* the one than the other, and which proceed diminishing till they are lost in a manner under the finger; it is in the same order that they return from time to time; the pulsations that are performed during these intervals are more developed, pretty equal, and somewhat salient.'

We come lastly to the pulse which indicates a critical *sweat*. 'When the pulse is full, supple, developed, strong, and that to its modifications there is joined an inequality, in which some pulsations rise above the ordinary pulsations, and rise gradually until the last, which makes itself distinguished by a dilation, and at the same time a suppleness more marked than in the other pulsations, we must always expect a critical sweat.'

Thus far our Author, with regard to what he calls the *simple pulses*. The remainder of his work treats of these pulses combined with each other. With what difficulty they are to be comprehended may be easily supposed by what we have already transcribed. Whatever may be the opinion of physicians in general concerning the reality of the Author's system, it were certainly unjust to suppose it merely the produce of an inventive genius, especially when we find, by the cases annexed to his description of each particular pulse, that his prognostics, founded on this theory, were generally verified by the event. Either there is more truth in these observations than is generally supposed, or the histories of cases by which they are illustrated are fictitious. We must observe, however, that the Author is extremely deficient for want of an accurate explanation of his terms, without which a work of this nature is in a great measure unintelligible. As to the translation, we must say, that it is very far from being elegant.

**B.**

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\* *By Mr. Celand*  
*Physiological Reveries.* 4to. 1s. Becket and De Hondt.

THE Author of this pamphlet has in some degree prevented criticism by the title of his performance, and by his *advertence*, that we are to receive his reflections 'rather as crude beginnings of ideas, than as clear and authenticated conceptions.'

But

But that *crude beginnings of ideas*, and *obscure conceptions* deserve little attention from the public, cannot be doubted: nevertheless, as the subjects proposed, viz. *respiration*, *salivary secretion*, and *fevers*, are in themselves important, we shall briefly lay this Author's *Reveries* before our Readers.

With regard to the first of these subjects, he chuses to imagine, that animals breathe not only by the lungs, but by every pore on the surface of the body, which thus, as he expresses it, becomes 'one great pneumatic engine.' In support of this opinion, he urges the general simplicity of nature, 'whose character is that of performing her work by the fewest instruments possible:' for, according to his hypotheses, there will be no need of inhaling ducts on the surface of the body; inhalation and exhalation being performed by the same pores. But this proves nothing with regard to their admission of air, which is the sole point in question. As to the general simplicity of nature, it is the strongest argument which the Author could possibly have advanced against his own *reverie*. Naturalists have discovered that insects breathe through pores on the external surface of their bodies, *poris lateralibus respirantia*; but for this there is an evident necessity, because they are not provided with lungs.

Our Author's idea concerning the *salivary secretion* is, that its principal use in the animal oeconomy is to repair and nourish the body, for which purpose he thinks it better adapted than the crude aliment received into the stomach.

That the saliva is a necessary ingredient in the formation of chyle is evident; that the waste of blood, by the various secretions from it, is constantly supplied by chyle poured into the left *subclavian*, is also universally known; nor is it less certain, that from the blood are made the various secretions in the animal body. The saliva therefore is secreted from the blood, which blood, according to our Author, is again formed of the saliva. Who does not perceive the absurdity of this circle? Can the Author be ignorant of the very inconsiderable quantity of the saliva compared with the other secretions from the blood? which saliva he nevertheless imagines to be the principal ingredient in the formation of that blood. In short we cannot help observing, that this second (no less than the first) *reverie*, shews the Author to be no very great adept in physiology.

As to his third *reverie*, if it is any thing at all, it is *pathological*, and not *physiological*, as the Author has thought fit to call it. Here he vents his indignation against the ignorance of those who mistake a fever for a disease; who suppose that any man, since the creation of the world, ever died of a fever; who believe that fevers are not always symptomatical.

Thus



That a fever frequently proves a remedy to a disease, is asserted by Hippocrates in various parts of his works: *quibus hepar circumscriptum doluit, his febris superveniens dolorem solvit.* Aph. vii. 52. *Lippitudine affecto suborta febre, solutionem affert.* Coac. 222, &c. So that, a fever's being often a remedy rather than a disease, is a very old opinion. Nor is our Author by any means singular in his belief, that a fever is generally an effort of nature to effect some salutary purpose; but it does not therefore follow that no man ever died of a fever. Suppose, for instance, a person receives a wound, which, from the part injured, is by no means mortal: yet a fever supervenes, and the patient dies. In this case, the wound was the cause of the fever, but the fever was the immediate cause of death. So in innumerable other instances, though a fever may be excited by nature with a salutary intention, yet, if not properly restrained by the physician, it often destroys the patient. In support of his assertion, that fevers are always symptomatic, our Author proves nothing more, than that *no effect is produced without a cause*; an axiom which we are not in the least inclined to contest.

**B.**

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*A large Collection of ancient Jewish and Heathen Testimonies to the Truth of the Christian Religion, with Notes and Observations. Vol. II. Containing the Testimonies of Heathen Writers of the second Century. By Nathaniel Lardner, D. D. 4to. 10s. 6d. Buckland, &c.*

**W**E have here a fresh opportunity of doing justice to the great learning, and uncommon industry of the worthy Author of this work, whose judicious writings in defence of Christianity do him great honour, and have done eminent service to the cause which he supports.

This second volume of his Collection\* is introduced with a Preface, containing some farther observations upon the paragraph, in the works of Josephus, concerning our blessed Saviour. In his first volume, the Doctor took no notice of an anonymous Dissertation, printed at Oxford in the year 1749, and generally ascribed to Dr. N. Forster; wherein the Author endeavours to shew, that the celebrated passage in question, some slight corruptions only excepted, may reasonably be esteemed genuine. As great regard has been shewn to this Dissertation by some learned men, our Author thinks proper to consider the merits of it.

The Author of the Dissertation looks upon the account in Josephus as a mere simple narrative, in which there is not a

\* For our account of the first volume, see Rev. Vol. XXXII. p. 1.

sentence,

sentence, that, when properly read and understood, betrays the Writer to have had any suspicion, that Jesus was the Messiah, or even a Teacher sent from God. On the other hand, some expressions, he says, plainly imply him to have been persuaded of the contrary; and the whole, taken together, seems to be the composition of a person, perfectly satisfied, that the Christian scheme could not be true: astonished, however, at some amazing appearances in its favour, but artfully evading the force of them, avoiding to enter into the merits of the affair, and yet affecting to give a seemingly plausible account of its original.

A short view of the whole paragraph, he says, will best illustrate and confirm what he advances: it may be fairly rendered, he thinks, in the following manner. — But about this time appears one Jesus, a man of great abilities, if indeed he may be properly stiled a mere man. For he was a worker of wonders, a teacher of people, who embraced his new and extraordinary doctrines with eagerness. And he led away many, not only of the Jews, but also of the Gentiles after him. **Th**is was the person so well known by the name of Christ. And though Pilate, upon the impeachment brought by the principal persons of our nation against him, caused him to be crucified, they who had before entertained an affection for him, did not desist. For he appeared to them to be alive again on the third day; their own preachers at least having reported both these and numberless other wonderful things concerning him. And the sect of the Christians, who received their denomination from this person, are not extinct even to this day. —

Dr. Lardner makes some very pertinent observations on this new turn given to the passage in question, and on what the Author of the Dissertation farther advances in support of his opinion, and then proceeds to consider some objections contained in a letter received from a learned friend, who espouses the same side of the question with the Author of the Dissertation. After this, he sums up the whole argument with some additional remarks, and concludes with observing, that it is the wisdom and the interest of Christians to adhere to, and improve the genuine works of Josephus, instead of endeavouring to vindicate passages, which are so justly suspected to be interpolations.

We now proceed to the work itself, in the first chapter of which, we have a very full and particular account of Pliny's letter to Trajan, and Trajan's rescript, with notes, observations, and the opinions of several learned men concerning them. Some have aggravated the severity of Trajan, others have extolled his moderation beyond measure; Dr. Lardner represents his character and that of Pliny with great freedom and impartiality; seems to take pleasure in displaying the amiable part of  
their



their character, and to censure what was wrong in their conduct with tenderness and reluctance.

Towards the conclusion of this long chapter, we have the following general remarks. — ‘ 1. These epistles are justly esteemed by learned men, as very valuable. They are the only authentic accounts of the persecution in Pontus and Bithynia, which we have. Indeed those epistles have been referred to by Tertullian, and Eusebius, and other later writers. But we have no history of it by any Christian writer, who lived at that time. Whence this has come to pass, cannot be certainly said. We may regret it, but we cannot help it, and should acquiesce, and improve what we have, as well as we can.

‘ 2. We see here one ground of offence against Christians. They drew men off from the worship of the Heathen deities. Their temples were not so much frequented, as formerly. The Priests, and all who had a dependence upon the temples, the sacrificers, the statuaries, the painters, the engravers, and others, were deprived of their wonted gain. This must have made the Christians many fierce enemies in all parts. An early instance of this kind is recorded by St. Luke, Acts. xix. 23.

... 41.

‘ 3. Here is a remarkable evidence of the great progress of the Christian religion in a short space. There never was any such thing as Christianity heard of in the world, before the reign of Tiberius. It was not fourscore years, since the crucifixion of Jesus, when Pliny wrote this letter, nor seventy years, since the disciples of Jesus began to make any mention of him to Gentiles. And yet there were at this time great numbers of men, whom Pliny once and again plainly calls *Christians*, in that part of Asia, where he presided, at a great distance from Judea. Christians there were every where, throughout the whole extent of his province, in cities, in villages, and in the open country. There were persons of all ages, of every rank and condition, and of each sex, and some Roman citizens, who had embraced this principle. They abounded so much in those parts, that there was a visible desertion of the temples. Beasts, brought to market for victims, had few purchasers. The annual sacred solemnities were much neglected. So many were accused, and were in danger of suffering upon account of the prevalence of this opinion, as gave the President no small concern.

‘ Moreover, there were not only many at this time, who bore that name: but there had been such people there a good while: some several years before: and one, or more, brought before Pliny, had professed Christianity and forsaken it, twenty years before. By which we are assured, that there were Christians here before the year of our Lord ninety, and within

REV. Jan. 1766.

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sixty

sixty years after the crucifixion of Jesus. And indeed the great number of Christians found in this country by Pliny affords good reason to believe, that Christianity had been planted there many years before his arrival. Such an increase must have been the work of time.

‘ I do not say, nor think, that the Christians were the majority of the people in Pontus and Bithynia. But I suppose we may conclude from what Pliny writes, that there were then many Christians in every part of those countries,

‘ 4. They who were called Christians, were very resolute, and steady in this profession. Which must have been owing to some cause or other. Jesus had been crucified, as a malefactor. And yet there were great numbers of men, who had a great respect for him, and could not by any means be compelled, as Pliny was assured, to speak ill of him. And this Governor found those informations, which had been given him, to be true. For there were men brought before him, who, when he interrogated them, whether they were Christians, confessed they were. And though threatened by him with death, they persevered in that confession, and therefore were by him ordered away for execution.

‘ It is reasonable to think, that this was owing to some authentic informations, which they had received concerning Jesus, and his exemplary life, and excellent doctrine, confirmed by miraculous works, and a full persuasion of the truth of them, as also of his resurrection from the dead, and his exaltation to power and dominion after his crucifixion.

‘ It could not well be owing to any thing, but such evidences of these things, as are contained in the books of the New Testament. What else could have induced so many men to take upon them the name of Christ, and profess themselves to be his followers? though all men knew, he had suffered an ignominious death? They lived near enough to the time of Jesus, to know, whether there had been any extraordinary appearances in his favour, during his abode on this earth, at his death, and after it. Without credible information of some such things, it is unaccountable, that any number of men should take upon them this profession, and persevere in it, notwithstanding the many difficulties, to which they were exposed.

‘ If it should be said, they were not all constant: there were some, who abandoned this profession. It is allowed. Some such there were. But they seem to have been but few, in comparison of those who persevered. For Pliny saw, that great numbers of all sorts of people were exposed to danger. Besides, the constance of a few, in such a case as this, is of more weight than the inconstance of many. There were many

temptations to renounce this profession, even contrary to conviction. But there were no worldly inducements of any kind, to persist in it. Unsteadiness might be owing to worldly considerations: perseverance could be owing to nothing, but a firm persuasion of the truth.

‘ 5. We are here assured of divers important things concerning the religious belief and worship of the first Christians, in which they agree with the principles and precepts delivered in the New Testament.

‘ 1.) They disowned all the gods of the Heathens. They would not worship the images of the Emperors, or of their Gods. The people who embraced this religion, forsook the Heathen temples and altars, and offered there no sacrifices.

‘ 2.) They met together on a stated day, undoubtedly meaning Sunday, or the Lord’s day, on which Jesus Christ our Saviour rose from the dead. And we are assured by Justin Martyr, in his Apology, writ not very many years after this time, that this was the practice of all Christians in general.

‘ 3.) When they were assembled, as Pliny says, *they sang a hymn to Christ, as a God. And also engaged themselves, as by an oath, not to commit theft, or robbery, or adultery, never to falsify their word, or betray any trust committed to them.*

‘ Which account is much to the honour of these Christians. Their religion did not lie in abstruse speculations, or numerous rites and ceremonies, but in the worship of the one God, through Jesus Christ, and the practice of moral virtue.

‘ 4.) The Christians in Pontus and Bithynia had love-feasts, or *Agapae*, as they are also sometimes called. Many other Christians had the like, as we learn from Tertullian. Those of the Christians in Bithynia were not held at the same time with their more solemn worship, but afterwards. And for avoiding offence they had omitted them.

‘ 5.) They also had church-officers. Pliny expressly mentions two women, who were *Ministers*, or *Deaconesses*, whom he also calls *maid servants*. But, as before hinted, he might be mistaken about their condition.

Whence it came to pass, that he has mentioned no other officers among the Christians, such as Bishops, or Presidents, or Elders, or Deacons, cannot be said. But it may be allowed, that the persons pitched upon by him, to be examined by torture, were as likely as any to answer his purpose, of obtaining a knowledge of their secret practices, if the Christians had any such among them.

‘ 6. We are here assured of the innocence and virtue of the first Christians. Both these epistles, that of Pliny, and that of Trajan, bear testimony to their innocence, in their solemn worship, in their meal, some time afterwards, and in their whole

whole lives. There was not any crime, beside that of their religion, proved against any of those that were brought before Pliny. Even their accusers and prosecutors appear not to have alleged any thing else against them; but that they were Christians. He examined deserters. He put to the torture two women, who were ministers, or deaconesses. And yet he discovered nothing but what was quite harmless. The only charge against them is, an absurd superstition, and obstinacy therein.

‘ Trajan’s rescript affords as strong proof of the innocence of these men. He knew not of any offence they were guilty of, excepting only, their not supplicating to the Gods. He forbids inquiries to be made after them. And he allows pardon to those who would give proof, of their renouncing Christianity, by a public act of worship paid to the Gods, then generally received.

‘ The honesty and innocence of these men, oblige us to pay a great regard to their belief and profession of the Christian religion. If they were sober and discreet, before they embraced it, we may hence argue, that there were then such evidences of its truth, as approved themselves to serious persons. If they are supposed to have been in fore time vicious and irregular, here is a strong proof of the truth and goodness of Christianity, in that it had so great an influence on mens minds at a time when they might easily know, whether it was well-grounded or not. Either way, it is an honour to these principles, that they who embraced them, maintained such innocence in their lives, that their enemies, by the strictest inquiries, could discover nothing criminal in them.

‘ 7. At the same time, that these Christians appear resolute in their adherence to Christ, and his doctrine, and will by no means be compelled to give religious worship to the Emperors, or the Heathen Deities, they pay due obedience to the orders of the civil magistrate. Their evening-meeting for partaking together in a common meal, was not a sacred ordinance of the Christian institution. When therefore Pliny published an edict forbidding *assemblies*, which was often done by the Roman Governors of provinces, because of the licentious practices, which usually attended them, these Christians forbore those meetings, though they had not been used to commit any disorders in them.’

In the second chapter of this volume, (the tenth of the Collection) we have an account of Epictetus the Stoic Philosopher. — ‘ Epictetus,’ says our Author, ‘ was not unattentive to things that passed in the world about him, in his own time : as all must be sensible, who read his discourses. Nevertheless the Christians are not mentioned at all, or very seldom. It is

hard

hard to believe that this silence was not affected. Epictetus, I apprehend, was high-minded, and the Christians were contemptible. He had his share of the common philosophic pride. He did not think it worth the while to inquire into their principles. Nor was it proper to mention them often in his discourses, lest the curiosity of his hearers should be excited, and they should be induced to make more particular inquiries after them.'

The third chapter contains an account of the Emperor Adrian, his time, and character; his rescript in favour of the Christians, &c. In the fourth, we have the testimony of Brutius Præsens to Domitian's persecution, with remarks. And in the fifth, an account of Phlegon, Thallas, and Dionysius the Areopagite. In regard to the passage of Phlegon supposed to relate to the miraculous darkness at the time of our Saviour's crucifixion, our Author declines insisting upon it, as a testimony to the truth of the evangelical history, as it has, in general, been little regarded, and so seldom quoted by antient Christian writers, remarkable for their diligence, learning and judgment. — As to Dionysius the Areopagite, it has been often said, that he went into Egypt, when a young man, for the sake of improvement in knowledge, and that being at Heliopolis, with his friend Apollophanes, when our Saviour suffered, they there saw a wonderful eclipse of the sun. Whereupon Dionysius said to his friend: *Either God himself suffers, or sympathizes with the sufferer.* This story, the Doctor says, is disregarded by learned men in general, as all the works, ascribed to Dionysius the Areopagite, are now reckoned spurious, and are allowed not to have been composed before the fifth or sixth century.

In the sixth chapter, we have an account of the Emperor Titus Antoninus Pius, and of his Edict, in favour of the Christians, to the Common Council of Asia, the genuineness of which Edict the Doctor endeavours to vindicate.

The seventh chapter is divided into three sections; in the first of which we have an account of the time and character of the Emperor Marcus Antoninus, with notes and observations on that famous passage in the eleventh book of his *Meditations*, wherein he passes a very unjust censure upon the Christians, and instead of admiring and applauding their fortitude, ascribes their readiness to die for their religion to mere obstinacy. The second section contains a general account of the persecutions in the reign of this Emperor, large extracts out of the martyrdom of Polycarp, the history of the martyrs at Lyons, who suffered in the year 177, together with remarks and observations upon it. In the third section we have the account given by Eusebius, in his ecclesiastical history, of a remarkable deliverance obtained

by this Emperor in Germany, in the year 174. This deliverance is ascribed by Eusebius to the prayers of a legion of Christians in the Emperor's army. Our Author makes several very judicious observations on the account given by Eusebius, and sums up the whole argument according to the sentiments, and almost in the very words of the late learned Mosheim, in his book *De Rebus Christianorum ante Constant. M. Sec. 2.* As this book cannot be supposed to be in the hands of many of our Readers; they will, no doubt, be pleased with having the sentiments of so able a Writer on this curious subject.

1. In the first place, it is certain, that in the war with the Quadians and Marcomans in Germany, Mark, with his army, was in a great danger. Mark was a better Philosopher, than Emperor. Nor could he learn the art of war from the writings of the Stoics. And his imminent danger from the enemy may be imputed to his own imprudence.

2. It is also certain, that he was unexpectedly delivered out of that great danger, by a shower of rain, accompanied with thunder and lightening, and obtained a victory.

3. Farther, it is certain, that not only the Christians, but also the Emperor, and the Romans, ascribed that shower, the great cause of their deliverance and victory, not to the ordinary course of nature, but to an extraordinary interposition of the divine power; they to the true God, and their own prayers: these to Jove, or Mercury. This we learn from the Roman Authors; *Dion Cassius, Capitolinus, Claudian, and Themistius*, and especially from the pillar at Rome, set up by Mark, and still remaining, in which Jupiter, the giver of rain, is represented refreshing the almost expiring Roman soldiers by a plentiful shower of rain.

4. There may have been many Christian soldiers in Mark's army. If there were, it may be taken for granted, that in the time of the danger, they offered up prayers to God for deliverance: and that afterwards they also gave thanks to God for it, and when they sent an account of it to their Christian brethren, they let them know, how great advantages God had vouchsafed to their prayers. Hence it is easy to suppose, that a rumour prevailed, and was also firmly believed, that the Romans had been miraculously saved by the prayers of the Christians.

5. It is false, though supported by the authority of Apollinarius and Eusebius, that there was a whole legion of Christian soldiers in Mark's army. Consequently, there is no reason to believe, that, when this imminent danger appeared, these soldiers drew up in a body, and falling down upon their knees presented their prayers to God, and that immediately, before their prayers were over, a shower with lightening and thunder came down from heaven:



\* 6. It is not true, that Mark ascribed the safety of himself and army to that legion, and thereupon honoured it with the name of the Thundering Legion. Scaliger and Henry Valefius, and other learned men, have shewn, that the Thundering Legion is older than the times of Mark, and did not take its denomination from this event. But some Christian, little acquainted with the military affairs of the Romans, having heard that there was such a legion, concluded, without reason, that it had derived its name from thunder and lightening, obtained by the prayers of Christians: and then propagated his groundless imagination, which was received as true by too many, without examination, as is common in such cases.

\* 7. That Mark did not think, that he owed his safety to the favour which the Christians were in with God, is manifest from the pillar set up at Rome, with his consent and approbation, in which Jupiter is acknowledged to be the deliverer of the Romans.

\* 8. Consequently, all that is said of Mark's public letter, writ at that time, in which he is supposed to have extolled the piety of the Christians, and to have restrained their enemies and persecutors, is intirely without foundation.

\* The letter which we now have, and is generally placed at the end of one of Justin Martyr's apologies, is allowed, even by the defenders of the miracle of the Thundering Legion, to have in it manifest tokens of spuriousness, and to be the work of a man unskilful in Roman affairs, and who probably lived in the seventh century.

\* But since Tertullian in the fifth chapter of his Apology, makes mention of such a letter of Mark, many are of opinion, that in his time it was really in being, but has been since lost, through the injury of time. *On the other hand*, says Tertullian, *we can allege a protector, as may appear, if the letter of Marcus Aurelius, a most worthy Emperor, be sought for, in which he acknowledges the remarkable drought in Germany to have been removed by a shower, obtained perhaps by the prayers of Christian soldiers.* Nevertheless this testimony of Tertullian is weakened, and even overthrown by diverse considerations. I forbear, says Mr. Mosheim, to insist here upon the word *perhaps*: whence some learned men have argued, that Tertullian himself doubted of this miracle, or that he had not seen the Emperor's letter. For to me it appears clear, that it does not relate to Tertullian, but to the Emperor and his letter. The meaning of what he says, is this: that Mark did not openly confess and declare, that the shower was obtained by the prayers of Christian soldiers, but spoke doubtfully, *that perhaps this great benefit was owing to the prayers of the Christians.* This I pass by. But there are two other considerations, by which this testimony is absolutely enervated, and

overthrown. *First of all*, what Tertullian says of the design of the Emperor's letter, if I am not greatly mistaken, manifests, that when he wrote this, he had in his eye the edict of Antonin the Pious, (who is often confounded with Mark), which he sent to the community of Asia, of which we spoke formerly. For so he says: *Who, though he did not openly abrogate the laws against the Christians, yet, in another way he openly broke their force, appointing also a penalty to their accusers, and of the severest sort.* Let us now attend. First of all, Tertullian says, *that Mark did not openly abrogate the laws against the Christians*, that is, he did not openly forbid Christians to be punished. Then he adds, *but in another way he openly broke the force of the laws*, that is, he made a wise provision, that the Christians should not be easily punished by the judges. Lastly he says, *that he appointed a punishment for the accusers of the Christians.* All these three things exactly suit the edict of Antonin the Pious to the common council of Asia. There, indeed, he does not absolutely forbid the punishing of Christians. Nevertheless, when he appoints, that no Christian should be punished, unless he be convicted of some crime, he very much restrains their punishment, and contracts their sufferings in narrow limits: lastly, he requires, that the accusers of the Christians, who could not convict them of some crime, should undergo the punishment of their own temerity. In this therefore, as I think, Tertullian was certainly mistaken, in ascribing the edict of Antonin the Pious to his successor Mark Antonin. And when he had been told, that Mark and his army had been saved in a time of imminent danger by the prayers of the Christians, he imagined, that this benefit had induced Mark to pass that law in their favour. The *other consideration*, which invalidates this testimony of Tertullian, is the persecution of the Christians at Lyons and Vienne, of which we spoke formerly. It happened in the year of Christ 177. three years after the victory obtained over the Quadians and Marcomans. For who can believe, that the Emperour, who in a public letter to the Senate, in the year 174. had extolled the Christians, and appointed a heavy punishment to their accusers, should in the year 177. deliver them up into the hands of their enemies, and order them to be capitally punished, unless they renounced their religion?"

9 "There still remains one point to be considered: whether the shower, by which the Romans were saved in the war with the Marcomans, ought to be placed in the number of miracles. But this question, in my opinion, may be solved without much difficulty. Learned men are now agreed, that nothing ought to be placed among miracles, which may be accounted for by the ordinary powers of nature. But in this shower, though it happened unexpectedly, there is nothing beyond



beyond the power of nature, or which needs a divine interposition. For it is a very common thing, according to the laws of nature, for long drougths in the summer season to be followed with plentiful ~~of~~ showers of rain, joyned with terrifying thunder and lightening. Nor ought it to be esteemed miraculous, that the lightening fell upon some of the enemies, and put their army to flight. Forasmuch as all the people of Germany supposed, that lightenings came from God, and they would form their judgement accordingly." Q

‘ So writes Mr. Mosheim : and as seems to me, judiciously and plausibly. I have transcribed him here, as summing up my argument, and making also some valuable additions to it.

‘ I shall take this opportunity to correct a mistake, common among learned foreigners : that Mr. King, who had a debate with Mr. Moyle about the thundering legion, was Sir Peter King, afterwards Baron of Ockham, and Lord High Chancellor of England. So thought Mr. Mosheim who translated these letters into Latin, and in the main embraced Mr. Moyle’s sentiments. But I am assured by those who are likely to know the truth, “ that Mr. King, who disputed with Mr. Moyle, was a clergyman, and minister of Topsham, near Exeter : which last, was the place of his nativity, as well as Sir Peter’s. He is the same King, to whom Mr. Locke wrote some letters, which are in the *posthumous collection of his letters*, published by Mr. Collings. He is there stiled *the Reverend Mr. King*.”

‘ It is pity, that the person, who corresponded with Mr. Moyle upon so curious a subject, should be so little known. Mr. King and Mr. Moyle must have been intimate friends. For Mr. Moyle’s *Dissertation upon the age of the Philopatri* was sent to the same person in several letters.

‘ Since writing what is above I have received an authentic account from a gentleman, personally acquainted with Mr. Moyle. It is in these words : “ Mr. Moyle’s correspondent in the affair of the thundering legion, was Mr. Richard King, Vicar of Topsham. Mr. Moyle died in 1721. Mr. King survived him many years.”

The eighth chapter contains an account of the history, time, and works of Apuleius, of Madaura, in Africa ; the ninth, of the early adversaries of the Christians, who wrote against them, *viz.* Celsus, Porphyry, Hierocles, Julian, Fronto, and some others ; the tenth, which is a very long one, and well deserves an attentive perusal, contains a full and distinct account of Celsus’s work against the Christians, with three summaries of the fragments of it, preserved in Origen, made by Dr. Doddridge, Dr. Leland, and the ingenious Author of *the evidence of the resurrection cleared up*.

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The four last chapters of that part of our learned Author's valuable collection which is now before us, are short ones, and contain an account of Lucian of Samosata, Aristides the Sophist, Dion Chrysostom, and Galen, together with some anecdotes concerning diverse Heathen governours of provinces, who persecuted the Christians, or were favourable to them; and remarks concerning the number of ancient heathen Writers; who have mentioned the Christians.

R.

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*The Council in the Moon.* 4to. 1 s. Cambridge printed. Sold in London by Wilson and Felt.

**T**HE Author of this humorous and spirited Pamphlet chuses, like Gallus in Virgil, to shoot Cretan arrows out of a Parthian bow. The scene and drama he describes are transferred from a learned University, to the Moon, where he introduces a convocation disputing very gravely whether they should eat cheese with their bread? By this he alludes either to a real or a supposed debate whether Fellows of Colleges should be permitted to marry? The characters of the Anti-cheesians in the Moon, that is, of the Antimatrimonians in the University, are humourously drawn, and probably have their Archetypes beneath the Moon. Some of their different characteristics and speeches will not be unentertaining to our Readers.

“The gentleman, who spoke next, was Mr. Christopher Crab, a man not destitute of wit and humour. He was esteemed a great critic, because there was nothing he would not find fault with. He was a man of unlimited conjecture; which often led him to shew his invention at the expence of his judgment. He did not want knowlege, especially that of mankind; but he was not always happy in his application of it. It was too common with him, to form general conclusions and establish maxims upon cases merely possible. He had some fluency of words, but more vivacity than elegance. Hear him—

“Gentlemen! I am of opinion, that under no restrictions whatsoever, ought this new scheme to be admitted. I shall chiefly draw my arguments from the nature of cheese in general, and some particular consequences that are found to arise from eating it. In the first place then, cheese is absolutely prejudicial to many constitutions: there are many people (likely enough to be met with among the more reclude lunatics) who bear such an *antipathy* to cheese, that they avoid being in the same room with it. Then cheese, though confessedly efficacious

tious in digesting other things, does not easily digest itself, and will often *lie so long at a man's stomach*, as to give him infinite plague and vexation. Besides cheese is generally too *hard*, or too *soft*, too *tough*, or too *pliant*; too *strong*; or quite *insipid*. Then there's your *maggoty* cheese, your *rotten* cheese, your cheese that every body has *tasted*, and your *Slip-coat* cheese. A very dangerous sort of cheese this last! for being apt to *run* beyond its prescribed limits, it is often impossible for the proprietor, though he *loves* it ever so well, to secure it entirely to his own use. In short, gentlemen! I cannot help concluding, from the course of my observations, that there is no such thing as a good cheese in the world; and therefore, I think it would argue the highest degree of insanity to apply to the legislature, for removing an obstacle, that happily prevents our coming at it.

An ingenuous young man, who sat near Mr. Crab, so highly resented the acrimony of his speech, that he rose up; and, bowing to the chief magistrate, said, 'That though he apprehended his design in calling the present council, was rather to hear what objections could be produced to the scheme, than for any other purpose, yet, as he was convinced Mr. Crab had gone very unwarrantable lengths in some of his observations and conclusions, he could not help asking permission to offer a remonstrance or two. Which being granted him, he desired the orator to recollect, "That there was such a thing as *Sage* cheese: and that being *green* cheese (a circumstance that would prejudice many men in its favour) and consequently of the same kind that forms the materials of which the Moon was made, he thought it very unworthy *a man in the Moon*, to suppose that species was not to be found there in great abundance." He next observed, "that *toasted* cheese was held in high estimation by men of the best taste. And indeed when cheese has passed unhurt and unsullied through that *fiery trial*, it is impossible to say too much in its commendation." He added, "that always having professed himself a great admirer of cheese in general, he had paid so much attention to that useful commodity, that he could with confidence assert, that there was much more good cheese, than bad, in the world:" and concluded with saying, "he could not help suspecting, that Mr. Crab, in spite of all Restraints, might have made some experiments in his time that had proved unfortunate."

I think I have hitherto given no intimation to my Readers, that this republic was established principally for the cultivation of the understanding. But there are some people in it, who do not cultivate their understandings, and others, who have no understandings to cultivate. Of this last class was Simon Shallow, who next seized the ears of this respectable audience with

a speech. Simon never doubted the truth of any story he had heard in his life. He had no clear ideas of any thing in the world. He would swallow you half a dozen impossibilities in a breath, without making a face. He could not be said to think, in any true sense of that word, and seemed to have no property in his own ideas. He voided them just as he received them, as children do cherry-stones. He lisped in his speech, and sputtered like a roasting pippin. But with all these disadvantages, he was not proscribed the pale of common-sense, according to the definition some people give of it; for Simon had *a good deal to say for himself*. What he said upon this occasion, I will now lay before you.

“Gentlemen! I have been told that there is nothing in nature more pernicious than cheese. And I can produce such instances of its ill effects, as will leave no reason to doubt the truth of this assertion. I remember having heard from my nurse, who thought she had heard it from my grandmother, that cheese would give a man the rheumatism and the ear-ach: and a very sensible country apothecary, a cousin of mine, says, that he can attribute a sore throat, or a fever on the spirits, to nothing but cheese. For my own part, I never see a cheese, but it puts me in mind of the dropsy, yellow jaundice, and king's evil; and I am certain, were the new scheme admitted, we should all be afflicted with those disorders. Nay, such a terrible notion have I of this baneful commodity, that I should not at all wonder to hear a man had got a leprosy, a wry neck, or a fit of the gout, by eating it: *Dixi.*”

Though the liberty of Fellows of Colleges to marry, or rather the opposition made to that liberty is here the subject of humour and raillery, it is by no means unworthy of a serious consideration. The restriction of it is certainly one of the pernicious remains of Popery. It may not be so convenient as it is easy to say what moral and political evils it produces; but it is obvious to every liberal and unbiassed understanding, that it must be equally prejudicial to the community, as it is the cause of dissatisfaction to many of the individuals who are obliged to labour under it.

A celebrated French Writer has observed what we hope will in time come to pass. “*Peut-être aujourd'hui que l'esprit philosophique a fait tant de progrès, un concile ferait des loix plus favorables à l'humanité que le concile de Trente.*”

L.

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*A Defence of Mr. Kenrick's Review of Dr. Johnson's Shakespeare; containing a Number of curious and ludicrous Anecdotes of Literary Biography. By a Friend. 8vo. 1s. Bladon.*

THOSE

**T**HOSE who are the most ready to give offence, by too unguarded a freedom of behaviour, are ever the most impatient of rebuke; and therefore we are not at all surprized to find Mr. K. or his sanguine friend Mr. R. R. (whoever may be the real Author of this pamphlet) warmly resenting our mild reprehension of Mr. K's *rough* attack on the editor of Shakespeare. But it were not wonderful if he should appear to be *nettled*; for he has been stung by a whole nest of literary hornets. He has been attacked, in his turn, by an 'army' of scribblers; and he may, possibly, have enough to do, to rout them all, notwithstanding his boasted prowess, and his avowed contempt for 'a myriad of cockle-shell † critics':—i. e. Reviewers ‡, Magaziners, Chroniclers,—versemen & prosemen,—all armed and ranged under the standard of General Johnson. The general, indeed, hath not yet vouchsafed to stir out of his camp; but seems content, for the present, at least, with detaching his 'light § troops' to harass the enemy.

The contents of this pamphlet are divided into 9 sections; in which the spirited Author assigns reasons for the *Reviewer's* (Mr. Kenrick's) having a less exalted opinion of Dr. Johnson's abilities than has hitherto been entertained by the public in general; questions are offered to Dr. J's friends, respecting some curious anecdotes of the life and literary conduct of that gentleman;—whether Dr. J. deserves better treatment than he has received,—and how far Mr. K. is excusable in having so treated him? Specimens are given of the literary abilities, candour, and *urbanity* ¶ of the hypercritics on Mr. K. Together with an entire section on the Modesty of men of letters; and another on literary knowlege; with some remarks on IGNORANCE and INATTENTION. To all which is added, a *Postscript*, addressed to the *Monthly Reviewers*.

In his second section, the Author enters into a detail of the grounds of Mr. K's first dissent from the general public opinion of Mr. Johnson's literary abilities; viz. the *numerous* defects

\* See Kenrick's Review; or the passage here referred to as transcribed in our last, p. 467.

† If, by a cockle-shell critic, Mr. K. only means, a *critic* in *cockle-shells*, there is nothing extraordinary in his defying whole armies of *them*: but what have these submarine animals to do with the contests about Shakespeare?

‡ Among these, however, the *Monthly Reviewers* are not to be included; they being perfectly neuter; and chusing to act only as a *corps of observation*.

§ Kenrick's Review.

¶ He has employed a particular section, in animadverting on 'the ingenuoufness, impartiality, and *urbanity* of *Sylvanus Urban*, Gent. regarding the writings of Mr. K.'

and

and imperfections which he says Mr. K. observed, (during his residence abroad) in that gentleman's grand English dictionary; so numerous, indeed, and so important, in the Reviewer's estimation, that he thought the honour of literature, and of his country called upon him to take every proper occasion of speaking of them as they deserved.

Having, says our Author, been so egregiously disappointed, as to the philological abilities of Dr. J. the Reviewer's expectations were greatly lowered from the height to which they had been raised, with regard to his proposed edition of our incomparable poet. 'His enthusiastic veneration for Shakespeare, however,' it is added, 'could not be restrained within the bounds of silence, on finding this Editor had taken every opportunity to depreciate the merit of that incomparable bard; on whom Dr. J. hath, in repeated instances, (as is shewn in Mr. Kenrick's Review) endeavoured to fix the charge of incapacity, folly, vulgarity, immorality, and impiety.'

To aggravate all this, adds Mr. R. R. 'Dr. J. falls with equal violence on the only commentator on Shakespeare, that, by his own confession, hath acquitted himself with reputation; charging him with *weakness, ignorance, meanness, faithlessness, petulance and ostentation.*'

Here our Author would have us draw the parallel. 'Those, says he, who complain of Mr. K's severity, and charge him with scurrility, ill-manners, and abuse, would do well to look through his work, and see if they can find any passage wherein he hath called Dr. Johnson *mean, faithless, immoral, or impious.*'

In his *third* section, the attack on Dr. J. is carried farther than it was in Mr. K's Review; for here is an implied charge, from which he would seem to have it inferred, that the Editor of Shakespeare had formerly taken some invidious steps, toward depreciating the merit of other great poets, the ornaments of English literature: particularly with regard to Lauder's infamous attempt to defame the excellent Author of PARADISE LOST. Dr. J. is here represented as the encourager of that execrable attempt; and a query is put, in which it is demanded, who actually wrote *Lauder's* pamphlet against MILTON? The Dr. is likewise taxed with endeavouring to lessen the poetical reputation of Mr. Pope, by carping criticisms on some of the most admired passages of his writings. From these charges it is hoped, Dr. J. will be fully vindicated, by himself, or by such of his friends to whom it may be best known whether there is any foundation for them, or not.

In his *fourth* section, wherein this question is discussed, 'whether Dr. J. deserves the treatment he hath received, and how far Mr. K. is excusable in having so treated him? We have

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the following just concession: "If the Reviewer, in the height of his zeal for the honour of Shakespeare, hath given too great a loose to his passions, and hath expressed himself unbecoming a scholar and a gentleman, he hath in so doing, injured his own reputation more than he hath done that of Dr. J. Nor is it, adds our Author, any justification of Mr. K's scurrility to say it is a degree less scurrilous than that of the Doctor's J——n or W——n."—We believe most of Mr. K's friends will fully acquiesce in the justness of the above remark. Mr. R. R. however, endeavours to palliate this matter.

"If their fault says he, however, be no justification of his, it is some excuse for the latter that it appears to be the natural effect of a resentment excited by nobler and less interested motives.

"To attack a man, in the warmth of resentment, however rudely, who is alive and able to defend himself, is certainly less exceptionable, in point of honour and spirit at least, than a premeditated design, conceived and executed in cold blood, to strip the dead of those honours which successive ages had bestowed on their memory.

"It is to be observed also, that it is not very easy for men of warm passions, when affected with their subject, to express their resentment in terms always consistent with the common forms of politeness. Experience sufficiently evinces this, as we may be convinced by turning to almost any polemic writings, even on those subjects which in a peculiar manner require the appearance at least of the highest degree of temper and benevolence."

In this section also, we have an apology for a slip of Mr. K's pen, which has been censured as the most illiberal stroke in his whole Review: "*[his waving noddle,]* &c."

"There is one circumstance, indeed, says the defender of Mr. K. 'in which the Reviewer seems justly to have incurred the censure of impoliteness and want of urbanity. This is the reflection he hath made on a certain *natural* infirmity of Dr. J. In answer to this charge, however, it is to be observed, that Mr. K. being personally a stranger to the Doctor, and having formed the ideas of his character purely on the representations of the Doctor's friends, he really mistook that infirmity for an affected habit; as those very friends, in repeating Dr. J's *bons mots*, constantly made use of the same habit or infirmity to heighten the joke; and therefore may be as justly said to have ridiculed it themselves, as it is pretended Mr. K. has done. Nay, the Doctor's acquaintance are still more inexcusable, as they must be supposed to have known the real state of the case, and ought not to have given occasion for such a mistake, in a writer who is master of sufficient acrimony of stile, without descending

descending to ridicule personal effects, which he never could conceive to be ridiculous.

We shall avoid entering into the points contested between Mr. R. R. and the several critics on Mr. K's Review; giving up, for the sake of brevity, even the particulars objected to our own article, relating to that work. What we have said is before the public; and it is not our custom to entertain our Readers with altercations concerning ourselves.

There are some lively and sensible observations in the section relating to 'the modesty of men of letters;' and in that which treats on literary knowledge, with some remarks on *ignorance* and *inattention*; the Author still bears, with all his weight, on the Editor of Shakespeare: concluding in the following manner:

'The late Mr. Fielding, speaking somewhere of those gentlemen, who had tied themselves up, as it was then called, from subscribing to works of genius and literature, expresses his resentment against them, by saying, it is a pity they were not tied up in good earnest; but what do those Authors deserve, who first gave occasion for people entering into such illiberal engagements?

'And what doth Dr. J. in particular deserve, for having obtruded on the world the worst Commentary on Shakespeare that ever appeared? and, at the same time, for having, by his procrastination and neglect, so effectually disgusted the public with editors and subscriptions, that it is presumed the ablest commentator in the kingdom would find little encouragement for a similar undertaking?'—Here is, perhaps, a discovery of at least one cause of Mr. Kenrick's enmity towards Dr. J. The Writings of Shakespeare, it seems, 'have been many years the favourite object of Mr. K's reading and study;—how if he hath *long since* accumulated *materials* for an Edition of Shakespeare?'—But, alas! General Johnson *stood in his path*; to borrow a figure from Mr. K's friends the Cherokees: and though it may now be said, the enemy hath at length retired, yet what avail-eth it to Mr. K. if, to prevent being followed, they have spoiled the roads, and broken down the bridges after them?

G.

*Moses and Bolingbroke : A dialogue, in the manner of the right hon.*

\*\*\*\*\*, *author of Dialogues of the Dead.* By Samuel Pye,

M. D. 4to. 3s. Sandby.

WE have here a fairer, more rational, and, we believe, a more effectual method of defending the character and writings of Moses, than that of a King's bench prosecution, with



With all its train of fines, imprisonments, and corporal sufferings. Argument may persuade, while authority threatens in vain; and truth will convince and reclaim, while the magistrate inflicts penalties and punishments, without the power of conversion. Hence the pilloried A——t still lives, the I——t he was, before his sufferings; and only thinks so much the worse of the Jewish lawgiver, for his having so many friends in Westminster Hall.

In our author's introductory discourse, he thus opens the design of this new Dialogue of the Dead: 'If Moses (says he) was not an *inspired* writer, he must have been an *Impostor*.—*How long shall we halt between two opinions!*—If he was really sent with a message from heaven, it must have been of the highest consequence to mankind:—Let us then receive him. But if, like "other legislators, he has imposed a revelation he knew to be false \*,"—let us, in the name of God, reject him.

'Once more, then, let his pretensions be examined; but examined thoroughly. Let his credentials be inspected, but more narrowly than ever: for if he was, indeed, the *amanuensis* of the Creator, when he writ the book of Genesis, or, at least, the first chapters of it †, the Divine Author must have stamped those first chapters, at least, with signatures, of such sublimity and majesty, as may be sufficient to satisfy us, of their authenticity, who know nothing of the *meekness*, or the *miracles*, of the writer, but from his own pen:—*He was no cotemporary author ‡*.—"His pretensions have been examined, and re-examined, times without number: and his credentials, for want of proper and explicit proofs of their authenticity, have been as often rejected."

'It is natural to ask, Can nothing be done to remove this scandal, by putting an end to this perpetuated, and fruitless contest?—I will presume to answer, Nothing; unless the *Mosaic* account of creation could be made intelligible; unless it could be rendered worthy of Moses—worthy of God. Nor can this be effected, but by Moses himself. For, though a second book of Genesis, should be published to the world, in vindica-

\* "Zoroaster, Zamolxis, Minos, Charondas, Numa, and Pythagoras,——I need mention no more, for I will not offend by adding Moses to the catalogue;——These men imposed revelations they knew to be false."——Bolingbroke's posthumous works, Vol. I. p. 307. 8vo edit.

† "It will be asked, what materials Moses could have before him when he writ the book of Genesis,—or, at least, the first chapters of it, wherein he relates most circumstantially, the creation of the world, and the whole progress of that great event." Bolin. Vol. V. p. 335.

‡ "To constitute the authenticity of any history—it must be writ by a cotemporary author, or by one who had cotemporary materials in his hands." Bolin. Vol. V. p. 337.

REV. Jan. 1766.

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tion of the honour of Him, who made the heavens and the earth of Moses, it would meet with no more credit, in this refined age, than the first; nor would he be believed, though *Moses should rise from the dead.*

“ Let us take things then as we find them, more curious to know what is, than to imagine what may be ||.”——“ Shall we take things then as we find them, in the book of Genesis; and leave Moses, to be judge in his own cause?”——’Tis not the cause of Moses, but of God. The testimony of Moses, in so-long depending a cause, is all we want.——“ The testimony of one accused of imposture, will not easily be admitted in any cause.”——Be it so;—but let not Britons be less generous than Romans; “ They never condemned a man, before he that was accused, had the accusers face to face, and had licence to answer for himself, concerning the crime laid against him \*.” Before, therefore, Moses is proscribed as an impostor, let him be heard.——And, to do his accusers justice, let them have equal liberty: let *them*—let the late admired lord Bolingbroke, in *their* name, have free liberty to “ speak out, and to push the instances and arguments they bring, as far as they can be carried;——Let him employ all his strength †.”

‘ For, since eminent writers, though dead, yet live, in their works; (Moses, in *his* Pentateuch, and Bolingbroke, in *his*, will live for ever,) there will be no difficulty in bringing these remarkable personages together, and giving them a fair hearing. Let their works then, supply the place of the authors; and if their sentiments are taken from their respective writings, it will be as easy to present their true characters, to the public, as it would be to produce their persons, in open court, if they were living, and cotemporary writers.——Moses will speak for himself.——Bolingbroke needs no commentator.’

Such is the general view of our author’s scheme, in which he has candidly supported the part of the late noble and ingenious Sceptic, by fair extracts from his lordship’s philosophical writings: for of such only do the arguments of lord B. consist, in this post-existent contest with the illustrious Hebrew. With respect to the part of Moses, it is also very well sustained, so far as the argument goes; which does not extend so much to the

|| Bolingbroke, Vol. IV. p. 1.

\* Acts xxv. 16.

† “ Another caution is, that they [our divines] should make war rather defensively than offensively; that they should take the only true advantage of the discretion of their adversaries, which would be to return it with discretion: for their adversaries seldom speak out, nor push the instances and arguments they bring, as far as they might be carried. Instead of which these orthodox bullies affect to triumph over men who employ but a part of their strength.” Bolingbroke, Vol. V. p. 335.

proofs of his divine inspiration, in writing his account of the creation of the world, as to vindicate that account from the charge of being puerile, absurd, unintelligible, and unphilosophical : and also to clear it from the unhappy *illustrations* of well-meaning but mistaken critics and commentators. As a specimen of the manner in which Moses here explains and defends his own system, we shall give an extract from that part where the altercation turns upon the famous passage (so often objected to) in which the formation of *light* is mentioned as prior to that of the *sun*, &c. Lord B. in the course of this dispute, takes occasion to compare the Mosaic history of the creation, with the present demonstrated system of the universe, and a passage in the 5th volume of his posthumous pieces, serves as the groundwork of the following objection.—“ They say, Moses, you was divinely inspired, and yet you was as ignorant of the true system of the universe, as any of the people of your age. To evade the objection, we are told, that you conformed yourself to that of the people. You did not write to instruct the Israelites in natural philosophy, but to imprint strongly in their minds, a belief of One God, the Creator of all things. Was it necessary to that purpose, that you should explain to them the Copernican system ? No, most certainly. But it was not necessary to this purpose neither, that you should give them an absurd one, of the creation of our physical, and, I may say, of our moral system. It was not necessary you should tell them, for instance, that light was created, and the distinction of night and day, of evening and morning, were made before the sun, and the moon, and the stars which were ‘ set in the firmament of heaven : to divide the day from the night, and to be for signs and for seasons, and for days and for years.’ It was not necessary, that you should tell them, how this moral system was destroyed, by the wiles of a serpent, and by eating of an apple, almost as soon as it began : against the intention, as well as command, of the Creator.”

In reply to this, and some other objections, Moses, towards the conclusion of the dialogue, enters on a very elaborate and curious view of the creation of the solar system ; in which he takes occasion thus to explain the passage above alluded to, concerning the *supposed* prior formation of light.—“ It was not necessary, (it seems) I should tell the Israelites, that light was created, and the distinction of night and day, of evening and morning, were made before the sun, the moon, and the stars, which were set in the firmament of heaven, to divide the day from the night, and to be for signs, and for seasons, and for days, and for years.” “ On the contrary, my lord, my doc-

trine is plainly this ; — That the bodies of the sun, the moon, and every planet and comet, in the system, were created before light was formed. For it was in the beginning of time, on the beginning of the first day, that they with the earth, came out of the hands of the Creator, mere masses of matter, each of them a distinct fluid chaos ; without form, and void of motion, light, and heat. That the first act of the Divine Being, in the formation of these bodies, was, his communicating to them a violent motion, round their respective axes : the second, which was effected the same moment of time, was the formation of light, when God said, — Let there be light, and there was light. This is the passage on which your lordship has lavished your praises, for its grandeur and sublimity. Strange ! that sublimity should be the parent of absurdity ! that the same passage should be greatly sublime, and sublimely absurd ! — But, pray, my lord, in what does the sublimity of this noble † passage consist ? — not in the diction ; (for the words are so simple and plain, that no words, in any language, can be more plain and simple,) but in the sentiment ; in the sense of the passage, considered distinctly from the language. If I had told the Israelites, that God said, Let there be light, and there was light, before the sun, the moon, and the stars, were created ; instead of, before they were set in the firmament, &c. the diction would have been the same ; but the sentiment most absurd. Whereas, if the sentiment be really sublime, the plainness and simplicity of the diction will greatly enhance its sublimity. For instance ; If, when God said, Let there be light, — *and the immense chaotic body of the sun instantaneously became a globe of fire* — and there was light. It is not in the power of language, to express, the grandeur and sublimity of the godlike sentiment.

‘ That this is the true sense of this much abused passage, is evident, from a notorious, a demonstrated truth, in the present philosophy, — that the sun is an immense globe of fire. And here I cannot omit to put your lordship in mind of a very striking passage in the divine Plato, who speaking of creation, says, *Θεὸς ὁ Θεὸς ἀνέψευ* *Deus ipse solem quasi lumen accendit* \*.

‘ Thus, my lord, did God *prepare* the light, even the sun †.

† “ That noble passage in the book of Genesis, Let there be light, and there was light.” Bolin. Vol. III. p. 9.

\* Plato, in Timæo, Vol III. p. 39. Edit. ferrari.

† “ The day is thine, the night also is thine ; thou hast *prepared* the light, and [even] the sun.” Psal. lxxiv. 16. For as the light and the sun could not possibly be two distinct things, the connecting particle *Vau*, is not copulative, but explanatory, and beautifully expressive of the production of light, by this grand preparation of the chaotic body of the sun, in making it a body of fire.

And,

And, at the same time, by giving the planets a motion round their respective axes, he divided the light from the darkness. This light, God himself called day, and the darkness he called night : and the evening and the morning were the first day, to every planet in the system.

Now, three of these evenings and mornings were completed on our earth, before any other, than a diurnal, motion was communicated to any body in the system : but our fourth day, that great day of creation, when the solar, or planetary system was finished, opens with a scene — too grand, too magnificent, to be expressed, but by words that evidently point out the amazing method which the Almighty took, in putting his immense materials together, when he made this world — this system of worlds. And God said, Let there be lights in the firmament of the heaven, to divide the day from the night ; and let them be for signs, and for seasons, and for days, and for years \*. And let them be for lights in the firmament of the heaven, to give light upon the earth : [and upon every planet] and it was so †. Let there be light — and let there be lights in the firmament — convey ideas, as different, as the words darkness, and light : for, when God said, Let there be light, universal darkness prevailed over the whole system, till the sun, in consequence of that commanding fiat, became a globe of fire : but, when He, that on the first day had created, and on the second, had formed firmaments, or atmospheres, to every body in the system ; when He said, Let there be lights in the firmament of the heaven, to give light — the greater light, the sun, and all the lesser lights, or moons, in the system, were at that time actually in the several firmaments of those planets, that are attended with one, or more moons ; and there they must have continued to this day, without dividing the day from the night, in such a manner, as to be for signs, and for seasons, and for days and years, if the Creator had not impressed the earth, and every planet, with such motions, as could alone produce these mighty effects. But, God had made [for the earth] two [for the other planets —] great lights ; the greater lights to rule the day, and the lesser light [or lights] and the stars, to rule the night. And God set them ‡, placed them, in the firmaments of their respective

\* Χρονος δὲν μετ' Ὀυρανὸν ἱσχυον — Tempus ergo cum cælo natum creatum que esse. — Ex hac ergo ratione & concilio Dei, temporis generationem volentis, ut tempus crearetur, sol & luna, & quinque alia astra (quæ planetæ nuncupantur) ad “ definitam distinctionem & conservationem temporis ” creata sunt. Plato, ut supra, p. 38.

† Gen. i. 14, 15.

‡ Συμμεταθεῖς αὐτῶν ἰσχυῶν [τῶν Πλανητῶν] ποιήσας ὁ Θεός, ΕΘΗΚΕΝ εἰς τὰς περιφοράς, αἷς ἡ βασιρεῖα περιοδεῖται, ἐπὶ τὰ ὄντα, ὅντα ἐπὶ αὐτῶν. Ipsarum ergo planetarum

respective heavens, to give light upon the earth, [and upon every primary planet] and to rule over their days, and their nights, and to divide the light of every day, from the darkness of every night, on each of them. And God saw that it was good — He saw, that the divisions of time, the difference of seasons, the variety of days, on every planet, were effected, by setting these lights in the firmaments of their respective heavens — And the evening and the morning, (on our earth) were the fourth day.

‘ Now, my lord, if the divisions of time, the difference of seasons, the variety of days and nights, on every planet in the system, are effected by, and absolutely depend upon, the annual motion of the planets, in their respective orbits, about one, even the same great light, the sun; then God’s setting these lights in their firmaments, and his impressing the planets, &c. with that compound motion, which carries them round the sun, are but different descriptions of one, even the same act of the Divine power, when God laid the corner stone of the solar, or planetary system.

‘ Thus have I told your lordship what my system is.—I have at your request, stripped my account of the first principles and beginning of things, of all that critics and commentators have rendered mysterious; of every thing that they, and they alone, have made dark and confused, as the chaos itself.—Sure, lord Bolingbroke, I may “now be considered as appointed and inspired by God to write, not only for my own age, but for all future ages, for the most enlightened, as well as for the most ignorant\* :” What can you now say, my lord, to my physical system?”

How far the learned and inquisitive reader will be satisfied with this solution of the difficulty in question, (which seems partly derived from the old notion of certain of the Rabbins) must be left to the learned and inquisitive themselves to determine; after a perusal of the whole argument; of which our limits will not suffer us to give a larger extract.—With regard to lord Bolingbroke, he is here, very properly, silenced,

*netarum corpora ita fabrefacta & composita, COLLOCAVIT Deus AD MOTUS ET CIRCUITUS quas alterius motus deducit, septem quidem illos, quum ut i si planeta sint septem. Plato in Timæo, Tom. III. p. 38.*

• “Moses must be considered as appointed and inspired by God, to write, not only for his own age, but for all future ages; for the most enlightened, as well as for the most ignorant: in which case, that his history might answer the designs of Eternal Wisdom, it should have been proportioned to the ignorance of the Israelites, as little able to understand one system of philosophy, as another; without giving so much reason to people, better informed, to believe him as ignorant as any uninspired writer could be.” Bolin. Vol. V. p. 370, 371.

convicted,



convicted, and converted, by the invincible reasoning of his opponent; and the dialogue concludes with his lordship's pathetic lamentation for the errors into which he had fallen, and the misapplication of those bright talents, which were, undoubtedly, given him for better purposes, than that of misleading the ignorant and unwary, by his witty and agreeable manner of advancing the most trite and fallacious scepticism.

G.

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*Sermons in Two Volumes.* By F. Webb. Small 8vo. 2 Vols.  
5 s. fewed. Henderson.

**I**N the preface to these sermons, Mr. Webb acquaints us that they were published at the request of his friends; that he was solicited to the publication upon the delivery of the discourses in public; and that he has paid a scrupulous attention in giving his friends to read, what they so candidly heard, with no alterations, but such as were judged necessary upon the review of hasty productions, composed without the most distant apprehension of their ever seeing the light. The two first discourses in the 2d vol. we are farther told, are an exception to this; the one being entirely composed, the other materially altered, for publication.

As to the merit of this publication, we can only say, that it is distinguished from the general run of compositions of this kind, by several lively strokes of fancy that are to be found in it, and that Mr. Webb's discourses, tho' they are by no means accurate or very elegant productions, shew clearly that the author is a man of taste and genius.

The reader may form some idea of his stile and manner, from the following specimen, taken from his discourse upon *Job xxviii. 12.*—*But where shall wisdom be found, and where is the place of understanding?*—In this discourse Mr. Webb briefly delineates the character of a religious and virtuous man, and enquires in what situation and circumstances he is *most probably* to be found.

“The man, (says he) whom true religion actuates, and inspires, is pious towards God, and just, in the largest sense of the word, towards men. No forced constraint through fear, urges him to discharge the duties he owes his great benefactor; a sense of his own dependence, and unworthiness, with the genuine feelings of gratitude, are his principles of obedience. He does not fear to withdraw from the world, to hold converse with God, lest he should incur the laugh and scorn of the foolish, and profane: he can bear the thought, and indeed it is the source of his comfort, that the omniscient eye of God pene-



trates his heart, and scans his very soul. He is not under the fatal necessity of mixing with the giddy crowd in the mad career of transitory pleasure, to forget those duties, or the neglect of them, which he owes to God, mankind, or himself.—He knows that no true friendship can be formed, where men engage in pursuits that lower the very desires of happiness, contract all the generous feelings of the soul, and destroy each other's real felicity, and their own. He does not call mankind to witness his acts of charity; as he is sensible that many imperfections cleave to him, which others may not be able to discern; he mourns these in the humility of his soul, and is therefore unwilling that his virtues should be blazoned in every eye, while his faults lie concealed.—He doth not endeavour to impose upon mankind by any counterfeit virtue, or a feigned self-enjoyment.—Hypocrisy is as hateful to his soul, as the most hideous deformity to his eye.—What satisfactions the good man enjoys, are always the less known to the world, by how much the more sincere they are in themselves.—The joy that vents itself in noisy mirth, is but the tumultuous ravishment of a moment: it is rather the disease of a vacant mind, than the sign of a heart calmly serene and happy.—There is in the righteous man, a goodly deportment, free from servile submission, base flattery, or arrogant pride.—He knows mankind sufficiently to discover, that their approbation is not worth the expence of one single vice—though candid and tender, respecting the faults of others, he is severe in the sentence he passes on himself—he does not make the common frailties of nature an excuse for the commission of vice, or an omission of duty—he guards against every temptation, and thus is ever ready to oppose any that present themselves—he retires from the world to converse with his Maker, and contemplate the supreme happiness he is formed capable of enjoying; and from this divine communion with God, and himself, he brings back into the world, a heart disposed to obey the laws of his God, and devote all its powers to the promotion of virtue among men.—Talk to him of the world, its profits, and pleasures—he knows its true interests well—he has the best standard imaginable by which to judge of the world—it is this—to love none of its pleasures, but in proportion to their duration, and desire no other of its emoluments, than what virtue will authorize him to procure and enjoy.—No man ever yet made a right estimate of this world, till he had learned properly to value the next: to understand earth, and its true interests aright, we ought to know something of heaven, and our interests there.—These are some of the leading characters of the man of wisdom, or religion.

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‘ Ere we proceed in the inquiry where this son of wisdom is to be found, it will be necessary to consider, that, generally speaking, the same causes in human life produce like effects ; that the same conditions and circumstances form similar characters.—For instance—Riches and honours are *generally* accompanied with pride, disdain, arrogance and conceit.—I say *generally*, because there are exceptions to this rule.—There are some to whom these things do not prove curses by their abuse, but blessings, as they are made the means of blessing others : but for the most part, we are justified when we say, that in such and such conditions and circumstances, men will so act, and be so affected.—

‘ Where then shall the man of wisdom be found ?

‘ I. Not in the cell of the visionary and recluse.—Not that religion flies retirement—No !—here all its divine consolations are found, and its best comforts relished.—Nor does it disdain the world as if it were not made for enjoyment.—Let others seclude themselves from the world, and dream over all its joys, till they fancy all is delusion and unsubstantial appearance of good, and reject the various favours of heaven with a sullen disdain, and counterfeit superiority ; the son of wisdom takes his portion of blessing with a joyful heart, and an easy gratitude : he does not cast such a reflection upon the design of his benevolent Creator, as to suppose snares to his virtue are concealed in every blessing ; or that this world will infallibly prevent him from practising those virtues, that will fit him for the enjoyments of the future state.—How can religion, that delights to take up its abode in the expanded breast of benevolence, find room for its reception in the contracted bosom of self-love ? What ! are we to live for, and to ourselves alone ?—Are the sacred ties of humanity nothing ?—Have our fellow-creatures no claim upon our example, no demand upon our virtues ?—It is the part of cowardice to retire intirely from the world, for fear our virtue should be overcome.—Virtue is not virtue, unless it be tried.—It is only the insubstantial shadow of it, that is found within the walls of convents, and religious houses, as they are falsely called—bring forth virtue and religion to the light—they will bear the penetrating beam of heaven itself—they fear no discovery, for none can be made to their disadvantage.

‘ Go thou pusillanimous wretch ! hide thy dejected head in some gloomy sequestered cell, and say the world is too broad a theatre, that the spectators are too numerous before whom thou art, by the appointment of heaven, to perform thy allotted part—say that it is ornamented with such pleasing scenes that virtue cannot resist its sollicitations—keep all thy solitary virtues, if such there be, to thyself—deny mankind all thine aid—punish thy body, instead of subduing the irregular affections of thy soul ;

soul ; and see if all this will fit thee for the assembly of saints, the company of angels, the social joys and friendship of happy spirits, who unite in these solemn religious employments in heaven.—Let us quit the cell of the visionary and recluse, since here the man of wisdom is not to be found : And,

‘ II. Seek for him abroad in the world.

‘ Perhaps we shall scarcely find him, where his example would be of the most sovereign advantage ; I mean in the courts of princes, and palaces of kings.—Religion has seldom found an hearty welcome, or kind reception here.—Where is its introducer HUMILITY ?—Where its attendants INNOCENCE, and SIMPLICITY ?—All here is pageantry and shew.—Men are taken up with ambitious views ; and their minds are distracted by emulation and pride.—The basest designs, the most contemptible hypocrisy, possess their hearts, and cover over their most fraudulent intentions.—This world is all that is, earnestly desired, and therefore it is pursued at the expence of innocence, fidelity, honour, and integrity.—Men here engage in those vain amusements that unfit them for any exalted virtue.—Men who live upon the smiles of princes, have but little ambition to deserve the approbation of God.—Let us not seek for divine wisdom, where vice and folly range it at large, and in an air infectious to virtue, probity and honour.—’

The subjects of Mr. Webb's sermons are,—Man and the providence of God.—The state of man in this world.—The Christian course.—No security against greater, if we have yielded to less temptations.—Disinterested and universal charity.—Conscience.—The story of Naaman the leper.—The keeper of the prison, converted by Paul and Silas.—Acquaintance with God.—The character of Jesus as the Messiah.—God manifested in the flesh.—The propriety of the humble state in which the Messiah appeared.—The hope and salvation of true Christians.—Indifference in religion.—The importance and duty of public worship.—Zeal.—Our Lord's rebuke of his disciples James and John, for their unjustifiable zeal.—Enquiry after wisdom.

R.

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*A Letter to the Reverend Doctor Lowth, occasioned by his late Letter to the Right Reverend Author of the Divine Legation of Moses.* By the Author of *Essays on the Characteristics*. 8vo. 1 s. Davis and Reymers.

**T**HIS letter does not refer to the literary part of the controversy between the Bishop of Gloucester and Dr. Lowth ; the Letter-Writer only endeavours to vindicate his own character from the injurious insinuations which, he tells us, Dr. Lowth

\* See Review for November 1765.

Lowth has *clearly* though *indirectly* thrown out against him, in his late Letter to the Author of the Divine Legation of Moses.

Dr. Brown complains loudly of the injustice done him in publicly representing him, as a man ready to sacrifice the interests of truth to the opinions of a master, and is at great pains to shew that he is not a servile follower, or obsequious deputy, of the Bishop of Gloucester. He lays before his Readers the chief passages in his writings, on which such accusations can possibly be founded; together with those in Dr. Lowth's letter, wherein he imagines he is pointed out as one of the honourable tribe of the Bishop's beadies and footmen, and then labours to vindicate himself from such groundless imputations. He acknowledges that he has expressed himself *warmly* in regard to the Bishop's character in several parts of his Writings, and tells us that his expressions flowed from his heart, and were dictated by friendship and gratitude. Dr. Warburton's generous zeal, he says, assisted in introducing him to the world, and the only return of gratitude he was capable of making, was to vindicate his [Dr. W.'s.] fame from the scurrilous insults of his enemies, by all the warmth of public and sincere approbation that he could bestow. Nor had he the least suspicion, at that time, he says, that this zeal (even supposing it to have arisen into an ill-judged prodigality of praise) could possibly be construed by *honest men*, into any thing else than the overflowings of *gratitude and friendship*.

Conscious that he has strong prejudices to contend with, which he thinks it incumbent on him to remove, the Doctor proceeds to give, what he calls the most ample and unanswerable testimony, that he is neither beadle, bravo, nor minister to any Mock-Monarch in literature upon earth. 'I will now produce, says he, a variety of incontestible vouchers; which will demonstrate, that while I was thus *publicly vindicating* the injured character of my friend, I was in fact *disputing* his particular opinions; and firmly *refusing* my assent, and declaring my right to *dissent*, in the most *unreserved* manner.

'The first of these evidences I shall draw from my own writings already published: and particularly from the *Essays on the Characteristics*. On the subject of the *first essay*, that "on *ridicule* considered as a *test of truth*," Dr. Warburton had published his thoughts, long before mine were written. Yet, whoever shall take the trouble of comparing my thoughts with His, will find them not only often *different*, but sometimes *incompatible*. Again, on the subject of *moral obligation*, whoever shall compare our sentiments, will find mine not only written in a train of thought entirely independent of His, but in some material points *diametrically opposite*. And thus, so far have I been from

from referring all mankind to the *Divine Legation*, "as to an *infallible oracle*, for the resolution of every question in literature;" that I have *written* and *published* my sentiments in *full* and *clear contradiction* to *some* of its principles.

Let me add, that Dr. Warburton well knew, from the time of the first publication of these *Essays*, that I had thus publicly dissented from him in opinion: nor did this known opposition of sentiment ever occasion any breach of friendship between us.

The next vouchers I shall produce, are *my own letters*, written several years ago to some of my friends on subjects of literature: did I think myself privileged to publish without leave, the letters of my correspondents, written to me on these occasions in *confidence* of *secrecy*, I could give additional proofs of the wrong you have done me: and *such* proofs, as would be *far* from *dishonouring* either my *friends* or *Me*. There are certain facts referred to even in these my own letters, relative to other subjects, which I do not think myself at liberty to divulge: and shall therefore only publish, what can essentially affect the present point in question. Nor should I have taken even this step, had not the publication of these paragraphs been of the last consequence to the full vindication of my *moral character*: which I regard as an *extreme necessity*, equal to That, when *life* or *liberty* are at *stake*.

The first of these evidences is the substance of a letter containing some general thoughts on what I judged to be the true *medium*; in *departing* or *not departing* PUBLICLY from the opinions of a friend, in literary researches. It was communicated by me to several of my friends, in the year 1759. It runs thus.

"Horkeſly (*in Eſſex*) October 30, 1759.

Dear Sir,

"There is a kind of petulance, founded in selfish vanity, which consists in picking quarrels, searching out small and incidental mistakes, either in reasoning, philology, or facts. I know of nothing more contemptible than this, in the whole tour of literary folly, which (between friends) is a very large one. This silly and ungenerous conduct we saw an instance of in a certain \* \* \*, with respect to one of our Friends. The circumstances of the fact were somewhat notorious in that instance: but the thing itself is common; and makes the chief employment of that dirty modern tribe, who call themselves critics. Of this folly, if I know myself aright, I am incapable.

"But with regard to the *investigation* of *truth* in a more *enlarged* sense; here, I confess, I see no room for favour or friendship.

"I have

“ I have so entirely gained this habit of thought; that, I hope, this principle will direct me in all my inquiries. And though I am but a mean workman in the Temple of truth, I will at least be an honest one. My own errors I will always be glad not only to acknowledge, but proclaim: and upon a like principle, though I may not *studiously* proclaim the errors of a friend, yet I certainly will neither *palliate* nor *hide* them.

“ In short, it is making an ungenerous use of any degree of superiority which men may be possessed of, if they become the ministers to each other's vanity, instead of being the impartial ministers of truth. When once they are arrived at this point, I think the mind must be shaken from the foundations of all true integrity. For myself, I should think I deserved to be struck blind from heaven, not only in body but in soul too; should I make so ungrateful an use of that portion of light which God has lent me.

“ As I think there is great immorality and guilt in any palliation of error on account of friendship; so, on the other part, I can see no shadow of reason against a free discussion of any question, among sons, fathers, friends, or brothers. If I am wrong, my friends are best able to set me right: If my friend is wrong, the truest friendship I can shew him is, to let him see his error.

I am, &c. J. B.”

The Doctor goes on to produce other letters and scraps of letters in order to shew the *independence* of his mind, and concludes with declaring, in the triumphant language of self-importance, that he should long ago have set his foot upon the neck of slander, had she not skulked among the *garrets of Grub-street*.

R.

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*Philosophical Transactions, Vol. LIV. Continued\*.*

Papers, MEDICAL and ANATOMICAL.

Art. 2. *The Sequel of the Case of Mr. Butler of Moscow, printed in the Philosophical Transactions, Vol. L. p. 19. Communicated by Mr. Henry Baker, F. R. S.*

THE case of Mr. Butler was briefly this: Soon after preparing a mixture of verdegris, false gold-leaf, with aquafortis, he was suddenly seized with a burning pain, first in one finger, then in his whole hand; afterwards in the other hand, legs, toes, shoulders, back, belly, and, in short, in every part of his body by turns, together with many extraordinary symptoms, which,

\* See Review for last Month.



which, however, in about ten days, abated, and in a short time seemed entirely gone; but for the particulars of this case, together with the method of treatment, we are referred to the first part of the account, as mentioned in the title of this article. The sequel of this account is communicated in a second letter from Dr. Mounsey to Mr. Baker; from which it appears that Mr. Butler's nerves continued for a long time in a very irritable condition, and that not only by the smell of paints, but even on handling metallic inodorous substances he was frequently attacked with faintings, tremblings, and uncommon anxiety. The Doctor tried various remedies with very little effect, till at length a milk diet and exercise restored the patient to a tolerable state of health. We cannot close this article without transcribing one short passage. 'On the 20th, says the Doctor, I gave him a dose of Epsom salt, which he had been used to take: it purged very well; but immediately on its leaving off to work, his body struck out with great numbers of small red spots.'—'The *sal catharticum amarum* came from England; and whether some *vitriolic acid* had been used in making it, I do not know; but it is likely there had.' It is indeed more than *likely*: *sal catharticus amarus*, or Epsom salt, being always composed of the *vitriolic acid* and *magnesia*. We are sorry the Doctor's want of chemical knowledge should stand thus upon record in the Philosophical Transactions.

Art. 9. *An Account of a Hernia of the Urinary Bladder including a Stone. By Mr. Percival Pott, Surgeon to St. Bartholomew's Hospital, and F. R. S.*

The patient of whom this extraordinary case is related, was about thirteen years old when he was brought to Mr. Pott, and his disease had the appearance of a schirrous testicle, which, however, from the hardness and insensibility of the tumour, appeared not to be the case. Mr. Pott, though in doubt what it really was, being of opinion that it ought to be extirpated, performed the operation with his usual care, dexterity, and success; and on laying open the scrotum, discovered the case to be a *hernia cistica*, including a *calculus* of the same nature with those usually found in the bladder. He extirpated the *cist*, and at the end of a month the patient was perfectly cured.

Art. 32. *Observations and Experiments of different Extracts of Hemlock. By Michael Morris, M. D. F. R. S.*

Dr. Wade of Lisbon having lately communicated to the London Medical Society a number of cases, in which the extract of hemlock, prepared at Coimbra in Portugal, had been given with great success, Dr. Morris was induced to make experiments upon the different extracts prepared at Coimbra, Viana and London, in order to discover their respective component parts.

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The result of this enquiry is, that the Coimbra extract contains a much greater quantity (to use the Author's own words) of an *essential oily salt* and resin, than the others; and hence, he is of opinion, the extraordinary effects of the Coimbra extract may be rationally accounted for.

*Art. 33. Essay on the Use of the Ganglions of the Nerves. By James Johnstone, M. D. communicated by the Right Rev. Charles Lord Bishop of Carlisle.*

It is well known that physiology has not yet been able to produce even a probable conjecture concerning the use of the ganglions of the nerves. The ingenious Author of this paper reflecting, that ganglions are *almost* peculiar to those nerves which are distributed to parts whose motions are involuntary, imagines, that their use in the animal oeconomy is to intercept the influence of the mind upon those parts; and that they are also the instruments by which the motions of the heart and intestines are rendered uniformly involuntary. The only objection to this theory is, that the observation on which it is founded is not universally true.

*Art. 43. An Account of what appeared on opening the Body of an Asthmatic Person. By W. Watson, M. D. F. R. S.*

The preternatural phenomena in the body of this asthmatic person were, an enormous distention of the lungs with extravasated air, and numberless *varices* in the pulmonary vein; which together sufficiently account for the symptoms of the disease. From the history of the case it appears, that the patient, about two months before his death, was seized with violent and long continued vomiting, to which the Doctor, very rationally, ascribes the phenomena above mentioned.

*Art. 58. An Account of an extraordinary Disease among the Indians in the Island of Nantucket and Marthas Vineyard, in New England. In a Letter from Andrew Oliver Esq; Secretary of his Majesty's Province of Massachusetts Bay, to Israel Maudslott, Esq; F. R. S.*

Our readers will hardly believe us when we assure them that all we learn from this pompous account of this extraordinary disease, is, that it attacked none but Indians; that it was a violent inflammatory fever; that, out of 258, only 36 recovered; and that the patients generally died in about five days. As this article contains not the least medical instruction, we apprehend it might with more propriety have filled the column of a newspaper.

B-E.

\* \* \* *The MATHEMATICAL, MECHANICAL, and ASTRONOMICAL Papers, are deferred to another Opportunity.*

MONTHLY

## MONTHLY CATALOGUE,

For JANUARY, 1766.

POLITICAL and COMMERCIAL.

Art. 13. *A Defence of the New-England Charters.* By Jer. Dummer. 8vo. 1s. 6d. Almon.

**T**HIS valuable performance, being only a new edition, without any *alterations*, does not properly come under our cognizance; yet, as it is a work of some importance, and hath long been scarce, we thought it might be useful to many of our Readers, at *this juncture*, in which the charters of our colonies are become so much the objects of public attention, to be informed, that Mr. Dummer's tract is reprinted, and may be had as above.

Art. 14. *The Importance of the Colonies of North-America, and the Interest of Great Britain with Regard to them, considered. Together with Remarks on the Stamp-duty.* 4to. 1s. Peat.

Chiefly intended to shew how impolitic, as well as unreasonable, it would be, in our present dispute with the colonies, to have recourse to any improper exertion of *power*. The Author's main argument is founded on this position, 'That it is the true interest of Great Britain, to acquire and retain, not to alienate the affections of her colonies;—which can only be done by kind usage, and always considering them, as they most certainly are, in all respects, on the same footing with ourselves, and of right entitled to every privilege that we in England enjoy.'——He insists, in common with most of the writers in behalf of the colonies, on their right of representation in whatever legislative body assumes and exercises the power of taxing them; but on this head, as well as on most other points touched upon in this tract, he offers little that can be called new: his performance being, indeed, to be chiefly regarded as a recapitulation of the arguments advanced by those who have appeared before him in this debate.

Art. 15. *An Examination of the Rights of the Colonies, upon Principles of Law.* By a Gentleman at the Bar. 8vo. 1s. Dymot.

This Lawyer, after a very slight hearing, has determined against the colonies; but we imagine they will hardly abide by his adjudication. Without entering into the merits of this cause, *upon the principles of law*, we cannot help reflecting; on this occasion, how happy it is for this country that her liberties have not always been left to the arguments and decisions of *lawyers*. Would *their* jargon ever have procured us our inestimable *Magna Charta*? or would the glorious *Revolution* ever have taken place, if our gallant grandfathers had submitted to argue the point with K. James in Westminster-hall? It is true, we have lately seen our liberties nobly asserted by an English Lord Chief Justice; but have we not too much reason to regard that *honest* lawyer as a phenomenon? And how many *J. Jerries*, &c. have we had, for one PRATT!

Art. 16.

Art. 16. *Considerations on the American Stamp-act, and on the Conduct of the Minister who planned it.* 8vo. 1s. Nicoll.

The right of Great Britain to tax her colonies internally, is not here enquired into. The Author thinks it pity that ever such a question should have been started. He seems to admit the right, in speculation; but he thinks it ought to be seldom or never exercised; in which case, he says, our parliament may safely assert it, and the American assemblies will not deny it: but the point he chiefly insists upon, is the inexpediency, injustice, and absurdity of the Stamp-act. Having endeavoured to prove this, and bestowed some chastisement on Mr. G. G——, as the contriver and promoter of the act, he proceeds to state the bad effects that, in his opinion, will result from our attempting to enforce this act, amounting (if we are *successful* in employing force) to no less than the ruin of the colonies, and the destruction of our trade with them: while, on the other hand, a bare suspension only of the act may serve to bring matters about, in an amicable way; but an entire repeal is what he would recommend, as the only means to reconcile the colonies to their mother-country, and to restore peace, plenty, and cordiality to every part of the British empire.

Art. 17. *Considerations on the Propriety of imposing Taxes in the British Colonies, for the Purpose of raising a Revenue, by Act of Parliament.* 8vo. 1s. 6d. North-America printed; London re-printed, for Almon. <sup>^</sup>

This is a more strenuous champion for the colonies, than the preceding Considerer. He denies the parliament's right of taxing the colonists, internally; and he enters pretty deeply into the argument. The zeal of this patriotic North-American sometimes carries him rather too far in his reflections on the mother country; but we think such warmth the more excusable, as it may be an indication of the Writer's honesty, whatever may be said of his prudence. In his preface he sensibly apologizes for 'the plainness, simplicity, and freedom' of his manner; and, indeed, we think with him, that a *decent firmness*, in a good cause, is to be preferred to a softer and more delicate style, which sometimes may serve only to enervate the argument, for want of urging it with its full force. On the whole, there are many important considerations in this tract; which, therefore, must be ranked among the most material of those pieces which have appeared in behalf of our American brethren.

\* The author  
Mr. Pownall  
of the Massachusetts

Art. 18. *Considerations on the Points lately brought into Question, as to the Parliament's Right of taxing the Colonies, and of the Measures necessary to be taken at this Crisis. Being an Appendix, Section III. to The Administration of the Colonies.* 8vo. 1s. Dodley.

In our *thirtieth* vol. p. 441, *seq.* we gave an account of the first edition of Governor Pownall's\* *mannerly* performance, entitled 'The Administration of the Colonies.' Since that time, we have mentioned a second

\* Mr. Pownall was governor of Massachusetts Bay, &c.

edition of this work ; and now appears a *third*, with the addition of the *Appendix*, which is the subject of the present little article : the *Appendix* being to be had separately.

Mr. Pownal is a much cooler and more moderate advocate for the colonies, than the last-mentioned *Considerer*. He admits the right of taxation, but strongly contends for the loyal *intentions*, in general, of the colonists ; (and appealing to every man of interest or business in those countries) ' that for an hundred years to this time, there has not been an American to whom, in the genuine feelings of his heart, the interest, welfare, and happiness of Great Britain was not as dear as that of his own colony, having no other idea but that they were always one and the same.' ' I do not believe,' adds he, that the idea of Great Britain ever heretofore arose in an American breast, without the idea of its being HOME. If of late they have learned to call the British produce and manufactures *foreign*, and Britons *foreigners*, it is not from an American idea they have learnt it ; it is from an idea that is foreign also.'

: After this general assertion, he enters on a serious discussion of the propositions lately brought into question, whether the supreme legislature of Great Britain should or should not, agreeably to the actual present state of the British constitution, exercise the power of laying taxes on the colonies ; and whether, consistent with the rights of Englishmen, and the supposed spirit of the English constitution, the colonists can be taxed, unless by their own respective legislatures ; or unless the colonies have, by their proper representatives, a share in the legislature of Great Britain ? He affirms that the reasoning which states these propositions, as matters under question and doubt, never did or could arise from the principles of an American politician. ' The fundamental maxim, says he, of the laws of those countries is, first, That the common law of England together with such statutes or acts of parliament (the ecclesiastical laws excepted) as were passed before the colonies had a legislature of their own, secondly, That their own laws together with such acts of parliament as by a special clause are extended to America since that time, *are the laws of that country*. The jurisdiction and power of every court established in that country ; the duty of every civil officer ; the process of every transaction in law and business there, is regulated on this principle. There is not a man of business in the colonies that ever held an office who does not know this, and who hath not always acted on this principle : there never was a man that ever acquired a lead or interest in the politics of those free countries, who did not defend this principle as the palladium of their liberty, that they were to be ruled and governed only by acts of parliament, together with their own laws not contrary to the laws of Great Britain ; and as a friend to the colonies I would venture to add, that it is under this principle that every act of parliament passed since the establishment of the colonies, *which respects the general police of the realm, and the rights and liberties of the subject of the realm* is, without the intervention of their own consent by their respective legislatures or representatives, considered, and, I think I may venture to say, adopted as part of the law and constitution of those countries. It is under this principle, without the intervention of their own consent, that they may best and most safely claim all the rights and privileges of Englishmen confirmed in the bill of rights. It is under this principle that I should hope, could an American ever have need to claim

claim it, that they may best claim those benefits and privileges, which by the seventh of William the Third, are declared and provided to the subject in case of accusation of treason; even though those acts stand enacted without the intervention of their consent, without being by any special clause extended to America, otherwise than as extending *by power of the supreme legislature to every subject within the realm*. But should the colonists doubt the power of the supreme legislature in these cases, I believe it never was yet doubted in that country but that when an act of parliament was by a special clause extended to America, it had its full force there, nor was ever yet any principle found out, by which to distinguish the exercise of the power of parliament in making laws which respected the property, the rights, liberties, and lives of the subjects there, from a power to make laws for that country which should demand, by ways and means, as to that parliament seemed meet, aids by taxes towards the maintenance and support of government.'

In another place he adds, (speaking of the colonists' claim of exemption from being taxed by act of parliament, set up in consequence of the Stamp-act): 'However general this claim may have become of late; however suddenly this wild plant, forced by an artificial fire, may have sprung up and spread itself, it is neither the natural produce nor growth of America. The colonists in their sober senses know too well the necessary powers of government; they have too well considered the relation which they, as colonists, bear to the realm of Great Britain: their true and real liberties and charter rights are dearer to them than that they should hazard them by grasping after shadows and phantoms. I will therefore abide by what I have said in every part of my work, that as they understand thoroughly the necessary powers of government on one hand, and as they are zealous for liberty on the other, so were they by affection as well as principle, ever attached to the mother-country and to the government thereof. I speak of them as I knew them, nothing aggravating, nothing extenuating. But there is no answering for the defects of a delirium. I know nothing of the spirit of those who have raised and would direct the storm in the present wild uproar in America, nor do I believe that they themselves know what spirit they are of. Ignorant of the constitution of Great Britain, and of their own best liberty as derived from it, they have misled the good people of America to disclaim the wisdom and temper of their true friends, to doubt the virtue and zeal of those good citizens who have for so many years by their superior abilities and real patriotism had the charge and conduct of their interests. Frantic, like madmen, they have fallen first upon those who have been hitherto near and dearest to them, and then giddy with the wild outrage they have begun, they have proceeded (I had almost said to take up arms) against the authority of that very constitution to which they owe the rights and privileges that they contend for.'

But notwithstanding our Author's idea of the legal subjection of the colonies to the parliamentary jurisdiction of the mother-country, he is extremely averse to the doctrine of *compulsion*; and quotes Sir William Temple's account of Spain's fatal loss of the Low Countries by having recourse to force of arms, when milder methods might have happily composed the disturbances which had broke out in those provinces. He proposes to admit the Americans to a share in the British legislature, *provided they will accept of it*; of which our Author (with many others)

appears somewhat doubtful. Nevertheless, he thinks some mode of a cordial union with our colonies ought to be thought of; and he recommends a particular scheme of his own, for this desirable purpose,—— which we have not room to insert. He also proposes several other measures and regulations which he thinks very necessary to be adopted at this crisis; but he every where expresses himself with that modesty which is by no means inconsistent with the most extensive knowledge; and which is more especially becoming in every individual who offers his advice to government, on subjects of such vast importance to the community.

*Art. 19. The Charters of the following Provinces of North-America; viz. Virginia, Maryland, Connecticut, Rhode-Island, Pennsylvania, Massachusetts-Bay, and Georgia. To which is prefixed, a faithful Narrative of the Proceedings of the North-American Colonies, in Consequence of the late Stamp-act. 4to. 2s. 6d. Owen, &c.*

Collected from the Daily Gazetteer;—both charters and narrative. There is no doubt of the authenticity of the former; and the latter, being copies of Gazettes, &c. carry their own evidence along with them.

*Art. 20. The General Opposition of the Colonies to the Payment of the Stamp-duty, and the Consequence of enforcing Obedience by Military Measures, impartially considered. Also a Plan for uniting them to this Kingdom, in such a Manner as to make their Interest inseparable from ours, for the future. In a Letter to a Member of Parliament. 4to. 1s. T. Payne.*

We have here an ingenious diffusive from violent measures with the colonists, on account of the Stamp-act. It is written partly in a serious, and partly in a ludicrous vein. The Author's humour is employed to ridicule the rash and crazy notion of carrying the stamp-act into execution by military force. The absurdity of such a measure, is thus pleasantly represented: 'I shall so far agree with the martial disposition of those who declare for warlike measures in the first instance,—that if this kingdom should think proper to exert its full power, the united power of the colonies could not possibly withstand it. But I must own I am not quite so valiant as to join those warlike spirits, who declare they desire but ten thousand of our regular troops, to drive all the colonies before them. True, there is no great danger in the boldest declaration, at three thousand miles distance from an enemy; but still a calm considerate person, who may be valiant enough also on a proper occasion, may reflect, that the number of people in our colonies amount, by computation, to between two and three millions at the least. That a twentieth part of these may be deemed sensible men.—That one half at least of these are able-bodied, and may be resolute and determined.—That they may be enthusiastically misled to imagine they fight for liberty, which is a spirit not easily suppressed in an Englishman. I say supposing this calculation to be tolerably exact, he may expect to find sixty or seventy thousand able-bodied men, who may be mad enough to have determined absolutely on opposition.

' This



‘ This number of opponents, it is certain cannot well be collected into one body, and they are to be divided among the colonies ; we may go in a body against any one of them we think proper ; yet still however, as these people have a thorough knowledge of the country, and are inured to the climate, although perhaps they dare not face us in the field, they might give us a great deal of trouble in marching after them through woods and mountains. Besides they may probably have learned the Indian method of bush fighting, which must be very tedious, and somewhat troublesome to our regulars. . The reduction of each colony would by this means be retarded ; and we might possibly lose a few men by sickness, or fatigue, though not by fair fighting. And as we must also leave a sufficient force in each, to keep them in proper obedience after we have conquered them, or we may have the same work to do over again, I should imagine that after bringing three or four of the most obstinate into a proper state of subjection, we should perceive our numbers somewhat diminished, and possibly find, by that time, there had been some small mistake in the calculation.

‘ It were great pity so hopeful a scheme should miscarry on account of a trifling error in calculation ; especially when any mistake, as to the number of soldiers that may be necessary, can easily be remedied, and a sufficient quantity had upon very easy terms. Let us consider what a number of manufacturers are now employed in different works for the colonies, who will then be out of all employment, and must either enlist as soldiers, or starve. Besides, there can be no want of shipping for transports, at a very easy rate ; as our West-India traders will have no other business. So that with the help of fifty or sixty men of war and frigates, properly stationed along their very extensive coasts, to hinder them from any supplies, I make no doubt but in ten or twelve years at farthest, we shall either conquer their stubborn spirits, or extirpate them absolutely ; and it is not to be presumed that any of our neighbours, during that time, will be so rude to interrupt us in our business. But, as I must own myself a mere novice in these matters, I shall leave the farther discussion of them to the advocates for military measures ’

The ingenious Author next applies the test of ridicule to the jargon of the lawyers, who gravely talk to us about the charters of Massachusetts Bay, Connecticut, &c. constituting those governments tenants of his Majesty’s manor of *East Greenwich*, &c. And towards the conclusion of his letter, he proposes his plan of union ; for which we refer to the pamphlet.

**Art. 21.** *The late Occurrences in North-America, and Policy of Great Britain, considered.* 8vo. 1s. Almon.

This Considerer likewise reminds us of the precipitate and tyrannical conduct of Spain, by which she lost the Low Countries, now the *United Provinces* ; but he does not plead for the colonies in the smooth and pleasant strain of the last-mentioned writer. He is very grave ; and rather severe upon those hot-heads who among us seem ready to cry *Havock !* and eager to let slip the dogs of war against our brethren and fellow-subjects in America.—As to the apprehensions of those who think that the colonies will, one day or other, be independent of Great Britain, the Author admits that they are not groundless. ‘ But this, says



he, is no sufficient reason for *fear*; for this independence can hardly be brought about until some general calamity falls on Europe, or the protection which the colonies now claim from their several mother-countries, is denied, or unable to be given from the particular distresses at home, power is subject to change; it is the natural course of things. The grandeur of the Roman empire is annihilated, and this island, formerly a province to it, and looked upon as almost out of the world, has a greater dominion than Rome ever prided herself in, and is now the centre of riches and authority. May it ever continue so! Nothing but its own bad policy can prevent it, the fear of evils may produce them, as the dread of death frequently puts a period to life.'

It seems very true, that on this jealousy and mistrust, we have founded a system of policy, which may be the principal ground of the present discontent in America; for nothing can be more natural, as the Writer observes, than for jealousy on *the one side*, to produce the same bad and illiberal qualities *on the other*:—to the interruption of the most cordial friendship, and total breach of the strongest duties. 'It is to this policy, adds he, they [the Colonists] impute the ruin of the Spanish trade, by the royal navy of Great Britain acting in the spirit of the *Guarda Costas* of Spain. It is true indeed the impropriety of this conduct was seen when we found it most ultimately affect ourselves; and, therefore, though the act is still in force, the execution of it is suspended; but the condition of the Americans is bad indeed, for the blow aimed at them, took place! and the dagger remaining rankles in the wound.'

On the whole, our Author concludes, that it is not by *taxes*, but by *trade* alone, 'that Great Britain, acting in a spirit of *true policy*, will endeavour to draw the wealth and produce of America to herself; all other methods will destroy the object for which the colonies were established. If the Americans indeed, possessed of valuable mines of gold and silver, or a lucrative commerce, still retained more than the ballance of trade drew from them, Great Britain might, perhaps, consistently with self-interest, take the overplus. But the fact is otherwise, all their gains and produce now centers here in the way of trade, and therefore the system of taxing them is diametrically opposite to the real benefit of the nation in general, though it may serve the purpose of a temporary expedient.—The treasury may swell a little, but commerce will shrink to nothing.'

'Cromwell, says our Author, though an arbitrary ruler, and Charles the 1<sup>st</sup>. a necessitous prince, pursued, in this respect, the true interests of Great Britain; for notwithstanding the extravagance of the one, and despotism of the other, they plainly saw, that real power, and substantial and permanent wealth, could only be obtained through the channels of commerce, and that there would be a sufficient fund established for dissipation and corruption, and the highest power exercised, by rendering the trade of the colonies subservient to Great Britain; and therefore Cromwell had the sagacity to plan, and Charles the good sense to adopt the famous *act of navigation*, which the British colonies have to this time dutifully and implicitly obeyed: for though it has reduced them to a kind of political slavery, yet being founded on the soundest policy, they have submitted to it with cheerfulness and affection to this country; and so long as they do so, you need no other evidence of your sovereignty over

over them ; for let any one consider the nature of it, and he will find it the strongest mark and badge of subserviency and dependence.

‘ Let then the mutual, which is the real interest of Great Britain and her colonies, be promoted, by constantly pursuing the true object for which the latter were established, and let us not cut down the tree to get at the fruit. *Let us stroke and not stab the cow, for her milk, and not her blood, can give us real nourishment and strength*; and for this purpose, let the *spirit of the act of navigation* (for sound policy has long since varied from the *letter*) be strictly adhered to; and then, however flourishing the commerce of America may become, either by its own efforts, or by the judicious encouragements and bounties given by this country, the whole advantage thereof must ultimately center here, and that without discontent and disturbances, to the honour and satisfaction of his Majesty, and promotion of the public good.’

Art. 22. *Some Strictures on the late Occurrences in North-America.*  
8vo. 6d. Owen.

These strictures are very weak and trivial. The Author insists on the parliament’s right of taxation, whether the Americans are exempted by their charters, or not; and as for these, he intimates that they ought to be *revoked*! In short, this appears to be, by far, the most inconsiderable pamphlet that hath yet appeared in the course of this controversy.

Art. 23. *The Justice and Necessity of taxing the American Colonies, demonstrated. Together with a Vindication of the Authority of Parliament.* 8vo. 1s. Almon.

If this Writer is not more ignorant than the last mentioned Anti-American, he is ten times more furious. He sets out with the profession of ‘*modestly* offering his sentiments, that by the *confrontation* of different opinions, we may strike out truth, as *we* do fire, by the collision of flints.’ Is this our Author’s method? other people do it by the collision of flint and *steel*. But this is, in truth, a most fiery politician, and his pamphlet is a mere firebrand. Behold how he fires away at the Americans :

‘ You [the inhabitants of the colonies] tell us you are very sober and temperate, that you fear the influence of a standing army will corrupt you, and introduce profligacy and debauchery.

‘ I take your word for it, and believe you are as sober, temperate, upright, humane and virtuous, as the posterity of independents and anabaptists, presbyterians and quakers, convicts and felons, savages and negro-whippers, can be; that you are as loyal subjects, as obedient to the laws, as zealous for the maintenance of order and good government, as your late actions evince you to be; and I affirm that you have much need of the gentlemen of the blade to polish and refine your manners, to inspire you with an honest frankness and openness of behaviour, to rub off the rust of puritanism, &c. &c.’

Is not this a very *modest*, sober, temperate, upright, humane and candid writer !

Art. 24. *An Answer to a very extraordinary North-Briton; published on Monday last, in the Publick Advertiser.*

A flimsy attack on the *Ins.*

### M E D I C A L.

Art. 25. *The Midwife's Pocket-companion: or a Practical Treatise on Midwifery: on a new Plan: containing full and plain Directions for the Management and Delivery of Child-bearing Women in the different Cases, and the Cure of the several Diseases incident to them and new-born Children, in the safest Manner, and according to the best Improvements. Adapted to the Use of the Female as well as the Male Practitioner in that Art. In Three Parts. By John Memis, M. D. of Marishal-college, Aberdeen. 12mo. 2s. 6d. Dilly.*

This work is offered to the public, as a cheap abridgement of the modern improvements in the art of midwifery; and is designed at once to answer the purpose of a *text-book*, and the *midwife's vade mecum*.—As a text-book, it might have been more simple, more concentrated; and as an abridgement, it is in some places very diffuse and unweildy. A quotation from the work itself, when compared with the original as it stands in Dr. Smellie, will convince our Readers of the truth of this observation. Dr. Smellie, to whom our Author is chiefly indebted for his materials, thus speaks of the evacuations necessary at the end of the month after delivery\*: ‘Those who have had a sufficient discharge of the *lochia*, plenty of milk, and suckle their own children, commonly recover with ease; and as the superfluous fluids of the body are drained off at the nipples, seldom require evacuations at the end of the month: but, if there are any complaints from fullness, such as pains and stitches, after the twentieth day, some blood ought to be taken from the arm, and the belly gently opened by frequent glysters, or repeated doses of laxative medicines.

\* If the patient has tolerably recovered, the milk having been at first sucked or discharged from the nipples, and afterwards disussed; no evacuations are necessary before the third or fourth week; and sometimes not till after the first flowing of the *menstrua*, which commonly happens about the fifth week: if they do not appear within that time, gentle evacuations must be prescribed to carry off the *plethora*, and bring down the *catamenia*.—This the original:—here follows our Author's correct, concise, and judicious abridgement.

† Lastly, p. 84, in order to the woman's complete recovery, we sometimes prescribe a few purges, as that of senna-leaves taken by way of tea, *half a drachm of powder of jalap and salt petre, mixed and taken in a draught of weak ale or water-gruel warm* †; or a purging draught made up of half an ounce of tamarinds, a quarter of an ounce of senna,

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\* Vide Smellie's Treatise on the Theory and Practice of Midwifery, B. iv. Ch. i. Sect. 2.

† Our Author, surely, if he writes from experience, must have practised upon very robust females.

and half a quarter of an ounce of cream of tartar, boiled in four ounces or a gill of water to two, and dissolving a quarter of an ounce of manna, and as much glauber salts when strained and warm, making it stronger or weaker as the patient requires, and giving them once or twice a week accordingly, in the morning fasting, to purge any superfluous humours out of the body that may remain at the end of the month after her delivery.

‘ Those women, who have their cleansings in sufficient quantity, and of long enough standing, and have plenty of milk, and suckle their own children, commonly recover well without any purgatives or other medicines, the humours being drained off that way, especially at the nipples. Yet, if there should be any complaints after the twentieth day, it will be necessary to give some of the purges above-mentioned, after taking first away a little blood with the lancet.

‘ If a woman has pretty well recovered, the milk having been sucked or discharged from the nipples, and afterwards discussed, (see Part ii. Chap ii. Article 4.) no purging of any kind is needful before the third or fourth week; sometimes not till after the first flowing of her courses, which is commonly about the fifth week, when, if they do not come down of themselves, we bleed her in the arm or ankle, and give her some of the above purges, or *twenty grains of jalap powder, with eight grains of sweet mercury*, the same way every now and then to promote that discharge, &c.’—So much for our Author’s work as a text-book, and abridgment.

With regard to the merits of this performance; as particularly fitted to be the *Midwife’s Pocket-companion*, we apprehend our Author has some formidable rivals.——Among others, we may mention *Eschbarius Rbedion*, who practised physic at Frankfort on the Maine, and published a book on the subject of midwifery, in *High Dutch*; this work, about the year 1530, was translated into Latin, French, Spanish, and other languages, and was very well received as the *woman’s book* all over Europe.——Of a much later date, and inferior character, are the labours of *Salmon* and *Culpepper*: to the first of these has been attributed a piece called *Aristotle’s Midwifery*; and the latter published a book intitled, *A Directory for Midwives, by Nicholas Culpepper, Gentleman, Student in Physick and Astronomy*.——These curious performances were for many years in great vogue with the midwives, are still read by the lower sort of practitioners, and have contributed to keep up the belief of the marvellous effects of various medicines, and the more marvellous effects of various spells and charms.——With rivals of such different degrees of merit, we pretend not to determine how far our Author is likely to succeed as the *woman’s man*; as we are not sufficiently acquainted with the taste, genius, and philosophy of those respectable *dames*, who make up the several classes of female practitioners in these days.

Our Author seems to expect some singular advantages, from having introduced English names and English terms, instead of those which have long been in use from the dead languages.—‘ We have, says he, changed the terms of art used in medical books for others of the same import, but more familiar to midwives; and, frequently, the more uncommon words, which occur in all kinds of books, for more plain and intelligible expressions.’——But English terms will not be understood, except the corresponding parts be pointed out upon the *subject*; and

and with this assistance, the old terms, or indeed any terms, are easily understood, though not perhaps so easily remembered: the remembrance of *terms*, however, is chiefly for the uses of writing or conversation; the remembrance of *things* is the matter of principal importance: and there is one inconvenience to which our Author's followers will be subject; he has not pointed out the old terms which answer to his English names, consequently they will in their reading be limited to *The Midwife's Pocket companion*.

Upon the whole, we think this work but an indifferent abridgment of what has been more fully and clearly delivered by Smellie, Levret, and others. As to the language, it is frequently very pompous, very uncouth. *We use the widening force of our hand:—our hand outwardly and artfully applied:—our thumbs to the bind-head:—our other hand:—we shift hands:—our fore and middle fingers to each side of the neck:—we thrust our fingers:—we scratch it with our nails:—the nails of our fingers:—we pinch it with the nails of our thumb and fingers.*—What a bustle have we here, with our thrusting, our widening, our scratching, our pinching! and what an importance, with our arms, our hands, our fingers, our thumbs, our nails!—Nature certainly has been particularly kind to our Author, and bestowed upon him more arms, and hands, and fingers, and thumbs, and nails, than his neighbours!—Who would have thought, that, with all this superabundant dignity, our Author could have been any thing less than an M. D.!—Who would not have thought, that he had been \* *doubly dubbed!*

\* An Advertisement appeared in the London Chronicle for the 9th of May last, signifying, 'That *John Memis* has no degree of medicine from the Marischal-college, Aberdeen; and that, when he lately made application for a degree, it was absolutely and unanimously refused by the university.' We could not but be surprized at such an attempt to impose upon the public; especially as the real, intrinsic merit of this performance was precisely the same, whether written by *John Memis*, Surgeon, and Man-midwife:—or by '*John Memis*, M. D. of the Marischal-college, Aberdeen.'

**D.**

Art. 26. *A New Essay on the Venereal Disease, and Methods of Cure; accounting for the Nature, Cause, and Symptoms of that Malady.* By J. Becket, M. D. 8vo. 2s. 6d. Williams.

It hath been objected to the reviewers in general, that they often criticize without mercy; that they are not sufficiently tender of the reputation of the Authors under their lash; and that their pens sometimes seem guided rather by their passions than their judgment. We acknowledge a philosophical equanimity to be a proper ingredient in the character of a Reviewer; but those who have censured us for the want of this virtue, would do well to consider a moment, whether they believe it possible for any man to read all the trash which is obtruded upon the public without being now and then a little provoked, and put out of humour? When we meet with a performance, every page of which discovers its author to be, not only ignorant of his subject, but illiterate, and deficient even in point of grammar; when we find the hand-bill of a C—p Doctor coarsely spun into a half-crown book, with the two respectable

spectable letters M. D. in the title-page; when this is the case, we are firmly of opinion that Job himself, if he had been a reviewer, would sometimes have given way to a little honest *resentment*: exclaiming, as he did to his *officious* friends,—‘Ye are forgers of lies, ye are physicians of no value!’ Chap. xiii. v. 4.

**B—t.**

Art. 27. *Medicina Politica: Or, Reflections on the Art of Physic, as inseparably connected with the Prosperity of a State.* By Charles Collignon, M. D. Professor of Anatomy at Cambridge. 8vo. 1s. Beecroft, &c.

This pamphlet, we are informed by the Author in his introduction, is intended as a supplement to his late *Enquiry\* into the Structure of the Human Body, relative to its supposed Influence on the Morals of Mankind*, in which it was allowed, that there are certain indispositions of the body which tend to generate irregular affections of the mind. ‘On this foundation, says the Author, generally have bad actions been excused; but this excuse will be deprived of its palliating power, if any thing can be found capable of removing those indispositions.’ This, Dr. Collignon is of opinion, may be obtained by a proper application of the medical art, the intention of which is to preserve and restore the health of the body. Unfortunately, however, for this doctrine, there are few individuals who could not, from experience, inform our Author, that the body when in perfect health is most inclined to be vicious. But, if we were even to admit, that intemperance, ambition, pride, cruelty, &c. are the effects of a morbid *crasis* or motion of the blood, the remedy becomes an idle speculation, unless physicians were invested with full power to bleed, purge, blister, &c. whomsoever they please; for we apprehend that those who are afflicted with ‘pride, cruelty, &c. will seldom, of their own accord, call in a physician to cure them of these disorders.

We must, however, in justice to the Author, observe, that his language is generally pleasing, and that his *conclusion* is spirited and important. The following passage will be sufficient to give an idea of the Author’s manner: ‘If health then may be deemed a blessing of so diffusive a nature as to affect the manners, as well as the prosperity of a people, can we help lamenting that *injudicious books*, *mistaken zeal*, and *pernicious patents*, should join their formidable forces to destroy so great a good?’ By *injudicious books* he means *Practices of Physic*, *Dispensatories*, &c. in the vulgar tongue; by *mistaken zeal*, he alludes to the pious opposers of inoculation; as to *pernicious patents*, it requires no explanation.

**B—t.**

\* See Review, Vol. XXXI. p. 335.

Art. 28. *A Letter to J. K——, M. D. with an Account of the Case of Mr. T——n, of the City of O——d. To which are subjoined some Observations on the Ulcered Sore Throat.* By J. S. M. D. Oxford. 8vo. 1s. Rivington.

When doctors of Divinity, or doctors of physic, suffer their private animosities to burst forth into print, we cannot help accusing them, in general, of having sacrificed to resentment that dignity, honour and in-  
terest



erest of their respective professions, which prudent men have been ever careful to support. We acknowledge, nevertheless, that there are particular cases which not only admit but require a public vindication. Dr. S—— begins this pamphlet with the copy of a letter, written by him to Dr. K—— about two months ago, in which he accuses him of having violently aspersed his character both as a physician and a man. To this letter he received no answer; which, by the known laws of decorum, he had certainly a right to expect; unless Dr. K—— had reasons for his silence, with which the public are unacquainted.

The nature of the dispute between these two physicians is briefly this: They both attended a patient dangerously ill of a fever and sore throat, which Dr. K—— believed to be merely *inflammatory*, and Dr. S—— *malignant*, or *ulcered*. Those who are at all acquainted with physic, know, that this difference in opinion was of infinite importance to the patient, as the method of treatment in the first species of this disorder ought to be diametrically opposite to that in the other. But before we can enter upon the merits of the cause, it will be necessary to mention the symptoms which induced Dr. S—— to pronounce the disorder a *malignant*, and not an *inflammatory* sore throat: viz. a small running pulse, intense heat and dryness of the skin, perpetual restlessness, anxiety, delirium, and sloughs on both the tonsils.

With regard to the pulse, though we cannot allow it to afford any infallible diagnostic in this case, yet, we confess its being *small* rendered it highly probable that the disease was not inflammatory, the *angina inflammatoria* being constantly attended with a frequent, *strong*, and somewhat hard pulse. The second symptom mentioned, viz. *intense heat and dryness of the skin*, we cannot admit as pathognomonic. The third chain of symptoms is, however, of more weight in the balance; but the *sloughs on the tonsils* seem to determine the question. We say *seem* to determine, because we do not chuse to give a final opinion, until we have seen a more circumstantial history of the case, from the beginning. If we were impowered to interrogate the evidence, we should take the liberty to ask the following questions:

1<sup>st</sup>, Was the patient afflicted with *nausea*, vomiting, or *diarrhœa*, in the beginning of the disease?

2<sup>dly</sup>, Did he swallow without much difficulty?

3<sup>dly</sup>, Was his breath remarkably offensive?

4<sup>thly</sup>, Was there any eruption on the skin?

5<sup>thly</sup>, Did he become worse after bleeding?

6<sup>thly</sup>, Did he speak with a hollow voice?

7<sup>thly</sup>, Was he weak, and dejected?

8<sup>thly</sup>, Is he of a relaxed, pituitous habit?

9<sup>thly</sup>, Did the *fauces*, upon inspection, appear discoloured, spotted, or sloughy?

10<sup>thly</sup>, Was the patient delirious on the 2<sup>d</sup>, 3<sup>d</sup>, or 4<sup>th</sup> day of his disorder?

If all, or most of these questions should be answered in the affirmative, it will not be in our power to give it against Dr. S——; provided we have no doubt as to the judgment and veracity of the evidence.

Now there have already appeared two witnesses on behalf of the said Dr. S——, plaintiff; namely, Mrs. Tinson, the patient's wife, and Mr. C. Ward, a surgeon who attended the patient. The first of these

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in her affidavit sworn before a magistrate, sayeth, (relative to our 5th question) that the patient, soon after bleeding, was convulsed, seemed bereaved of his senses, began gathering the bed-clothes with his hands, and made frequent efforts to get out of bed; and (in regard to our 10th question) she farther deposeth, that in the night of the 7th, being the third day of the disease, the patient was a little *trembling*, and on the following night yet more so. Mr. Ward, the other witness, sayeth, in his letter to the printer of the Oxford Journal, dated December 19, (which may also serve as an answer to our 9th question) that there were *spots* in the patient's throat, which separated and came away in the form of *filings*.

We have thus far attended to the plaintiff's brief, and the deposition of two of his witnesses. As to the first, we are to consider it as being his *own* representation of his *own* case. We are to remember, with regard to the symptoms which he says induced him to pronounce the disease malignant, that, in all probability, their existence will be denied by the defendant. Concerning the witnesses, as their characters stand hitherto unimpeached, we are to allow all due weight to their testimony. If we were to proceed in this case rigidly, according to law, we must unavoidably consult the defendant for not having appeared either in person or by his attorney; but this being a court of equity, we shall suspend our judgment till Mr. Attorney *Time* shall have produced such evidence, in behalf of the defendant, as may be thought necessary in a cause of such importance.

B - - t.

THEATRICAL.

*Act. 29. The Plain Dealer: a Comedy. As it is performed at the Theatre in Drury-Lane, with Alterations, from Wycherly. 8vo. 1 s. 6 d. Lownds, &c.*

Mr. Bickerstaff, the Editor of this play, justly remarks in his preface, that 'Wycherly's Plain Dealer was one of the most celebrated productions of the last century.' It certainly was so, on account of the manly wit and nervous sense that shone through most parts of it; but, at the same time, it was so strongly tinged with the immorality and obscenity which usually prevailed in the comic productions of Wycherly's time, that it has been deservedly excluded the theatre for many years. Mr. B. mentions this exclusion, to the honour of the present age. 'The licentiousness, says he, of Mr. Wycherly's muse, render'd her shocking to us, with all her charms: or, in other words, we could allow no charms in a tainted beauty, who brought contagion along with her.' He adds, 'It was in this condition which I found the play I now offer to the public.—On a close examination, besides enormous length, and excessive obscenity, I thought I met several things which called very much for correction; a want of symmetry might, I apprehended, be sometimes mistaken for strength. The character of Manley was rough, even to outrageous brutality; and inconsistent, in his friendship for Freeman, whom he knew to be guilty of the actions of a thief and a rascal. The characters of Lord *Playful* and *Novel* did not seem to me to be so well *contrasted* as they might be, while the other comic personages degenerated, sometimes into very low farce; neither did I think the part of *Fidelia* so amiable, or the situations arising from her disguise quite so amusing,

amusing, as they were capable of being rendered by a little re-touching.<sup>9</sup> These objections are all, in our opinion, very just, except that of the characters of Lord Plausible and Mr. Novel not being sufficiently *contrasted*; for it does not appear to us, that the Author ever intended any contrast between them. Between *Manley* and *Plausible*; indeed, the contrast is very strong, and heightened, on both sides, to the highest pitch of extravagance.—What our Editor says of the former, that he was rough, even to outrageous brutality, is certainly right; but we apprehend the defect is very little removed, in the present revival; for the character seems to be nearly if not wholly as rough, as ill-manner'd, as bearish as ever. In the articles of morality and decency, too, the piece is still highly reprehensible; for, with regard to the first point, the *adulterous transaction* is still retained, in the third act;—and, in the second respect, if nobody talks downright bawdy, yet, can the widow Blackacre's *swearing*, more than once, a very unlady-like oath, be thought to sound *decently* in the ears of a polite audience?—In short, although the Editor hath expunged a great deal of his Author's licentious ribaldry, yet he hath not entirely rendered it a chaste and modest performance. As to what he hath substituted of his own, instead of the passages rejected in the original, he speaks of it himself with becoming diffidence; but we must do him the justice to say, that his new trimmings do not look amiss upon Wycherly's old coat; which, with two or three more alterations, agreeable to what has been hinted, might serve to make Mr. Garrick a very decent, serviceable winter-suit.

Art. 30. *The Double Mistake: a Comedy.* As it is performed at the Theatre-Royal, in Covent-Garden. 8vo. 1s. 6d. Almon, &c.

Although we find no great novelty of character or sentiment in this play; yet we could not but be pleased with it in the perusal, as the town in general were at its frequent representations; on account of the easy politeness of the language, and the moral purport of the whole. There is an attempt at humour in the characters of the Virtuoso and the Learned Lady; but these have been so much hacknied upon the stage, that it was not easy for any thing less than a first-rate genius to succeed in them: and a first-rate genius would rather have aimed at something more *original*.

#### MISCELLANEOUS.

Art. 31. *The Ladies Friend, from the French of Mr. de Gravines.* 12mo. 2s. Nicoll, &c.

Several writers of considerable eminence, both French and English, have obliged the world with preceptive treatises on female education, and for regulating the conduct of the fair sex in the more advanced stages of life; e. g. the Archb. of Cambray, Mons. de la Chetardie, the Marq. of Halifax, Mr. Wettenhall Wilkes; and some others. To this list we must now add the name of Monsieur de Gravines; who, though he has advanced very little that is not to be met with in the preceding authors on the same subject, has, nevertheless, offered many things to  
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the consideration of the ladies, of which there is no fear of their being too often reminded. Part of what he has said on their inordinate passion for cards, may serve as a specimen :

‘ Some diversion is necessary, say our pretty gamesters. Most certainly ; but might not a more noble diversion be struck out, than the contesting for money, and fomenting that selfishness which is already but too predominant ? besides, can a stated daily sitting, of four or five hours, that is, of above one third of life, without any other conversation than what arises from red and black spots printed on paper, be called an amusement ?

‘ This childish way of killing time, brought into such vogue by the ladies, far from being a relaxation, is a serious business, impairing their health. In the finest part of the year, and even when in the country, regardless of all the natural pleasures which surround them, they eagerly sit down, shuffling and dealing cards around till midnight, amidst a tumult of fluctuating passions ; a phrensy which, fixing them perpetually in a chair, brings on them all the evils consequent to the want of exercise.

‘ In vindication of this fashionable idleness, they plead weakness of constitution ; though it is this very idleness which weakens their constitutions, and gradually destroys the spring and force of the human system. Women, to be sure, are not made to struggle with the same fatigues as men ; yet has nature added to their beauty a degree of strength which forms a part of it, and has proportioned their vigour to what it requires from them. The alacrity with which they give themselves up for whole days to violent exercises, such as dancing, is certainly no indication of their being created to pass their lives in a state of slothfulness.

‘ It is somewhat difficult to reconcile the prodigious activity of women at the call of pleasure, or the impulse of passions, with that indolent life to which many confine themselves. Sometimes they seem all fire ; at others they scarce breathe. These are extremes common to the whole sex, and not seldom seen to follow each other closely in the same person.’

The principal topics on which this writer treats, beside the above-mentioned destructive amusement, are ranged under the following heads : Of the state of women in society ; of the studies fit for women ; of women’s occupations ; their diversions ; the luxury of women ; [this he very justly considers as one of the greatest discouragements of matrimony.—not less in England than in France] women’s dress ; temper and disposition of women ; love and gallantry ; marriage ; education of children ; and of the virtues of women.—The Author does not write like a splenetic satirist, or a rigid moraliser, insensible to the charms of the softer sex. On the contrary, he professes the highest admiration of their beauties, both of body and mind ; and expresses himself with that politeness and complacency which is ever due from the *lords of the creation* to the loveliest part of it.

Art. 32. *Journals of Major Robert Rogers ; containing an Account of the several Excursions he made, under the Generals who commanded on the Continent of America, during the late War. From which may be collected the most material Circumstances of every Campaign*  
in

*on that Continent, from the Commencement to the Conclusion of the War.* 8vo. 4s. Millan.

This is but the first part of the journals of this noted American partizan. It commences in 1755, and terminates with the year 1760. The second part, which is to be printed by subscription of one guinea, will contain the Author's travels among the Cherokees and the southern Indians; his second tour into the interior-country, upon the great lakes; and the Indian wars in America, since 1760: together with correct plans of all the British forts upon the continent.

From the specimen of the work now before us, it appears, that the accounts published by Major Rogers may be depended upon by the public; they are undoubtedly as authentic as they are important and necessary, to those who would acquire a thorough understanding of the nature and progress of the late military operations in North-America. The Author writes like an honest, a sensible, and a modest man; and he has given, throughout his whole conduct, undoubted proofs, that he is a brave and a skilful officer. For a farther idea of this gentleman, in his literary capacity, see our review of his *Account of North America*, in the preceding part of our No. for the present month.

**Art. 33.** *An Account of the Island of Newfoundland, with the Nature of its Trade, and Method of carrying on the Fishery. With Reasons for the great Decrease of that most valuable Branch of Trade.* By Capt. Griffith Williams, of the Royal Regiment of Artillery, who resided in the Island Fourteen Years, when a Lieutenant, and now has a command there. To which is annexed, a Plan to exclude the French from that Trade; proposed to the Administration in the Year 1761, by Capt. Cole. 8vo. 1s. Owen.

So far as we can venture to judge, on the subject of this pamphlet, the account here given of the present state of the Newfoundland trade, deserves the serious attention of our commissioners of trade and plantations, and of all who are particularly concerned in the Newfoundland fishery, as well as of the public in general.—Capt. Williams assures us, that, to his certain knowledge, the said trade did, for many years, remit to the mother-country, near a million Sterling; whereas, at this time, it does not yield one sixth part of that sum.—The question will be, What then is become of this trade? our answer is, Look into this pamphlet, and you will find—that the English have suffered it to fall into the hands of the French.

**Art. 34.** *Bombay Church: or, a true Account of the Building and Finishing the English Church at Bombay, in the East-Indies; with a List of the Benefactions contributed thereunto, from the Year it was begun, 1715, to the Year it was finished, 1718: also the first Rise of the Charity-school proposed to be erected there, 1719; with a few Remarks on the Indian Letters.* By Richard Cobbe,

**Cobbe; M. A.** late Chaplain to the Hon. East-India Company. 8vo. 1s. 6d. Rivington.

To this account of Bombay-church, Mr. Cobbe has added a number of letters which passed, in relation to the subscriptions, &c. for promoting that laudable undertaking; also two sermons on the same occasion: with another sermon in behalf of the charity-school. He hath inscribed this publication to the court of directors of the E. Ind. company, 'hoping it may be of use and satisfaction to the future as well as present state of that island; considering likewise the unsettled and oftentimes turbulent situation of affairs in other factories,—this of Bombay may be looked upon as the safest place of retreat and harbour,—and the church not the least safeguard and ornament thereof.'——

A copper-plate plan, or plat-form, of this church, is prefixed to the account; from which it appears to be a noble and elegant structure.

**Art. 35.** *A General History of the World, from the Creation to the present Time. Including all the Empires, Kingdoms and States; their Revolutions, Forms of Government, Laws, Religions, &c. &c. Together with their Chronology, Antiquities, Curiosities of Art and Nature, &c.* By William Guthrie and John Gray, Esquires, and others, eminent in this Branch of Literature, 8vo. 10 Vols. 3l. Newbery, &c.

The Universal History, Ancient and Modern, being so voluminous, that few can purchase so large and expensive a work, it was very natural to think that an abridgment might be acceptable and convenient to many readers. Accordingly, here we have an Universal history, reduced to a much narrower compass; but as it is little more than a mere abridgement of the former compilation, it is entitled to no farther notice in this Review.

**Art. 36.** *The celebrated Lecture upon HEADS. With a new Frontispiece, representing all the various Heads, &c.* The 6th Edition. Folio. 6d. Pridden.

Although this does not pretend to be an exact copy of this facetious lecture, as delivered by the author, George Alexander Stevens, yet it is undoubtedly pretty much the same; and will perhaps make the reader smile, tho' it should fail of exciting the hearty laughs which some parts of it drew from the numerous audiences that attended the original exhibitions. Some parts, we say, because this piece of original *fun* is not equally humorous and witty throughout. With all his vivacity, Mr. Stevens is sometimes a little dull; and not seldom a cup too *low*: at such times a pun passes for wit, and a hacknied conceit for humour. There is, however, a good deal of well-placed satire in this droll composition. The empirics in law and divinity, as well as in physic, come in for their share in the roast; and he who can refrain from laughing at the case of Daniel and Dishclout, must have no risibility in his nature. The orators of the tabernacle are, undoubtedly, caricatured; as our Readers will perceive, from the following specimen; but yet a strong likeness remains:—'Bretheren!—I have got the gripes of compassion and the

belly-ach of pity for you! Give me a dram——do give me a dram——a dram of patience I mean, while I explain unto you what reformation and what abomination mean—which the worldly wicked have mixed together, like potatoes and butter-milk, and therewith made a sinful stir-about! Reformation is like the comely froth on the top of a tankard of porter; and abomination is like the dregs at the bottom of the tap-tub. —Have ye carried your consciences to the scowerer's? Have ye bought any fuller's earth at my shop, to take the stains out? Ye say, Yes, you have! you have! you have! —But I say, No: ye lie! ye lie! ye lie! —I am no velvet-mouth'd preacher! I scorn your lawn-sleeves. —You are full of filth! ye must be boiled down in our tabernacle, to make portable soup, for the saints to sup a ladle-full of; and then the scum, and the scaldings of your iniquities, will boil over; and that is the kitchen-stuff of your consciences, that serves to grease the cart-wheels that carry us over the devil's ditch.' —There is more of it; but we have given enough for a sample. These low allusions, and gross images may seem too extravagant to such of our Readers as are not acquainted with the strange rants of some of the methodistical tribe. Yet what are even these, compared with the filthy stuff in Erskine's Gospel Sonnets, and other works?

Art. 37. *The Entertaining Fabulist: Containing a Variety of Diverting Tales and Novels, in Prose and Verse. To which is prefixed a short Treatise on Story-telling.* 12mo. 2s. 6d. sewed. Bladon.

Calculated for the meridian of St. Giles's.

Art. 38. *Eliza: or, The History of Miss Granville.* By the Author of Indiana Danby. 12mo. 2 Vols. 6s. Noble.

Some part of what we said in commendation of the History of Miss Danby, (see Rev. Vol. XXXII. p. 480) may be justly applied to the story of Eliza; which is written in a natural and easy style; and is not chargeable with any immoral tendency, as most of our novels are: but, at the same time, we must observe, that here is a want of that invention, and of that happy talent at character-drawing, without which, no composition of this kind can be ranked with the masterly productions of genius.

#### POETICAL.

Art. 39. *The Crucifixion, a Poetic Essay.* By Thomas Zouch, M. A. Fellow of Trinity-College, Cambridge. 4to. 1s. Doddsley.

Another production of the Kissinbury estate, and by no means superior to the general produce of that unfortunate farm; where

*Pro molli Viola, pro purpureo Narcisso,  
Infelix Lolium, et steriles dominantur Avenæ.*

To speak without a metaphor, this is a stiff, inelegant performance, written in a very bad taste, and affording nothing that can do credit either to the Author, or the subject:



*Specimens.*

‘ ——— For you, ye sons of Pride  
That led him to th’ accurs’d tree of shame.’ p. 12.

‘ Lull’d on her lap the *infant God-head* oft  
*Repos’d him weary.*’ p. 19.

‘ ——— Almighty, infinite  
The filial Godhead reigns.’ p. 21.

‘ ——— Th’ ETERNAL dyed.’ p. 22.

‘ Th’ ALMIGHTY *suffer’d woe.*———’ p. 23.

Art. 40. *The Festoon; a Collection of Epigrams, ancient and modern: Panegyrical, Satyrical, Amorous, Moral, Humorous, Monumental. With an Essay on that Species of Composition.* 12mo. 2s. 6d. Robinson and Roberts.

This collection of epigrams is preceded by a sensible preface; and a very ingenious essay on the nature of the epigram. In the former, it is observed, that this is a species of poetry, calculated for the amusement of every season of life; but, adds the Author, as the sprightliness and brevity essential to such compositions, render them more peculiarly adapted to captivate the attention of youth, than the serious and solemn beauties of the sublimer branches of poetry; nothing ought to be admitted into a collection of this kind, that may endanger the morals, vitiate the taste, or even debase the language of young people. Accordingly, our *Anthologist* has been so cautious, that his collection is certainly preferable, in this, as well as other respects, to any that have preceded it.—He does not pretend, with assuming air, to have executed his plan with unexceptionable accuracy and judgment; but he modestly hopes, that he hath furnished an *innocent*, and he presumes not an *insidious* entertainment for the younger class of readers.—We can, therefore, honestly afford our suffrage to this publication, in the Editor’s own words, ‘as a collection of little poems, such as a faithful tutor may put into the hands of his pupil, or a virtuous matron recommend to her innocent daughter.’

## RELIGIOUS and CONTROVERSIAL.

Art. 41. *Chearful Thoughts on the Happiness of a Religious Life:* By E. Harwood. 12mo. 1s. 6d. sew’d. Becket and De Hondt.

There is scarce any thing that has contributed so much to alienate the affections of young persons from religion, and to fix almost insuperable prejudices in their minds against it, as the views that have been given of it by many warm but injudicious friends. Religion has been too frequently dressed in the gloomy and forbidding garb of superstition, ‘with a complexion pale and livid as the countenance of death, her looks filled with terror and unrelenting severity, and her hands armed with whips and scorpions.’ She has been represented as an irreconcilable enemy to pleasure, and all the innocent enjoyments of human life; as leading her votaries into cells and solitude, enjoining them the mortification of every



sense of pleasure, the constant exercise of sorrow, self-denial, and the whole monkish train of austere virtues.

Mr. Harwood represents religion in her native form and comeliness, as the most amiable of all objects, as the offspring of TRUTH and LOVE, and the parent of BENEVOLENCE, HOPE, and JOY.——We shall give our Readers a specimen of his style and manner.

‘ Intending, says he, to represent Religion as most lovely and amiable in its nature, as introducing us into a path the most pleasant and delectable into which our feet can be directed, and as productive of peace, tranquillity, joy, and the noblest mental satisfaction, suffer me to observe, That Religion is congenial to the human mind, and to all our intellectual and moral powers. The least reflection will convince us, that we did not form ourselves, any more than a magnificent palace was formed by chance, any more than the sun, moon, and stars were fixed in their respective orbits by fate, or the regular and beautiful system of the world combined by the fortuitous jumble of atoms. We cannot think of our formation, the amazing structure of our bodies, and the more amazing fabric of our minds, without the idea of the supreme First Cause and Universal Parent necessarily obtruding itself upon our reflections. Whenever we seriously contemplate our frame, we naturally look to God, from whom our existence, and all the happiness of our existence is originally and ultimately derived. Abba, Father ! is the natural dictate of the human heart—is the natural invocation and address, which an intelligent creature prefers to its wise and good Creator. Our dependence is suggested by every thing in us and around us. It is the constant unremitting energy of the Deity, that maintains our animal powers in their regular functions, and our intellectual faculties in their continual operations. In the Deity we live, move, and enjoy natural and moral existence. His influence conserves those powers in their uniform exercise which he originally imparted ; his benevolent agency perpetuates to us the fruition of our understanding, reason, and affections ; and there is no enjoyment, natural or moral, with which we are blessed, of which he is not the primary and most merciful Donor. All the streams of all our felicity flow from him as their original fountain. All our personal, domestic, and social happiness, all our improvements in knowledge and in holiness, are justly and thankfully to be ascribed to him, who furnished us with perceptions for tasting the *one*, and with powers for attaining the *other*. —In this view how reasonable a service doth Religion appear ! How *natural* an expression is it of our gratitude for such immense obligations bestowed ! How essential, how ingenuous a return is it to the greatest and best of Beings, who endowed us with such capacities, enabled us to relish such exalted enjoyments, adorned our natures with such an apparatus of elegant sensibilities, inspired us with such dignity and elevation of mind, and most munificently poured around us such a liberal profusion and most immense variety of happiness ! How infinitely are we indebted to our most merciful Creator for furnishing us with such perceptions, for lavishing upon us such a multiplicity of intellectual blessings, and making us capable of enjoying such sublime, refined, and exalted pleasures, as result from the contemplation of himself, from the exercise of our best affections, from a devout conscious sense of our dependence on so good a Being, and from a survey of that astonishing wisdom, contrivance, and goodness,

goodness, which universal Nature, in all its parts, exhibits before us! The assiduous culture of such exalted faculties, and worthy dispositions as these, is the most delightful exercise; an employment of them, which Nature generously dictates, which the heart suggests, as the incumbent duty of dependent beings, and which all our powers approve as the sole worthy return of beneficiaries for benefactions so immense.

The Being, who implanted in the human heart this illustrious train of intellectual abilities, perceptions, and dispositions, gave, at the same time, a tendency to these affections.—But to what do these moral endowments and dispositions naturally tend?—They *naturally* tend to God. They all ultimately concenter in him, from whom they were derived. They acknowledge their Parent, in all their generous efforts; they indicate, they fix the contemplating mind upon him, aspire after him, acquiesce in him, as the sole object that can, from the infinite plenitude of his benignity, satisfy their enlarged and boundless desires. The heart and all its powers approve his service, as perfect liberty, and perfect happiness, feel a kindred, a congenial satisfaction in the delightful exercise of devout and grateful affections towards him, feel a sacred and holy transport in the religious and virtuous cultivation of such principles and dispositions as are pleasing to him, and taste the most exquisite pleasure, that can be tasted in this world, in maintaining a communion and intercourse with the great *Father* of their immortal *Spirits*. What is Religion, but an assimilation to the blessed God, in his purity, holiness, rectitude, and moral perfection. A study, a virtuous ambition, to be as like the God we serve as possible in the temper and disposition of our minds, constitutes the very essence of religion. And O what a pleasing and delectable exercise is this! To be employed in the imitation of God, exercising, like him, the dispositions and affections he hath given us in the diffusion of happiness, and making those principles, which are the foundation of *his* immutable and consummate happiness, the basis on which we are determined to erect all *our* happiness! How naturally does the human heart prompt such truths and practical principles as these! And what exalted felicity results from carrying these into execution! They really reward themselves in their performance. By our cherishing such dispositions the intention of nature, and of the Author of nature, is answered, and the applause of our faithful consciences tells us it is answered.—Our *understanding* gives its suffrage to Religion, as the great law of our Creator, and the supreme happiness of our natures. It represents such a service as infinitely natural and infinitely reasonable, as the just dictate of dependence, the equitable tribute of gratitude, and an indispensable obligation upon frail and indigent creatures for the various blessings of their all-sufficient benefactor. Our *will, judgment, moral taste, and discernment*, unite in giving their sanction to religion, as what solely constitutes the moral union and harmony of all the mental powers; they recommend it, choose it, and conjoin in approving it, as the source of the most substantial and permanent happiness, and as perfective of the true dignity and glory of our rational and immortal natures. Our *conscience* seals and stamps with its solemn sanction the intrinsic worth and native excellence of religion, strongly, painfully remonstrating against every wilful violation of its laws, and applauding every virtuous compliance with its great injunctions. So that  
you

you see all our intellectual and moral powers *harmoniously* concur in giving their attestation to the unrivalled amiableness and importance of religion, in representing it as the noblest attainment, the most *natural*, and consequently the *best* exercise of our rational faculties, as the primary cardinal law impressed upon us in our formation, as the first and ultimate design of our Creator, as the consummate felicity of our natures, as the best moral *copy* of the great divine *Original*, as the fairest imitation of the Deity, the great first Standard and supreme Exemplar of all moral beauty and perfection.'

As this useful performance is designed for young persons, the Author has, through the whole of it, made use of a florid, diffusive, and declamatory style, as being, in general, most agreeable to their taste.'

**R.**

Art. 42. *The Hypothesis of a Triune Subsistence in the Deity, as maintained by the Author of A Seasonable Rebuke to an Ignorant Reviler; examined by a By-stander.* 8vo. 6d. Wilkie.

Having never (to the best of our recollection) seen the *Seasonable Rebuke*, nor heard of it before, we have nothing farther to say, with regard to this examination of it, than that it is written in opposition to the Athanasian heresy; and that this controversy appears to have been occasioned by a notable tract pretended to have been wrote by a *black-smith*: probably the same mentioned in our 21st Vol. p. 57.

Art. 43. *An Attempt to restore the supreme Worship of God the Father Almighty. To which is now added, a Dialogue between an Athanasian and a Unitarian.* Written for the Use of poor Christians, by George Williams, a Livery-servant. Second Edition, with Additions, and a Preface, by T. A. O. T. C. O. A. D. 8vo. 1s. Becket and De Hondt.

From the publication of this edition of Williams's *Attempt*, it appears that the little anonymous tract, entitled, *A Dialogue between an Unitarian Christian and an Athanasian*, mentioned in our Review for September, page 237, and here re-printed, is also the work of this honest and pious DOMESTIC. The preface to this joint edition of the two pamphlets, appears to be written by a reverend gentleman of Bristol; who has taken this occasion of giving the following account of the Author: which may serve as a supplement to the particulars inserted in our Review of the *Attempt*, viz.

'Great numbers, it seems, have thought that the name prefixed to this pamphlet is a fictitious one, and that no such person as *George Williams*, the *real* author of this *Attempt*, can be produced. I have, therefore, wrote this, principally to attest the identity of his person. This honest worthy man lives at Tewkesbury in Gloucestershire. He is a very serious, sedate, intelligent person, who has ever maintained a character unexceptionable. I take him to be about 50. He is a *livery-servant*, but has enjoyed many opportunities for the improvement of his mind. In his vacant hours he hath carefully read some of the best books in our language. His passion for truth is boundless. In a letter now before me, he tells me, *he had rather promote truth in the world than in churches*

*churches or build hospitals.* He hath no despicable apparatus of mathematical instruments; and possesses a considerable fund of philosophical knowledge, which he hath acquired solely by the dint of application, and the habit of patient thinking. I find he hath always been distinguished for the probity, integrity, and goodness of his heart. This is a possession worth all the science and erudition in the world. Our Lord said, *The poor have the gospel preached unto them*, consequently the poor are as capable of understanding its *fundamental* truths as the profoundest scholar that ever lived. There is not *one* revelation for the poor, *another* for the rich; *one* system of truths for the learned, *another* for the unlearned. The gospel indiscriminately opens its divine treasures to *all*. The *peasant* is as much concerned in its great doctrines and discoveries as the *philosopher*. This worthy conscientious Christian hath gone through *evil report* and *good report*; through *honour* and *dishonour*. Some say of him as they did of our divine Master, *that he is a good man: others say nay, but he deceiveth the people*. I find he hath been greatly carested by numbers both of the *clergy* and *laity* since the publication of this little tract; while *others* have loaded him with odious names; have tried to incense the rabble against him, threatened him with a prosecution, and endeavoured to confute him by the *invincible* arguments of the *secular* arm. I only wish I had interest enough in the world to promote a subscription to this worthy honest creature, to enable him to buy a few more good books, and a few more useful philosophical instruments.'

The main intention of this preface, is to second and enforce what Mr. Williams has offered in support of the Unitarian doctrine; by some general observations on the absurdity of what is here styled 'the Athanasian impiety of three Gods.'

**Art. 44. Ante-nuptial Fornication considered.** In a Letter to a young Gentleman. Small 8vo. 1s. Becket.

One would not have imagined that any thing could ever have been seriously offered in defence of *any* species of fornication; and consequently, we might naturally conclude, that a course of *learned arguments* against a criminal indulgence in ante-nuptial intimacies, would be totally unnecessary:— altho' *diffusives*, on religious and prudential motives, may have become but too requisite, from the indiscretion or frailty of many individuals. A case, however, is here stated, wherein a young gentleman, soberly inclined, and in view of a happy matrimonial connexion, was engaged in a debate on the subject of antenuptial fornication; wherein he found himself unable to maintain the virtuous cause of chastity, against the specious reasonings of a set of able disputants, who undertook to palliate and even vindicate a practice, into which the juvenile casuist was by no means inclined to fall. Our Author, therefore, sends him this long and elaborate epistle, to enable him the better to stand his ground, against his subtle and even learned opponents. To this purpose, he enters on a critical enquiry into the nature of matrimony; and quotes a variety of passages from the Old and New Testaments, both preceptive and historical, relating to this subject. And having considered how far the idea of the marriage covenant is conformable to the dictates both of reason and scripture; he next shews in what manner

manner these dictates are enforced by our national laws concerning this institution. He then appeals to the law and voice of conscience; and makes a pathetic address to those who are supposed to maintain the argument in favour of that libertinism which is the point here contraverted: concluding the whole with some pious reflections, and judicious observations, well suited to the occasion.—The Author, though a very grave, is by no means a disagreeable or inelegant writer; expressing himself, throughout, in a manner becoming the scholar and the gentleman.

*Art. 45. Every true Christian a new Creature. Being a Treatise on II. Cor. v. 17. By J. Townsend, M. A. Rector of Pewsey in Wilts; late of Clare-hall, Camb. and Chaplain to Jean Duchess Dowager of Atholl. 12mo. 1s. Dilly.*

**Methodistical fanaticism.**

*Art. 46. An Exhortation to Beneficence. By Edward Watkinson, M. D. Rector of Chart in Kent. 8vo. York, printed for the Author.*

We have affixed no price to this article, as we do not understand that any copies are to be sold; but the Author, we are informed, hath sent a number of them to his bookseller, Mrs. Richardson, in Pater-noster-row. It is a *Sermon*, and should have been inserted in the list of pulpit discourses; but as the title-page doth not express it as such, we have placed it here. We entirely agree with the good Doctor himself, that it is a 'plain honest discourse,' in which he hath nervously recommended the practice of one of the most amiable, most Christian virtues; 'without perverting the scripture,' and (we verily believe) 'without handling the word of God deceitfully.'

## S E R M O N S.

I. *The Insanity of the Sensualist.*—Preached to young People, Dec. 25, 1765; in New Broadstreet. By John Palmer. Buckland, &c.

II. *On the Death of Miss Eliz. Christian, Daughter of the Rev. Mr. W. Christian, late of Shapstead, Leicestershire, Sept. 29, 1765.* By John Martin. Keith, &c.

III. *The Lord our Righteousness.*—At the Chapel in West-street, Seven Dials, Nov. 24, 1765. By John Wesley. [*For the Benefit of the Poor.*] Fletcher, &c.

IV. *At St. Thomas's, Jan. 1, 1766, for the Benefit of the Charity-school in Gravel-lane, Southwark.* By Richard Price, F. R. S. Millar.

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T H E

MONTHLY REVIEW,

For FEBRUARY, 1766.



*The Alliance between Church and State : or, the Necessity and Equity of an established Religion and a Test-Law demonstrated. In Three Books. The Fourth Edition, corrected and enlarged. By Dr. W. Warburton, Lord Bishop of Gloucester. 8vo. 6s. Millar and Tonson.*

AS this edition of the celebrated *Alliance between Church and State* is much enlarged, it will naturally be expected that we should give an account of the most considerable additions that are made to it. As to the work itself, any analysis of it would be unnecessary, as few of our Readers can be unacquainted with the merit of so very *curious* a performance.

In Chap. 5th, Book 1st, his Lordship, speaking of the author of *The Rights of the Christian Church*, makes the following observations in regard to *Hobbes*:—"Hobbes, says he, is commonly supposed to be an enemy to all religion, especially the *Christian*. But it is observable, that in his attacks upon it (if at least he intended his chapter of the *Christian Commonwealth* in the *Leviathan*, for an attack) he has taken direct contrary measures from those of Bayle, Collins, Tyndal, Bolingbroke, and all the other writers against *revelation*. They endeavoured to shew the *gospel-system* as *unreasonable* as their extreme malice could make it; he as *reasonable* as his admirable wit could represent it. The schemes of *church discipline* likewise, which they and he severally recommended, were by an odd fatality as different as their representations of the *doctrine*; but in the reverse, as to their qualities. They, all of them contended for the most unbounded *toleration*: he, for the most rigorous *conformity*. He seems, indeed, to have formed his plan of *ecclesiastical government* before he turned his thoughts to the *Christian doctrine*: and therefore as his politics had enforced an absolute submission to the civil magistrate in spirituals, he contrived, in order to make



it go down the better, to make the object of this submission as reasonable as possible. Whereas the others, beginning with the *Christian doctrine*, which they aimed to render as absurd as possible, very equitably contrived to make it sit easy on their followers, by a licentious kind of toleration destructive of all *church discipline*.

In chapter third, book second, we have the following note to his Lordship's second corollary:—'When the *Quakers* first arose, the clergy generally claimed their tithes by *divine right*; and there being nothing in the *light within* to direct those people up to that original, they regarded the exaction of tithes as an *Antichristian robbery*; and rather chose to suffer, what they called, *persecution*, than comply with the demand.

'In no long time after, the clergy in general gave up this claim. I think, the priest's *divine right* to a tenth part, and the king's *divine right* to the other nine, went out of fashion together. And thenceforward the church and the crown agreed to claim their temporal rights from the laws of the land only.

'One would think therefore, that when churchmen had changed their bad principles for better, the quakers might have done so too. To be candid, I will not suppose, they wanted this good disposition. But the smallest change in their religious system would have brought the whole into hazard. For here lay the difference between the *church* and the *conventicle*. The reform of the national religion from the corruptions of popery, was made on the principles of human reason guided by common sense. In which, whatever mistakes the *reformers* had committed (errors incident to humanity) their successors might redress without blushing; and, what is more, without any danger of dishonouring religion. It was not so with the quakers. For this sect being founded in *modern inspiration*, (which is, by interpretation, *fanaticism*) to alter the least article of their creed was giving the lie to the holy spirit, as it came from the mouth of their founder, George Fox.

'*Payment of tithes*, therefore, was still obstinately to be refused. And to support their perseverance they had recourse to another fetch of principle, "That whoever contributes to the support of a thing sinful is partaker of that sin." And tithes being apparently sinful, the desired conclusion was within call. This afforded much consolation to *friends*. It is true, the expedient was not without its inconvenience: for in the number of things sinful, they held *war*, especially an offensive war to be one. And then an act of parliament, granting an aid for the support of such a war, brought on a new distress. What was to be done? The king would be obeyed. This, they well knew, and therefore in dutiful silence paid their quota, and left it



it to their illwillers to detect the prevarication. Thus stands the case at present with these conscientious people.

‘ But to judge what indulgence is fairly due unto them, we should consider a little the true grounds of that complaisance which free states are always disposed to shew to tender consciences. Now I apprehend they understand it to extend no further than to opinions which have no evil influence on the true and essential interests of society. For to carry the indulgence further would be a species of fanaticism, though of a different kind indeed, yet as mad as that which produces the tender consciences in question.

‘ Of opinions thus injurious, there are various kinds; from that which is least so, the *unlawfulness of tythes*, up through the rising degrees of—the *unlawfulness of oaths*,—of *Self-defence*,—of *capital punishments*; till we come to a reprobation of *civil magistracy* itself, and the renouncing of all kings *but King Jesus*. It will be allowed, that most of them require suppression, rather than indulgence: and I believe all will own that the last was not unjustly treated, when, in the memory of our fathers, it was exterminated between the king’s guards and the gallows. To the first, the obstinate refusal to pay tythes, in defiance of the public laws, some indulgence has been reasonably shewn: and that a wayward conscience might lie as light as possible on their temporal interests, a *justice of peace* was authorized to wrest from them, in an easy and expeditious way, what they could not keep, and were scrupulous to restore.

‘ But now what return did they make for so much favour? Why, from thenceforward they never lost an opportunity of teasing the legislature (of which they have given a recent instance) to exclude the clergy, from every other entrance to justice. Their endeavours have been hitherto fruitless; and fruitless, I suppose, they are like to remain: for a more insolent or iniquitous demand was never made on an equal legislature.

‘ These clergy-rights rise upon the same footing with all the lay-rights in the kingdom; to whom every court of law and equity, as is fit, stands open. Yet these, as a sealed fountain, are to be kept shut up for the solace of the saints; and the clergy to be admitted no higher than to the muddy stream of a country justice.

‘ Had the quakers confined their demand to an exemption from an *ecclesiastical jurisdiction*, some decency of Appearances had been kept, for the spiritual courts might have been thought too much a party: not to say that the proper object of their power extends no further than *reformation of manners*. But to attempt a violation, not of this only, but of all civil communities, in which it is the essential right of citizens to have all the courts of justice

justice thrown open to them, is a strain of modesty peculiar to this illustrious sect.'

In this third chapter of the second book, we have likewise a very considerable addition, of which we shall give a particular account: the subject is curious, and, in some respects, important; and his Lordship, it must be acknowledged, has discussed it with great ability.

The second privilege which the church receives from her *alliance* with the state, his Lordship tells us, is, *a place for her superiour members in the Court of legislature*. In the third edition, instead of *superiour Members*, we find *representatives*; this the discerning Reader will carefully attend to, and compare the following corollaries, in the edition now before us, with those in the former edition: the comparison will give occasion to observe some masterly strokes of genuine *Warburtonianism*.

The corollaries which his Lordship deduces from the account he gives of the grounds and original of the above-mentioned privilege, are, in this fourth edition, as follows:

1. "That churchmen who sit in the higher house of legislature in consequence of this *alliance*, are to be considered first, not as *representatives* indeed, but yet as *guardians of the church*: the qualification for the exercise of this office being their *baronies*. They are in the second place to be considered as *barons* like the other members of that house." For not to allow that bishops sit as guardians, would be to take away the most useful, and even the necessary end of their sitting, *which is, to watch over the interests of the church*. Besides, this office implies, that the church still continues a *distinct*, though an *allied* society; whereas to sit only as *barons* supposes the *church* not only *united* to, but incorporated with, and *dissolved* in, the *state*, while lay fees alone are seen to give one and the same privilege both to the secular and spiritual lords.

2. "That yet, notwithstanding, these churchmen (though they sit as *guardians* as well as *barons*) do not, on the other hand, by virtue of this alliance, constitute or compose any *distinct* or *third estate* in parliament." For this would be attended with all the mischiefs of a contrary extreme, by putting the allied church again in possession of its *independency*, while it had a *negative* on the acts of the state. And this evil, which no management could prevent, so neither could time itself remedy: for the union, which is in its nature dissolvable, would by churchmen's sitting as a *third estate* become perpetual; every estate of legislature being essential to that government whereto it belongs. But whatever is essential can never be separated or taken away, without a change in the government itself.

These are the two extremes so hurtful both to religion and civil government, so destructive of that benefit which a rightly formed

formed *alliance* is fitted to produce. Yet the common system hath joined these two discordant parts together; and made the bishops at once *guardian-barons* and a *distinct estate*.

‘ 3. A third corollary is, “ That as the bishops’ right to sit in parliament began with the *alliance*, so it must end likewise with it.” It hath been shewn that the bishops sit there, *ne quid ecclesia detrimenti capiat*: for the church, by this alliance, having given up its *supremacy* to the state, which had now, whenever the grant should be abused, opportunities to do her injury, the principal churchmen are placed in a court of legislature, as watchmen to prevent the mischief, and to give the church’s sentiments concerning laws ecclesiastical. But when the *alliance* is broken, and the establishment dissolved, the church recovers back its supremacy, and from thenceforth the state losing the means of injuring, by having no longer a right of making laws for the exterior government of it, the church hath no longer a pretence of having *guardians* in the legislature: nor will the bishops’ *baronies* remain, to keep them there: for these tenures will exist no longer than while the church continues *established*; it being part of that public maintenance which the state assigns to the clergy of a church in *alliance*: and which, on the dissolution of that union, reverts back again to the state. So neither the office nor title of *guardian-barons* remaining, bishops of the universal church have no further business in any particular civil court of legislature.’

The curious reader who compares the above corollaries with those in the third edition, besides other remarks which he will naturally make, will not fail to observe, that his Lordship produces, in the third edition of his work, a passage from a *MS.* treatise of Lord Chief Justice Hales, *touching the right of the crown*, in support of the doctrine which he endeavours to establish.—*Thus far this great lawyer*, says his Lordship;—and, *this great authority has all the force requisite to determine a question of fact*.—In the edition now before us, we have the same passage from Lord Chief Justice Hales, and our Author employs some pages in pointing out the defects of the great lawyer’s reasoning, —tells us there is much inaccuracy and confusion in what he says on the subject, and that it is with regret he takes notice of a piece of management and argumentative *finesse* in the most candid of all writers:—This is extremely curious;—but our Readers will make the proper reflections upon it:

After considering the nature of that station which churchmen hold in parliament, as it is *de jure*, deducible from the principles of his theory, his Lordship proceeds to consider it *de facto*, under the several forms it assumed, as the *constitution* kept improving and refining, till it arrived to that perfection, in which we now enjoy it. This part of his work, the reader who is con-

versant with the subject, will peruse with great pleasure. What his Lordship has to observe upon it, will be best digested, he says, in a resolution of the three following questions:—First, Whether the bishops in parliament now make one of the *estates* there? Secondly, Whether they be barons of parliament? And thirdly, Whether they be *peers* of parliament?

As to the first question, it hath been held, we are told, as a constitutional point, by many writers of great name, among whom are, Lord Chancellor Hyde, Bishop Stillingfleet, and Archbishop Wake, that the bishops even now compose an *estate* in parliament.—He who looks no farther than into the present face of the constitution, his Lordship says, will wonder how such a doctrine ever came to be received; since every circumstance relating to, and, at present, attending on the bishop's seat in parliament, manifests the falshood of it. They have no *negative* voice, which is essential to an *estate*: they have no *separate* house for consultation, which hath been long the established usage of an *estate*: they are not in numbers sufficient, on the *feudal* system, to constitute an *estate*.

If we would know from whence this venerable error hath arisen, we must, his Lordship says, go up to the very *cradles* of the English constitution.

‘As in the infancy of Letters, continues he, there was no accurate separation of science; so in the infancy of the *northern* policy there was no distinct separation of *estates*.

‘Till the Norman conquest, the *bishop* and the *alderman* sat together on the bench, in one common judicatory. William made a fit and proper separation of the magistracy, as the terms of an *alliance*, between the two societies, require. Which had it not been for an accident of the times, the accumulating superstition and the rapacious spirit of usurpation in the church of Rome, would have been of great advantage to the community, by marking out and ascertaining the proper bounds and limits of each *society*. For churchmen were very improper ministers of the crown, to judge in causes merely civil, both from the peculiar nature of their office, and the implied prohibition of their master; who himself disclaims all temporal jurisdiction. Besides, the practice of the *bishop's* sitting with the *alderman* rendered the original of the former's *executive* power, there exercised in a coequality, very doubtful and uncertain. As the *alderman's* authority was seen to be from the *state*, men would be naturally misled to think that the *bishop's* was from the *church*; at a time too, when churchmen allowed so little to the civil magistrate; whereas all *executive* power being derived from the *state*, and to be exercised only for its use, it is of the highest moment not to have it misunderstood. From henceforward the *church* became in a more just and proper sense than before, one of  
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the three estates of the realm. But it was not till long after that they became, as properly, an estate in parliament.

For, though the bishops and prelates sat in parliament as barons, and as guardians of the church in spiritual matters, even from the conquest, yet it was not till the twenty-third year of Edward I. that churchmen constituted an estate in parliament. They and the commons receiving this quality or condition of estates together, from the mode of granting their aids in parliament; which was by taxing themselves distinctly; and supporting themselves in this right (as appears from all the records) by the exertion of a negative voice; a privilege which constitutes, and is essential to an estate in parliament. And the way of summoning the clergy thither, as an estate, was by adding the *præmunientes* clause to the bishop's writ: in consequence of which, the whole body of the clergy appeared, partly in person, and partly by proxy; the bishops, prelates and the procuratores cleri composing this estate. But as their principal and almost only business was granting subsidies to the crown, it happened, as much on this account, as because the three estates sat all together in one place, that the exercise of their negative, otherwise than in ecclesiastical matters, is not so clearly delivered down to us. For, till the latter end of Edward III. the estates of parliament sat together in one house. Till then, they debated in common and granted apart: as now, they sit apart and grant in common.

But against this account of the first estate, it may be objected, "That even while the clergy gave separate aids in parliament, the lower clergy, at times, were not summoned." I answer, that this makes nothing against their quality of an estate; for in those irregular seasons of the constitution, the commons themselves were sometimes neglected, as in the 19th year of Edward III.

It may be further objected, that "according to this system, the second estate, consisting of the temporal peers, should have taxed themselves, separately from the third, consisting of the commons; in the manner of the first." This is true. And in fact they sometimes did thus tax themselves; though sometimes they did not; and there was sufficient reason for both these practices. The property of the kingdom might be considered in two lights, as separated either by their different tenures; or by their supposed different originals. When considered in the first light, the tenures of the lords and commons were so very unlike, that it was no wonder they should (as they sometimes did) grant their subsidies separately and distinct from one another. But when property was considered according to its supposed original, one part founded in human right, and the other in divine, it then divided itself into lay property and clerical; and the property of the lay lords and the commons fell into one of the divisions.

Hence they found it reasonable to tax themselves together. But, as was essential to *estates*, the lords and commons had a negative on one another, in the common proposal.

‘ Thus was this change in the constitution (by the *addition* of a *clerical estate in parliament*) silently and insensibly introduced. It returned as silently and insensibly to its former model, by a gradual and unperceived *exclusion* of this *estate*. For the clergy, in that corrupt season of religion, ever aiming at an independency on the civil magistrate, began, in good time, to break in upon this *new establishment*; first by contriving, for the sake of pretended *regularity*, to have their grants in parliament *confirmed* in their *synods*. This was easily indulged them, being considered only as a matter of form. When they had so soon gained their point, it was not long ere they grew scrupulous and uneasy about *granting* at all in *parliament*; and contended warmly for having this business carried, in the first instance, into their *synods*. But this was a more serious matter. Our kings did not care to trust churchmen out of their sight; and the wisest of themselves began to foresee how it might effect their new quality of an *estate* in parliament. So this pretension, for a time, was coolly pushed. But the frequent and urgent necessities of the crown (of which they never failed to make their advantage) encouraged them, at such junctures, to urge this last demand with fresh vigour: and the monarch, in such straits, was more intent to get their subsidies, than to watch over their encroachments: so that this, likewise, was occasionally suffered; as in easier times, it was occasionally denied. However, the clergy having been so far successful in their aims, as *always to confirm*, and *sometimes to give*, their subsidies in synod, the crown found it necessary that these *church-assemblies* should be ever at hand to attend *parliament*, lest scruple or pretence should afford this *first estate* a handle to retard the public supplies: and therefore at the same time that the parliament-writs were issued, a writ of summons was now directed to the clergy, to assemble in synod, under the new name of a *convocation*, as they now treated of *civil* matters; to distinguish it from a *provincial synod*, which treated only of *spiritual*. And to manifest more clearly the change in the nature of these ecclesiastical assemblies, from the time of Edward II. provincial parliamentary writs were issued to the two archbishops, or in a vacancy to the prior and chapter, requiring them to send their mandates to the clergy of the province, to summon them to convocation, *to assist in the difficult and urgent necessities of the church and realm*. On which account, doubtless, it was, that in after-times these *convocations* were thought to be irregular if assembled out of parliament-time: and the opinion appears to be founded. But the clergy were able fencers. They knew as well how to take advantage of an adversary (for such they



they almost always esteemed the civil power) when he was on, as when he was off his guard. The *convocation* now constantly sitting in parliament-time, it gave them a pretence more obstinately than before to insist on *always* granting their subsidies in *convocation*; since that assembly was always at hand to enable them to serve the crown with expedition.

How soon they succeeded in this likewise, may be guessed at, from what passed in parliament so early as the fourth year of Richard II. The *commons* having offered a certain sum, on condition the *clergy* would give their proportion; the churchmen bravely answered, *That their grants never had been nor ought to be made in parliament.* Without doubt, applauding themselves for their dexterity in securing the honour of their word, by giving the name of *grant*, to the *confirmation* of it. A covering, slight as it was, yet suiting, well enough, this summer-season of the church. But the prelates of those times never obtained a favour, which they did not employ for a step to procure a greater. Thus we have seen how they used the indulgence, of *sometimes* confirming their grants in convocation, to extend their claim of *always* confirming them; and, from this latter allowance, how they were encouraged to ask the privilege of *sometimes* making their grants in convocation; which, when imprudently connived at, they proceeded, in a little time, to claim the right of *always* making them there. With what success they accomplished all this, may be seen above, where they declare, as if they had ingrossed to themselves the gift of memory as well as languages, *that their grants never had been, nor ought to be made in Parliament.*

But, so the clergy granted, the indigent monarch was little delicate about the manner how. He thought he had fully secured the main Point, by always summoning a convocation along with a parliament. But he was out in his reckoning: the clergy were not to be so served. They appear to have been ill at ease while labouring under this badge of civil dependency, the necessity of granting when the other *estates* did. They therefore at length assumed, not only that they ought to grant no where *out of* convocation, but that, *in it*, they should grant but when they themselves pleased, as their own consent, they pretended, was necessary to bring this convocation together. In the weak reign of Richard II. Courtney, archbishop of Canterbury, plainly tells the king himself—*Credimus quod Clerus convocari non valeant, nisi scripsimus pro eodem.* By a dextrous pass of hand, trying to establish this *usurped* right on a former *contested* one; by confounding the new provincial *convocation*, called for civil matters, with the old provincial *synods*, convened only for spiritual.



‘ It is true, that by this conduct, they lost as much of their legal ground on one side, as they gained of their usurped, on the other. For when they had possessed themselves of the power of granting only in convocation; and claimed as assembly that convocation when they themselves thought fit, they had no longer a pretence of being an *estate in parliament*. But their canonists had warned them of the danger of parting with any thing they had once got. So that trusting to what stood them in more stead than their own clerkship, the ignorance of the laity, when in the fourth year of Richard II. they had, as we have seen, affirmed IN VERBO SACERDOTIS, that their grants never had been, nor ought to be, made in parliament, and thereby fairly abolished their *estate* in parliament, they did not scruple, in the twenty-first of the same reign,—to pray the king, that since diverse judgments were undone heretofore for that the clergy were not present, they might appoint some common proctor with sufficient authority for that purpose. They confided in their logic, and were not deceived. They desire they may be still acknowledged an *estate in parliament*, because they had been one, *heretofore*. And the demand was granted: for what court could resist the force of such an argument ?

‘ By what hath been said, the reader may now understand, that since the time of Edward I. there have passed three periods, in the course of which, the clergy exercised this right of taxing themselves. The first was when they did it in parliament only. The second, when they did it sometimes in parliament and sometimes in convocation. The third, when they did it in convocation only. Under the two first they were, without all question, a *civil estate in parliament*: under the last, a *civil estate only in convocation*, which they continued to be all the time they taxed themselves in that place. But when they had given up this right to the community, they ceased to be a *civil estate* even in convocation: and from thenceforth were no other than representatives of the church in their *synods* for spiritual matters. And in quality of a *civil estate*, were reduced back to what they were before the time of Edward I. *an estate of the kingdom*.’

The time when the clergy ceased to be a *civil estate in convocation*, his Lordship says, is well known; for the act of their giving up their right to tax themselves is in every man’s memory. But the precise time of their ceasing to be an *estate in parliament* cannot be so well fixed. It was certainly, we are told, at the time when they no longer gave in *parliament*, but in *convocation* only. Yet, when this was, is not easy to be found.

His Lordship now proceeds to enquire, in what capacity the bishops now sit in the house of parliament, when they are no longer

longer an estate there? Whether as *prelates* of the church, or as *barons* of the realm, or both? The house of Lords, he says, compose two sovereign assemblies; a supreme court of judicature, with the king at the head; and an *estate* of legislature. The bishops sit in this supreme court of judicature as *barons of the realm*; as ministers of Christ, or as successors to the apostles in the government of the church, they have no *civil jurisdiction* belonging to their office.

It is otherwise in the legislative part of this high assembly. There, the bishops sit as *prelates of the church*, in behalf of religion;—not as *representatives* of the church, any more than lay lords are *representatives* of the state, but as members simply of each society, yet, at the same time, as *guardians* of each, respectively. But with this difference, that as the temporal lords are ordained to watch over the civil interests primarily, and the religious interests in the second place; so the spiritual lords are to intend the religious interests primarily, and the civil, only in the second place: *lay and spiritual* lords belonging to both societies; but belonging to them in the varying modes of relation above explained; the indispensable qualification both of the *magnates* and the *prelati* to bear this share in legislation, being their *baronies*.

His Lordship now proceeds to the last question, concerning the *parliamentary peerage* of the bishops. And here he shews that the *peerage* of the bishops has, at all times, been acknowledged by our kings and parliaments, and that the argument employed for the denial of their *peerage*, stands on a mere *equivocation*.—‘The term *peer*, says he, is ambiguous: it signifies either, the *equal inhabitants* of a certain district, who enjoy, in common, a right of trying one another, by a select number, called a *jury*; which sort of *peerage* arose out of the old *Germanic* constitution; or else it signifies, the *magnates*, the *patricii*, who sit in the supreme court of parliament, as the great council of the sovereign; and this *peerage* arose out of the later *feudal* constitutions. Now the denial of the bishops’ *peerage*, which is of the *feudal* kind, is only supported by an argument drawn from the nature of the *peerage* of the *Germanic* kind; in which no other privilege than the *right of trial* gave the title. Whereas in the *feudal peerage*, the matter of juridical trial did not so much as come into the original idea of it.’

In the fourth chapter of the second book, we have a very considerable addition, which contains many smart and pertinent reflections on what Mr. Rousseau has advanced, in his *Social Contract*, concerning Christianity.

The Postscript, containing 96 pages, is answer to what Lord Bolingbroke has advanced against the system of *The Alliance between Church and State*, is taken, with very little alteration, from the *views of his Lordship’s philosophy*, Letter IV. R.

*Du Port de signis morborum libri quatuor. Quibus accedunt notæ auctoris; aliarum eruditorum medicorum; et sparsim editoris Radulphi Schomberg, M. D. Societ. Antiquar. Lond. Soc. 4to. 2s. Millar.*

**F**RANCISCUS DU PORT wrote his *Signa Morborum* near 200 years ago.—The four books which make up this work, contain only seven hundred and fourteen hexameter verses: consequently many diseases must be omitted, and the descriptions of those which he has taken into his catalogue must necessarily be very concise.—Du Port had perused the then histories of diseases with attention; and, had he likewise, by a careful examination and comparison of these histories, confined his choice of symptoms to such as are strictly *pathognomonic*, his *Signa Morborum*, instead of short or abridged histories, would have been properly *characteristic*;—they would at once have been more useful and even more concise, than in the present form.

To accomplish a work of this kind, and to give the general history of diseases, are labours of a very different nature. The general history of a disease contains every symptom which occurs in such disease; the *characteristic* history includes only those symptoms which are *pathognomonic*; those symptoms which characterise the disease, and by which it may be readily distinguished from every other.

If we consider the *Signa Morborum* of Du Port in this view, though his descriptions are frequently pertinent and expressive, yet they are too confined to stand for compleat histories, and too vague, too diffuse, to be merely *characteristic*.—An example or two from the work itself may make the above observations more intelligible, and at the same time will enable our Readers to judge for themselves:

*Diarrhææ Dysentericæque Signa.*

Ulcere si nullo bilis pituitave, sola  
Mixtave, declivem furiosa recumbit in alvum,  
Crede diarrhæam. Sin torsio ventris, et ulcus  
Affligit, manatque cruor cum fæcibus alvi,  
Sæva dysenteria est, miserum quæ lacinat agrum.

In the first part of this quotation our Author declares a *diarrhæa* to be, ‘a great discharge by stool, of bile or phlegm, separate or mixt.’—Now a *diarrhæa* is nothing more than a preternatural, excrementitious discharge; it is not limited either to bile or phlegm, and may be much more various, than what may arise from any mixture of these.—In the other part of this quotation, Du Port defines the dysentery thus; ‘an ulcer of the bowels, with griping pains and a discharge of blood with the fæces.’—An *ulcer* may sometimes, though very rarely, accompany the dysentery, but is by no means to be considered as essential

sential to the disease.—Paulus Aegineta\*, indeed, calls the dysentery, ‘an ulceration of the intestines.’—Cælius Aurelianus ‘a rheumatism of the intestines with an *ulcer*.—Galen† ‘an *ulcer* with inflammation, bloody stools, and pain both in the seat and intestines.’—And it is probable that Du Port has, from the authority of these writers, added this character to his account of the dysentery.—If our Author, however, has adopted this false and superfluous character, he has omitted others which are essential, viz. a *tenesmus*, with a frequent discharge of *mucus*.—The following we apprehend to be an adequate definition of this disease; severe gripes, frequent tenesmus, and an evacuation of blood and mucus with the stools.—The dysentery thus defined, is easily distinguished from the *cholera-morbus*, *diarrhæa*, *colica-biliosa*, *lienteria*, *hepatirrhæa*, *fluxus-hæmorrhoidalis*, and every other similar disease:

*Peripneumonia Signa.*

In peripneumonia, dyspnæa, ruborque genarum  
Exitunt, oculique tument, grave pondus in imo  
Pectore fit, sternum retrahens, hypochondria, dorsum.  
Spiritus exhalat calidus, sputumque cruentum  
Interdum tussî erumpit, febrisque perennis  
Æstuat, et pulsus mollis sentitur ut unda.

*Ilei Signa.*

Volvulus hinc sequitur, stomachus quo turgidus humet,  
Et dolor intensus cruciat cum murmure ventrem.  
Singultus, vomitusque, furorque et ructus inanis  
Accedit, dyspnæa, sitis, pallorque, rigorque  
Defectusque animi, stranguria, sudor et algens,  
Denique crudelis convulsio, nuntia lethi  
Sævit, et horrendum dependet stercus ab ore.

*Phrenitidis Signa.*

Delirant cum febre quibus manifesta phrenitis,  
Affore quam, vel adesse docet privatio somni,  
Vel somnus varia turbatus imagine rerum.  
Ex miti fera vox, squallens et lippus ocellus,  
Effundensque acres lachrymas, venæque tumentes  
Sanguine, exiguus potus, collectio vana  
Floccorum, pulsusque frequens, durusque, celerque.  
Urinæ niveus color, et spiratio rara.

We shall make no further remarks on our Author, as the Reader will easily form a judgment of the nature and merits of the work from the above quotations.

The first edition of this work was printed at Paris by Duvall, 1534, 8vo.—As to the notes which accompany this second edition, whether those of the author, the editor, or his anonymous brethren, they are all printed without distinction; so that it is impossible to determine, which of the *annotators* has made so very full with the *commentaries* of the learned VAN SWIETEN.—We can only say it was not DU PORT.—Compare,

\* Lib. iii. Cap. 42.

† Lib. ii. epidemic.

*Nota in signa morborum* Du  
PORT.

Omnia hæc signa notant, sanguinem majori copia et impetu versus caput tendere:—præterea, dum inflammatio capitis interiora occupat, liber sanguinis transitus per vasa impeditur, adeoque sanguis, per carotides pulsus, majori copia per externos illarum ramos distribuitur; unde facies vasis sanguineis distensis turgescit magis et rubebit, et quidem tanto magis, quo difficilior fuerit per vasa encephali humorum transitus. Stillicidium autem narium denotat pariter, sic urgeri impetu et copia sanguinis vasa, ut solvi incipiant, et sanguinem dimittere, sed irritò tamen conatu, quod plerumque ob sanguinem immeabilem vasis infarctum sit, qui illico concrescens viam obturat. *Vide nota in phrenitidis signa*, p. 11. v. 170.

Plures in peripneumonia causæ concurrunt, quæ faciunt, ut aer inspiratus plurimum calefcere debeat. Pulmo enim infarcitur rubra crassissima sanguinis parte, quam calori concipiendo et conceptum diu retinendo aptissimum esse novimus: per vasa pulmonis nondum impervia, sed a vicinis obstructis et tumentibus angustata, celerrime trajiciuntur humores, unde majorem calorem nasci debere, demonstratum fuit. Accedit, quod immeabili sanguine turgens pulmo satis explicari nequeat, adeoque minor copia aeris singulis inspirationibus hauriri possit, p. 16. v. 240.

It is not uncommon for commentators, critics, and annotators, to hit upon the same observations; but to express those observations in the very *same words*, is, we apprehend, a little *uncommon*.

*Commentaria* GERARDI VAN  
SWIETEN in BOERHAVII *aphorismos*.

Omnia enim hæc signa notant, sanguinem majori copia et impetu versus caput tendere. Præterea, dum inflammatio capitis interiora occupat, liber sanguinis transitus per vasa impeditur, adeoque sanguis, per carotides pulsus, majori copia per externos illarum ramos distribuitur; unde facies vasis sanguineis distensis turgescit magis et rubebit; et quidem tanto magis, quo difficilior fuerit per vasa encephali humorum transitus.

*Patet hæc, &c.*—Stillicidium autem narium denotat pariter, sic urgeri impetu et copia sanguinis vasa, ut solvi incipiant, et sanguinem dimittere, sed irritò tamen conatu, quod plerumque ob sanguinem immeabilem vasis infarctum sit, qui illico concrescens viam obturat. *Vide commentaria Van Swieten, in § 773. 4to.*

Plures autem in peripneumonia causæ concurrunt, quæ faciunt, ut aer inspiratus plurimum calefcere debeat. Pulmo enim infarcitur rubra crassissima sanguinis parte, quam calori concipiendo et conceptum diu retinendo aptissimum esse novimus; per vasa pulmonis nondum impervia, sed a vicinis obstructis et tumentibus angustata, celerrime trajiciuntur humores, unde majorem calorem nasci debere, in *commentariis*, § 382. 6. et in *caloris febrilis historia*, demonstratum fuit. Accedit, quod immeabili sanguine turgens pulmo satis explicari nequeat, adeoque minor copia aeris singulis inspirationibus hauriri possit. *Vide § 826. p. 724.*

D.

The

*The Elements of Heraldry; containing a clear Definition, and concise historical Account of that ancient, useful, and entertaining Science.—The Origin, Antiquity, and divers Kinds of Coats-of-Arms, with their essential and integral Parts considered separately.—The several Sorts of Escutcheons, Tinctures, Charges, and Ornaments used for Coats-of-Arms.—The Marks whereby Bearers of the same Coat-of-Arms are distinguished from each other.—Charges formed of Ordinaries, Celestial Figures, Animals, Birds, Fishes, Vegetables, artificial and chimerical Figures.—The Laws of Heraldry; practical Directions for marshalling Coats-of-Arms, and the Order of Precedency.—Embellished with several fine Cuts, and Twenty-four Copper-plates, containing above Five hundred different Examples of Escutcheons, Arms, &c. and interspersed with the natural History, and allegorical Signification of the several Species of Birds, Beasts, Fishes, &c. comprehended in this Treatise.—To which is annexed, a Dictionary of the technical Terms made use of in Heraldry. By Mark Anthony Porny, French-master at Eton-College. 8vo. 5s. sewed. Newbery.*

**H**ERALDRY, says this Writer, is so noble, useful, and entertaining a science, that scarce any of those studies which are considered as polite and ornamental, can lay a juster claim to the attention of *noblemen and gentlemen*. For it presents to their view the origin and foundation of those titles and dignities, which distinguish them from the rest of mankind; and serves not only to transmit to posterity the glory of the heroic actions, or meritorious deeds of their ancestors, but also to illustrate historical facts, towards establishing their rights and prerogatives.

‘ It is therefore a just matter of wonder, that in so learned and polished an age as ours, this science should be so little attended to, as not to be considered as a part of liberal education, since there are so few to be met with, even among persons of quality, that can speak pertinently of their coats-of-arms, and either know the origin of them, or can account for the quarterings and charges they contain.

‘ The most obvious reason that can be given for the present neglect of this valuable knowledge, is that most of the authors, who, for a century past, have treated of *Heraldry*, either to heighten this science, or to make a vain shew of their own erudition, have swelled their treatises with tedious explanations of the pretended mystical sense of the colours and charges of coats-of-arms, with preposterous reflections, and far-fetched conjectures; and, in a word, with numberless trifles, sufficient to disgust not only young gentlemen, generally taken up either with  
exercises



exercises or pleasure, but even persons of riper years, and more studiously inclined.

‘ In order to remedy these defects, I have carefully collected all I could find essential in the most celebrated and most approved writers on this subject, and have endeavoured to digest it into so intelligible and easy a form, that any person of ordinary capacity may thereby be enabled to blazon the most intricate coat of arms: and as this epitome is chiefly designed for the instruction of the British youth, care has been taken to remove, as far as possible, every obstacle that might hinder so necessary a science from being admitted among the other branches of polite learning; for which purpose, besides the great variety of cuts and copper-plates inserted to assist both the memory and understanding, there is added at the end of the work a dictionary for the explanation of all the technical terms, which removes one of the greatest difficulties attending the study of Heraldry.’

After having thus, in his preface, amply explained his design, Mr. Porny proceeds, in the body of his work, to give us the definition, origin, and antiquity of the science of Heraldry, and the honour of arms,—which, he says, are distinguished into eight different sorts, viz.

1. Arms of *dominion*,—as the three lions in the royal arms of England.

2. Arms of *pretension*,—as the three fleurs-de-lis of France, which the kings of England have quartered with their own, ever since Edward III. laid claim to that crown.

3. Arms of *concession*,—given as a reward for some extraordinary service. Thus Q. Anne granted to Sir *Cloudesty Shovel*, a chevron between two fleurs-de-lis in chief, and a crescent in base, to denote three great victories he had gained; two over the *French*, and one over the *Turks*.

4. Arms of *community*, are those of cities, universities, and other bodies corporate.

5. Arms of *patronage*, borne by governors of provinces, &c. as a token of their rights, and jurisdiction.

6. Arms of *family*, or *paternal-arms*, meant to distinguish one family from another.

7. Arms of *alliance*, are either impaled or borne in an escutcheon of pretence, and denote the alliance which families have contracted by marriage.

8. Arms of *succession*, are such as are taken up by those who inherit estates, &c. either by will, entail, or donation, and which they quarter with their own arms; whereby the bearings, in some families, are greatly multiplied.

Under the above eight classes the divers sorts of arms are generally ranged; but some blazoners have invented a *ninth* class, which



which they call *assumptive arms*, from their being *assumed* and borne by persons not properly intitled thereto.—‘This, indeed, as Mr. Porny justly observes, is a great abuse of heraldry; but yet so common, and so much tolerated, almost every where, that little or no notice is taken of it.’

He next proceeds to explain the essential and integral parts of arms, viz. the shield, tinctures, charges, and ornaments.

When he comes to speak of the *differences of coats-of-arms*, which armorists have invented to distinguish the bearers of the same coat from each other, he divides them into *ancient* and *modern*, the former consisting of *bordures* only, the latter of the *label*, *crescent*, *mullet*, *martlet*, *annulet*, &c.—But of all these marks of distinction, he observes, that ‘none but the *label* is inserted into the coats-of-arms belonging to any of the royal family, which the introducers of this peculiarity have, however, thought proper to *difference* by distinct charges on the points of the label; such as a *red cross* on the [late] D. of Cumberland’s, *ermine* on the Princess *Amelia*’s, &c.’—To the above instances he might have added another distinction, viz. that the *label* in the D. of York’s arms is of *five points*.

He says that ‘sisters have *no* differences in their coats, therefore are permitted to bear the arms of their father, even as the eldest son does after his father’s decease.’ But how does this agree with his own account above, of the *ermine label* in the Princess *Amelia*’s arms?

Mr. Porny seems unwilling to allow of any such distinctions as are usually stiled *abatements of honour*: for which he assigns this reason; that—‘arms being *marks of honour*, they cannot admit of *any* note of infamy; nor would any body bear them, if they were so branded.’—But it is generally allowed that the *bâton* is placed across the arms of bastards as an *abatement*, without which they cannot bear their paternal coats;—and if the *bâton* is *not* an *abatement*, then is there no difference between bastards and children lawfully begotten. To avoid allowing the *bâton* to be an *Abatement*, Mr. Porny in his Dict. calls it a *Rebatement*,—but this is a *distinction* without a *difference*.

Chap. IV. gives a great variety of examples of all the various charges, as distinguished by the names of *honourable ordinaries*, *proper ordinaries*, and *common charges*. Among the *first* is included the *saltier*, which, he says, p. 86, ‘may, like the others, be borne engrailed, *wavy*,’ &c.—but though he gives a whole plate of examples, yet not one amongst them is to be found *wavy*.—And here we are obliged to observe, that his *plates*, and the *explanations* of them, do not always agree so exactly as the nice distinctions of heraldry seem to require. Thus, in Pl. V. No. 20. (arms of the bishopric of Raphoe) the *first* part of the chief, should have been the *second*, and *vice versa*; agreeably to the

blazon at p. 44.—At p. 106, the arms of *Hoblethorne* are thus blazoned, ‘sable, a mascle within a *double tressure flory*, argent:’ whereas in the plate the tressure is only *single*, but at the same time *counter-flory*.—In the same page, the E. of Sutherland’s arms are properly blazoned, and the bordure said to be charged with ‘a double tressure *flowery and counter-flowery*,’—but in the plate the tressure is *flowery only*.—Pl. 18. No. 3. the gauntlets, in the E. of Westmoreland’s arms, are engraved for the *left*, instead of the *right-hand*, see p. 149.—Pl. 19, No. 9. the mermaid holds her mirror, and comb, in the contrary hands to what she ought to do. See p. 161.

At p. 17, TENNE, or *orange-colour*, is said to be ‘marked by diagonal lines drawn from the sinister to the dexter side of the shield, traversed by perpendicular lines from the chief:’—but in the *figure* there referred to, the diagonal lines are drawn from the *dexter* side of the shield to the *sinister*:—just the reverse.

In Chap. VI. [*mis-figured*, VII.] the *external ornaments of escutcheons*, intended to denote the birth, dignity, or office of the persons to whom the arms belong, are well described and accurately engraved. These are crowns, coronets, mitres, helmets, mantlings, chapeaux, wreaths, crests, scrolls, and supporters. The *scroll* is placed at the bottom of the escutcheon containing a *motto*, alluding sometimes to the bearings, or the bearer’s name; and sometimes it has reference to neither, but expresses something divine or heroic, as that of the E. of Scarborough,—*murus æneus conscientia sana*.

Chap. VII. gives us the *rules or laws* of heraldry, drawn up in a clear, though concise manner: and in the 8th, we are instructed in the methods made use of by heralds in *marshalling coats of arms*. Amongst other pertinent observations on this head, the following deserves particular notice.—‘If a lady of quality marry a private gentleman, or one inferior to her rank, their coats-of-arms are not to be conjoined paleways, as those of *baron and femme*, but must be set aside of one another in two separate escutcheons, and the lady’s arms ornamented according to her title.’—As an instance of this, we have the arms of General Ch. Montagu, and Lady Eliz. Villiers, Viscountess Grandison, engraved separately, and set aside of each other: but the lady’s arms are in a *lozenge*, which we apprehend to be wrong; that method seeming to belong only to *unmarried ladies*.—See p. 12, where Mr. Porny himself speaks thus,—‘The escutcheon of *maiden ladies and widows* is, or ought to be, in form of a *lozenge*.’

Upon the whole, however, we really think the work before us a judicious compendium of the science of heraldry; and may be of great use to such as have not leisure to consult the many larger treatises upon this subject; and which Mr. Porny has made

made subservient to the completion of his own design, by extracting from each what he thought most for his purpose, without loading the reader's memory too much with pompous trifles.

The short *Dictionary of Technical Terms*, at the end, is very concise, yet tolerably full: though some words, made use of in the book, are not explained in the dictionary; for instance *chappé*, p. 108.—*Diēt.* Archbishop of York, he says, writes himself [only] as bishops do, by *divine permission*. In this he is wrong; as well as in styling the Abp. of Cant. *the* Primate of all England: the particle *the* not being used in his style.—*Diēt.* Marquis; his title is, said to be, *most noble*, instead of *most honourable*.

In the chapter of PRECEDENCY, the Lord *Constable* is forgot, and the Secretaries of State said to precede all of their own degree; which is the case, only, when the latter happen to be *barons*, or *bishops*. And, at present, the Lord Great Chamberlain of England takes place only according to his creation, and does not precede those of his own degree.—These inaccuracies are pointed out, with a view to their being amended in a future edition; and to prevent their being re-printed,—as is too often done, even where books are said to have been corrected.

P.

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*Commentaries on the Laws of England. Book the First.* By William Blackstone, Esq; Vinerian Professor of Law, and Solicitor-General to her Majesty. 4to. 18s. in Sheets. Worrall.

IT has long since been a complaint, that the study of the law is of all others the least inviting, especially to a student of any genius and vivacity: and this may seem the more extraordinary, when it is considered that the life, health, reputation, and property of mankind are preserved, nay that their very pleasures are regulated, by the law, which embraces within its circle *quicquid agunt homines*. One might imagine that in so wide a field, the liveliest imagination might find some path in which to exercise its faculties; nevertheless, dull plodding drones, whose minds never entertained a bright idea, have been distinguished as the most shining luminaries of the law. The illustrious Bacon, though Chancellor of Great Britain, is little spoken of as a lawyer, while his cotemporary and competitor, Coke, is adored as an oracle.

We are inclined to think that this general aversion to the study of the law, cannot be owing to the nature of the science itself, but is rather, among other reasons, to be attributed to the inelegant and uncouth manner in which it has been treated. Law-books being chiefly compiled from reports, which have been

pened from the mouths of the court and the bar, are full of all the inaccuracies attending common speech; and our compilers, having most of them religiously adhered to the very letter, law-books have become the solemn sanctuaries of barbarism, and cannot fail to disgust a reader of correct and elegant taste.

But the learned and ingenious Author of the commentaries before us has, to use the expression of a popular judge, brushed away the cobwebs of the law, and placed it in so clear a light, that, under his auspices, the study becomes, at once agreeable, elegant and instructive.

It is to be observed that the Writer has not discharged the task of a mere lawyer,—than which perhaps there is not a more circumscribed and insipid character. A mere lawyer contents himself with knowing what the law is in given cases, and but seldom applies his thoughts to discover the rationale on which legal principles are founded; much less does he extend his ideas so far as to consider what institutions are capable of improvement. What perseverance can conquer, he will surmount; what genius must supply, he will want for ever.

Our masterly Commentator takes a wider range, and unites the qualities of the historian and politician, with those of the lawyer. He traces the first establishment of our laws, develops the principles on which they are grounded, examines their propriety and efficacy, and, with that decorum which attends good sense, he sometimes points out wherein they may be altered for the better.

It affords us a sensible pleasure that we have this opportunity of giving our Readers such an abstract of so able a performance, as, we think, must necessarily induce them to peruse the work at large. At the same time, we shall, with all the freedom of impartial criticism, take notice of such errors and inaccuracies as may seem to require animadversion. But, whenever we find occasion to differ from our Author, the respect due to his merit, nay, the respect due to ourselves, will oblige us to express our dissent with candor, with politeness, with delicacy\*.

The introduction to these commentaries is divided into four sections. Of the first, which treats of the study of the law, we shall take no notice, having already expressed our sentiments with respect to this meritorious treatise, which was long since

\* Here, as members of, and well-wishers to, the republic of letters, we cannot forbear lamenting some late instances, wherein men of acknowledged learning and genius, who ought to have been masters of themselves and examples to others, have unhappily shown that the advantages of literature, instead of serving to moderate pride and allunge resentment, only supply the means of conveying their effects with greater poignance and acrimony.

published separately\*: we shall therefore proceed to the second, which treats of the nature of laws in general.

This section very properly opens with a definition of law in general. 'Law, says the Writer, in its most general and comprehensive sense, signifies a rule of action; and is applied indiscriminately to all kinds of *action*, whether animate or *inanimate*, rational or irrational. Thus we say the laws of motion, of gravitation, of optics, or mechanics, as well as the laws of nature and of nations. And it is that rule of action, which is prescribed by some superior, and which the inferior is bound to obey.'

In this definition, the learned Author does not seem to have expressed himself with his usual correctness and perspicuity. In the first place, it may be deemed rather inaccurate to talk of *inanimate ACTION*; to this we may add, that the definition seems to confound law in general, with law in a more confined sense: for, after having said that it is applied indiscriminately to all kinds of action, whether animate or inanimate, rational or irrational, the paragraph concludes thus: 'and IT is that rule of action, which is prescribed by some superior, and which the inferior is bound to obey.' Now, the terms *superior* and *inferior* imply certain relations not strictly applicable to any thing *inanimate* or *irrational*: and this part of the definition is rather descriptive of law, as denoting the rule of *human action*, than of law in the general sense here intended†.

From this general definition of law, our Author proceeds to an explanation of the law of nature, which, as he observes, is 'founded on those relations of justice, that existed in the nature of things antecedent to any positive precept. These are the eternal, immutable laws of good and evil, to which the Creator himself in all his dispensations conforms; and which he has enabled human reason to discover, so far as they are necessary for the conduct of human actions. Such, among others, are these principles; that we should live honestly, should hurt nobody, and should render to every one *its due*; to which three general precepts, Justinian has reduced the whole doctrine of law.'

\* But if the discovery of these first principles of the law of nature depended only upon the due exertion of right reason, and could not otherwise be attained than by a chain of metaphysical

\* See Review, Vol. XIX. p. 486.

† It may be added, that it is in substance the same with the definition of law given by Puffendorf and Hobbes. Puffendorf says, *In genere autem lex commodissime videtur defini i, per decretum quo superior sibi subiectum obligat, ut ad istius prescriptum actiones suas componat.* So Hobbes, to the same effect, 'A law is the command of him or them that have the sovereign power, given to those that be his or their subjects, declaring publickly and plainly what every of them may do, and what they must forbear to do.'

disquisitions, mankind would have wanted some inducement to have quickened their enquiries, and the greater part of the world would have rested content in mental indolence, and ignorance, its inseparable companion. As therefore the Creator is a being, not only of infinite power and wisdom, but also of infinite goodness, he has been pleased so to contrive the constitution and frame of humanity, that we should want no other prompter to enquire after and pursue the rule of right, but only our own self-love, that universal principle of action. For he has so intimately connected, so inseparably interwoven, the laws of eternal justice with the happiness of each individual, that the latter cannot be obtained but by observing the former; and, if the former be punctually obeyed, it cannot but induce the latter. In consequence of which mutual connexion of justice and human felicity, he has not perplexed the law of nature with a multitude of abstracted rules and precepts, referring merely to the fitness or unfitness of things, as some have vainly surmised; but has graciously reduced the rule of obedience to this one paternal precept, "that man should pursue his own happiness." This is the foundation of what we call ethics, or natural law. For the several articles into which it is branched in our systems, amount to no more than demonstrating, that this or that action tends to man's real happiness, and therefore very justly concluding that the performance of it is a part of the law of nature; or, on the other hand, that this or that action is destructive of man's real happiness, and therefore that the law of nature forbids it.

In this paragraph, the principles of Shaftesbury, in his inquiry concerning virtue, are adopted and enforced with great energy and conciseness: and our Author proceeds to observe, that 'this law of nature being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times: no human laws are of any validity, if contrary to this; and such of them as are valid, derive all their force and all their authority, mediately or immediately, from this original.'

The generous warmth with which this liberal Writer here speaks of the law of nature is highly to be applauded; but when he says that 'no human laws are of any validity, if contrary to this,' he must be supposed to mean that they are not *morally* valid: for we know too well that they are *politically* valid; and we may be bold to add, that some of our laws of property, and many of our criminal laws, are contrary to this precept of the law of nature, that— '*we should render to every one his due.*'

[To be continued.]

R—d

*Animadversions*



*Animadversions on Mr. Phillips's History of the Life of Cardinal Pole.* By Timothy Neve, D. D. Rector of Middleton-Stoney, Oxfordshire. 8vo. 6s. Oxford printed, and sold by Robson in London.

**W**E entirely agree, with the learned Dr. Jortin\*, that although the life of Pole, by Mr. Phillips, is a performance which seems not to forebode any evil at all to our church and state; yet it deserves to be examined and confuted. Such sort of writings are generally attended with good effects; they have given occasion, as Dr. J. farther remarks, to excellent answers, and 'furnished materials for the Stillingfleets, the Tillotsons, &c.' to whom we may add the Riddleys and the Neves.

The notorious sophistry and fallaciousness of the late history of Reginald Pole, however, seems to have rendered Dr. N. thoroughly sensible, that some apology was necessary, for his having condescended to take the pains of writing so elaborate a refutation of it. 'The performance, indeed, says he, hath nothing in it that may alarm us, or give us apprehensions of its doing mischief; but as every thing of that nature is looked upon as a kind of *defiance*, and, if not particularly considered, as a *triumph* too,—the author of the following sheets has ventured to accept the challenge.' *Pref.*

Dr. Neve appears to have been animated to take up the gauntlet thrown out by this champion of Rome, from a reflection which hath occurred to many others, since the publication of Pole's life; and which our Author hath thus very justly expressed:—'The restless emissaries of the see of Rome, not content with the liberty of conscience indulged them, are continually reviving the controversy between their church and ours, and making encroachments upon us. Among the many attacks to which their eagerness hath prompted them, and which of late hath been very open and indecent, there is no one, continues the Doctor, in which the exploded errors of popery are worked up in a more artful and insidious manner, than the History of the Life of Cardinal Pole; which is a laboured, plausible insult, both upon the civil and ecclesiastical liberties of this country.'

\* In his remarks on Phillips's book, communicated to Dr. N. and printed at the end of these Animadversions:—in which remarks, Dr. J. observes, that 'much such a work as Phillips's, in some respects, was *The Life of Wolsey*, written at a critical time, by our *Fiddes*, a *Protestant-papist* (the expression is as proper at least as *Roman-catholic*) to prepare us for popery and the pretender: a book which had no other effect, than to expose the author and his patrons.'



One great point, with our learned Animadverter, was, to vindicate the doctrine and character of our principal *Reformers*, from the false representation, and injurious reflections of Mr. Phillips; and in this attempt we believe he hath succeeded, to the satisfaction of every impartial reader: although we are far from thinking the private virtues or failings of any leading men, will weigh so much, with the rational enquirer after the truth of the principles they publickly espoused, as they commonly do, in the estimation of their more zealous and more implicit followers. Nor ought the credit of the reformation itself to be at all rested on the private lives, the natural tempers, or prevailing peculiarities of those *mere men*, to whom, under God, we are indebted for that great and happy work. The glorious edifice which *they* reared, stands upon a much surer foundation. It hath *truth* for its basis, with the *sacred scriptures* on the one hand, and *right reason* on the other; its safe and never-failing supports!

Dr. Neve is not one of those lively and declamatory writers, whose flourishes often serve to captivate the fancy of unwary readers, and mislead their judgment. If his style is not perfectly elegant, it is plain, manly, and suited to the precision of critical enquiry, and close examination. Conscious that his production may be thought somewhat dry, by the admirers of ornament in writing; and that probably some inaccuracies of language may have slipped from his pen, through his greater attention to *matter* than to *words*; he declares, by way of apology, 'that he hath considered himself as concerned only with historical evidence;' and that he thought 'matter of fact, when plainly and faithfully related, would be more acceptable to those readers, whom alone it is his desire to please, than the gaudy decorations of affected eloquence:' adding, that 'he shall think his end sufficiently answered, if the pains he hath taken prove any ways instrumental in promoting that sacred cause which it is his ambition to serve.'

But it is not merely the credit of Mr. P.'s work, in point of veracity and honesty of representation, that is here attacked; the reputation of that author, as a *writer*, is also struck at, by this his learned and diligent antagonist: who hath endeavoured to shew, that the celebrated history of Reginald Pole, is little more than a piece of patch-work plagiarism, a collection from *other writers*, for the most part unacknowledged by the sly pilferer. 'There are not many notes, says Dr. N. and but few pages, for which he is not indebted to *them*: their references are taken, but their names industriously concealed: Thus, for instance, *Quirini's* preliminary discourses to every volume of his edition of Pole's Letters, are only *once* openly referred to, though they furnished Mr. Phillips with the greatest part of his materials.

rials.—This *detection* is an ugly circumstance; and we do not see how Mr. P. will be able to retrieve his literary character, in this respect.

But although our Author is keen in his strictures on the *historian*, he is equally candid in his concessions, in favour of the *hero*, whom Mr. Phillips hath so fondly celebrated. We shall give some part of what he hath said, in his general review of Pole's character, at the conclusion of these animadversions; which may serve as a specimen of our Author's manner, and of the temper in which he usually expresses himself.

Dr. Neve allows, that there is no part of Cardinal Pole's character 'more amiable than when we view him in his retirements, and in the social intercourses with private friends: here he appeared to great advantage, and displayed all the endearing good qualities of the polite scholar, the cheerful companion, and the sincere friend. His fame would have been handed down to posterity with undiminished lustre, if he had never engaged in the turbulent, active scenes of life; for which he either was not designed by nature, or had rendered himself unfit by indulging an indolent and timid disposition. His rank and station indeed frequently forced him upon public employments, in which he seldom answered the high opinion conceived of him. At the two councils of Trent, where he presided as one of the pope's legates, nothing memorable or material is recorded of him; no traces are to be found of his vigour and activity. He left the second council, pleading his ill state of health, before any of the most interesting articles were debated, to the great regret of his colleagues, who were displeased at his departure. That we are not mistaken in thus charging Cardinal Pole with indolence and inactivity; let us consider what his behaviour was in England, when invested with his legantine powers. He bewailed indeed the sins of the nation, he reunited it to the papal church, and absolved it from the grievous crime of heresy: this he could not help doing himself: but he did nothing further belonging to his spiritual jurisdiction; he neither ordained, nor consecrated; nor did he visit, even his own small diocese, or his peculiars; but performed all these branches of his duty by commission. His pen, however, was not idle: he was perpetually employed in writing volumes of canons, articles, injunctions, and letters. He could be active enough upon paper: and here all his vigour spent itself.'

He goes on to animadvert on what the Cardinal's panegyrist has said with regard to his 'remarkable mildness, and his lenient arts, to those who dissented from the doctrine of his church;' but our Author, on the contrary, quotes such instances of frantic zeal, and insolent, inhuman persecutions of heretics, as are by no means consistent with the gentle idea  
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given of him, in Mr. Phillips's encomium on his character. But, adds our Author, 'a veil is thrown upon these actions of Pole which I have been relating, in the panegyrical narration before us: and others of the same tendency are flurred over with this apology, that they were *the result of his deference to the laws and constitutions of his country, which did not allow him to strain the tender strings of government, nor exert an undue authority on any pretext whatever* (p. 132). Whereas Pole, by the general powers given him for reconciling the nation to the church of Rome, was invested with a plenitude of authority over temporal, as well as ecclesiastical courts: he had it therefore in his power to be as mild and merciful as he pleased. But he had so terrible a notion of heresy, that he seemed to look upon it as an unpardonable crime: it was this prevailing bias, which led him to some ill-matured and harsh severities against the poor sufferers for religion, at the time of their execution; and to some uncharitable reflections upon their fortitude under it. Thus he writes to a nameless bishop; "that some of the heretics did as much harm to the people by their deaths as by their lives: a preacher therefore, he says, should be provided against the time of their sufferings, who should declare the occasion of their death, their wicked life and obstinacy, and the pains taken to bring them to repentance: . . . that by these means an act of compassion may to the last be offered to the heretics, and the people rescued from the danger of that offence, they so easily fall into, when, without a preacher to declare this, they only see the constancy of a wretched person in suffering torment, and do not perceive, under this false appearance of piety and resolution, the power and cunning of the devil." Thus he also writes to King Philip; and informs him, that Father Soto had been with the two condemned heretics at Oxford, (Ridley and Latimer he means) one of whom would not so much as speak to him; that with the other he had some conversation, but to no effect: by which, saith the mild and Christian Pole, it is manifest that no one can save those whom God hath rejected, and therefore (he adds,) they say the people beheld their execution with pleasure, when they understood that nothing was omitted which could contribute to their salvation.'

The Doctor next proceeds to consider the boasted *patriot* spirit of this cardinal; and he shews that Pole had very little if any title to the character of a *true lover of his country*. Nevertheless, though a 'just regard to the truth of history has constrained him to censure the actions of Pole,' yet our Author appears to be no way 'blind to his real merits.' 'The excellency of his morals, says Dr. N. the natural goodness of his heart, and the piety of his disposition, are chearfully confessed; his behaviour in his last moments shewed, that his religion, though

ill-directed,

ill-directed, was sincere and genuine. It is with pleasure we can take our leave of him by a fair and favourable acknowledgment of his virtue and piety. We are sorry to think, so well-meaning and so good a man should labour under such inveterate prejudices: and that, to spare his character, those allowances must be made for his conduct, which he, with all his lenity and good nature, knew not how to grant to any who differed from him. 'His good name and reputation have hitherto been tenderly treated: his biographer hath occasioned them to be more minutely examined. How they will bear this enquiry, let him look to it, who hath thus disturbed his ashes, and made the elogium of his hero the vehicle of scornfully traducing the religion of his country, of insulting the memory of those worthies who are so justly dear to it, and of recommending those horrid intolerant principles, which enforced the naturally mild and easy Pole to become an inquisitor and a persecutor.——The cruelties, however, which were so wantonly exercised by him and others, in their day of power, have been attended with many providentially good effects, which are still felt amongst us: they discovered the true sanguinary spirit of popery; they promoted the cause of the reformation, and excited in our ancestors, the utmost indignation against and contempt for that religion, which took inhuman methods to preserve its establishment. The blood of the martyrs proved the seed of the protestant church: many, who in the beginning of Mary's reign were rigid papists, were converted by the cruel executions, and patient sufferings of those whom they saw condemned to the flames for no crime; but only for conscience sake: and some made an atonement for their former blindness and superstition, and died in defence of that religion they had before opposed. By these means, to use the words of the venerable, expiring Latimer, such a candle was lighted in England, as, we trust, by God's grace shall never be extinguished.' AMEN!

This summary view of Pole's *character* appears to be so candid as well as just, that we think it cannot fail of doing honour to *that* of our Author himself: of whom we here take leave;—with our hearty thanks for the satisfaction afforded us in the perusal of a work which appears to have been compiled with great labour, finished with equal accuracy, and penned with as much spirit and vivacity as can possibly be expected in a composition of such a nature.

••• For our account of the *first part* of Mr. Phillips's work, we refer to Review, Vol. XXXI. p. 130;—of the *second part*, to Vol. XXXII. p. 139: see also our account of Mr. Ridley's Review of the same work, in our thirty-third Vol. p. 473.

G. *Sa.itude,*

[ 116 ]  
*Solitude, or, the Elysium of the Poets; a Vision. To which is sub-  
joined, an Epig. 4to. 2s. 6d. Burnet.*

**I**N the course of Mr. Ogilvie's publications, of which this is one, we have been so attentive to the various merit of that ingenious gentleman, and so industrious to promote his reputation as a poet, that we are persuaded he will impute those strictures we may find occasion to make in the review of this slight poem, to their true motive; and conclude, when we inform him of what we think exceptionable or liable to censure, that we are only desirous of his preserving that reputation, to the establishment of which we have always, with so much pleasure, contributed our mite.

We shall, first of all, give our Readers part of Mr. Ogilvie's account of his plan. 'It is the design of the following poem, says he, to give the English reader an idea, in as short a compass as possible, of the character, merit, and discriminating excellencies of the most eminent British poets.

'In order to give the several figures in the following piece, as nearly as possible, their just proportions and importance, the Author hath endeavoured to describe each of these in that manner which he conceived to be most suitable; and with that drapery, which he supposed to be at once the justest, and the most ornamental. With this view it was, that instead of giving simply a detail of the writings of these great geniuses, and of insisting particularly upon their separate excellencies, he hath contrived a kind of poetical Elysium as the place of their residence; and hath attempted to impress some idea of their characters upon the mind of the Reader, by adjusting the *external scenery* to the *manners* of the person who is supposed to be placed in it. After this apparatus, *the bard* is introduced in an attitude adapted to this strain of composition; and he amuses himself in his Elysium, by reciting to the music of the pipe, or the lyre, the different subjects of which he had formerly treated. The Author proposed indeed, at first, to have made each of the poets speak in his own person, and resume some part of his works, in a style somewhat similar to that which he might conceive him to employ. Though this method is really taken in the case of Pope, Thomson, and Denham; yet he found upon reflection, that a constant adherence to it would not only have spoiled the reader's entertainment, by rendering the *narrative part* of the poem altogether disproportioned to the *descriptive*; but after all, the happiest execution (unless he had run the narration to a very great length) could have conveyed no adequate idea of the different species of poetical composition in which some of them excelled. Upon the whole, therefore, he determined to make use of both methods; sometimes narrating himself the themes of  
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the poet, and sometimes making him insist at length, upon those which are either in themselves most important, or in which he excelled most particularly, as answering most fully the design of this work.

Though the Author proposed, by taking the course already mentioned, to avoid an extreme on either side; yet he is sufficiently aware, that some Readers will censure him for having rendered, at least, the first part of the poem almost wholly *descriptive*. They will be apt to suggest, that even the richest imagery dazzles and fatigues the mind, when the series of moral observation does not, upon some occasions, contribute to relieve it. Without disputing the truth of this general remark, the Writer would only vindicate his own conduct in the present instance from its being unavoidable. The scene with which the poem opens, the cell of Solitude, the climes through which she passed, and the Elysium into which she opened an admission;—these objects naturally require the graces of description, perhaps in a much higher degree than they are bestowed in this poem. As to the poets themselves, the Author hath endeavoured to speak of them with propriety, and to make those who recite the subjects of their own writings, run into such a vein of *sentiment*, as he conceived to be least unappropriated to their separate professions. The moral observations which arise from particular parts, he choosed rather to throw together in a connected series at the end, than to scatter loosely through the work.

In discussing the several parts of a plan in itself so complicated, and requiring a stile of composition so constantly diversified; in such a performance, the Reader who shall expect to see *equal justice* done to every character, and his own idea of it perfectly exhibited, will form an expectation which no effort whatever will compleatly gratify. Admitting that the Author of the following attempt, may have spoke too lightly of a favourite poet, and too warmly of one to whom his reader will allow a less share of merit; yet surely the person who makes this remark, will be polite enough to indulge another (when he is not grossly faulty) in prejudices similar, perhaps, to those which he enjoys himself without censure. He will permit him to bestow the most lively colouring, not merely where acknowledged superiority rendered it expedient, but where he found it easiest to catch a particular manner, from some real or supposed resemblance which it might have to his own.

Another set of Readers may probably, at first view, be offended with the order in which the poets are arranged; Milton being seemingly preferred to Shakspeare, as Thomson is to Pope. Without enquiring into the comparative merit of these writers, which would be altogether improper here, the Author would only observe, that he placed them in their present order,  
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to



to avoid that uniformity of description which must have resulted from any other disposition. The *similarity* of character betwixt Shakespeare and Spencer (both of whom were more indebted to nature than to education) would have unavoidably occasioned a *corresponding similarity* of imagery and sentiment, had the one of these immediately followed the other; an inconveniency which is wholly superseded, by placing Milton betwixt them.—The peculiar circumstances of Ossian discriminate him sufficiently from *all* other poets. Pope stands indeed betwixt Thomson and Dryden, as the Essay on Man affords a noble train of sentiments to sum up the illustrious detail of the most eminent British poets; and the two last mentioned differ so much, at least in point of correctness, that it was easy to diversify the scenery in which they are placed.

The poem opens with an invocation to Fancy, who soon appears, and expresses her sublime sentiments in the following stanzas:

O Ye, whom Nature's genial charms inspire,  
(Thus spoke the goddess of the thought sublime)  
Who nobly ardent feel diviner fire,  
Whose hope o'ershoots the lingering flight of Time!

Ye noble Few! whom not the splendid pride  
Of wealth allures, nor Grandeur's tinsel'd plume;  
Whose hearts to bleeding sympathy allied,  
Can melt o'er Virtue's unlamented tomb:

Ye, who thro' Modesty's involving veil  
Can mark the features of a godlike mind,  
Snatch Genius pining from the cottaged dale,  
Or feeling wake to transports all refin'd:

O come! escap'd from Folly's bustling train:  
Not these have eyed bright Fancy's genial ray,  
Nor felt sweet transport in each throbbing vein,  
Nor died deep-pierced to Love's dissolving lay.

Th' ingenuous blush that speaks the soul sincere,  
The living ardour of the mind's keen eye,  
On Pity's cheek the slow-descending tear,  
And stealing from the heart the tender sigh,

'Tis mine to give. Though from the starry throne,  
Whence Power high-raisd the rolling world surveys,  
Stoops not her ear to Woe's unheeded moan,  
Nor Genius basks in her enlivening rays;

Yet, where wild Solitude's rebounding dome  
Lies deep and silent in the woodland shade,  
Sweet Peace with devious step delights to roam,  
And soft-reclining rests her gentle head.

And



And Thou, whose feet to this deserted bower  
Have stray'd ; if mild Benevolence is thine,  
(To me thus smiling spoke the heavenly power)  
If warm thou bow'st at Virtue's sacred shrine ;  
If thy thrill'd heart with sympathetic woe  
Hath bled (for man is destin'd to endure ;)  
If others anguish had thine eyes o'erflow,  
If prone to feel the grief thou can'st not cure ;  
With me retire. Lo ! to the clime remote  
I lead, where yet to human step unknown,  
The power who lifts to God th' aspiring thought,  
Rapt Solitude hath rear'd her solemn throne.  
What scenes shall then thy wondering sight behold !  
Yet know that toils, that perils go before :  
The firm of mind, the resolute, the bold,  
Brave the rude storm, and reach th' appointed shore."

In the expression of "Solitude's resounding dome" it is natural at first to doubt the propriety of the epithet *resounding* ; silence being generally the concomitant of solitude : but when we reflect that in such scenes the least motion is soonest heard by means of the general silence, when we find afterwards that the cell of Solitude is in the ruins of an old tower, and call to mind the *Domus Albunæ resonantis* of Horace, we are easily reconciled to it.

Fancy, in her progress to the abode of Solitude, passes by the cave of Darkness ; whose inhabitants are thus poetically described :

There pin'd pale Envy in the cavern dun,  
There Time deep furrowing plough'd the front of Care ;  
Despair, with curses, eyed the winking moon,  
And Frenzy howling tore her tangled hair.  
These, as the radiant goddess flash'd along,  
Shrunk from the ray that lighten'd o'er her frame :  
Such rapid fate dissolves the insect-throng,  
When the black whirlwind rides the wings of Flame.

We confess that we are dissatisfied with the simile conveyed in the two last lines ;—the diction and imagery are, in our opinion, infinitely too magnificent for the object ; for when Flame and Whirlwind combine to kill a fly, though that were not their immediate purpose, the action is a kind of bathos.

In the description of a flowery lawn we find the following stanza :

There hung the violet its dejected head,  
The lily languish'd to the sighing gale ;  
While daisies sprinkled o'er the velvet bed,  
And painted cowslips smil'd along the dale.

There

There is a prettiness in such expressions as these, but is there not likewise something finical?—Something that, deviating from the simplicity of nature, substitutes an artificial and affected delicacy?

Now follows a description of the cell of Solitude :

Dim as the fleeting visions of the night,  
A dark tower tottering clos'd the extended view;  
While round its spires, illum'd with feeble light,  
The flitting bat and boding raven flew,  
Rent was the hanging arch, the domes o'erthrown;  
Nor tread was heard along the desert pile,  
Save when the troubled ghost with hollow moan  
Strode slowly o'er the long-resounding isle.  
One only cell withstood the waste of Time:  
'Twas where a turret rear'd its moss-clad brow :  
Gloomy it stood, in fading pomp sublime,  
And shew'd the mouldering wrecks that frown'd below.  
Here on her hand her drooping head reclin'd,  
Wrapt in deep musing sat the lonely Power;  
Pensive she sat, and heard the howling wind  
Die faintly murmuring round her ivy'd bower.  
In graceful ringlets fell her amber hair;  
Black as the raven's plumes her mantle flow'd;  
No Cupids round her fann'd the sullen air,  
Nor festive Echo cheer'd her lone abode.  
But the wild harp that to the blast complains,  
Sooth'd with melodious plaint her raptur'd ear:  
Deep, solemn, awful roll'd the varying strains,  
Such strains as Seraphim with transport hear.

There is something well imagined in placing the cell of Solitude in the ruins of a deserted old castle : but the introduction of the ghost wants the merit of novelty, or rather, indeed, is too trite a circumstance ; for, wherever a poet has given us a description of a long isle in an ancient building, he has infallibly made a troubled ghost stalk solemnly through it.

Solitude, at the request of Fancy, conducts our allegorical Bard to the Elysium of the Poets, where he describes the situation and employments of Chaucer, Spenser, and Milton ;—Shakespeare and Ossian are next introduced, singing their sublime songs alternately.—This is, in our opinion, the finest part of the poem ; and, for the entertainment of our Readers, as well as in justice to Mr. Ogilvie, we shall give it entire :

But sweeter lays now charm'd the wishing mind.  
I turn'd ;—and eager, as they pour'd along—  
What Powers, I cried, what heavenly Powers combin'd,  
Wind yon deep stream of soul-dissolving song ?

Nought

Nought spoke the Goddess; but her arm upheld  
Shew'd where a beetling cliff o'erlook'd the plain:  
Bloom'd from its top each flower-enamell'd field,  
And rowl'd behind the far-resounding main.

Th' aereal forest cloath'd its ragged side:  
Here spread the myrtle bower's harmonious maze;  
The torrent's voice in lulling murmur's died,  
And Beauty's boundless waste o'erpower'd the gaze.

Of toil no trace th' untrodden wild retain'd;  
But Fancy's hand the sheltering arch had wove,  
Fairer than Poet eyed, or Lover feign'd  
Of clime Hesperian, or Idalian grove.

For there, obsequious to her varying call,  
The Fairy region at the magic sound,  
Girt with the hanging wood, or mouldering wall,  
Now bloom'd a Villa, or a Desert frown'd.

And airy tenants o'er the dimpling stream  
Hung loose; or high in aim, in effort bold,  
Suck'd hues ethereal from the dazzling beam,  
To tinge the violet's velvet coat with gold;

Or spoil'd the citron of its rich perfume,  
Or caught the light drop in the liquid air;  
Or from the wren's breast pick'd the little plume,  
To braid the tresses of the Naiads hair.

O'er all bright Ariel shone. His devious wing  
Now swept soft fragrance in the spicy gale;  
Or fluttering from the dewy lip of Spring  
Brush'd nectar'd balm, and shower'd it o'er the dale.

O'er the dim top a gloomy arbour bow'd,  
The boughs dark-shadowing veil'd the vaulted blue;  
But opening fair beneath, the visaged wood  
Gave the gay climes that radiant burst to view.

Here Shakespeare sat in regal glory bright,  
And mark'd spontaneous flowers around him blow,  
With scenes still shifting sooth'd his raptur'd sight,  
Or drunk the musick of the lawns below.

Graceful he mov'd, and scann'd the waste of air,  
As his strong arm th' avenging bolt could wield,  
Or catch the Tempest by the ragged hair,  
Or bid an Earthquake whelm the blasted field.

Young Fancy near her highest influence shed,  
Her keen eye kindling flash'd the blaze of noon;  
The peacock thus in glittering plumes array'd  
Sails, while each orient hue reflects a Sun.

Not distant far another Bard was seen,  
 (The place was varied, but their height the same)  
 Where heaved the wide deep's placid wave serene,  
 Oft slow, with melancholy step he came.

The Power of musing to his thoughtful mind  
 Had lent her eagle pinions. O'er the main  
 He hung :—the Spirit of the hollow wind  
 Wak'd on his harp the long-lamenting strain.

Loose fell his hoary locks ; the fanning air  
 Sigh'd thro' the venerable hairs ;—his head  
 A crown adorn'd ;—his swelling chest was bare ;  
 His limbs the Warrior's rougher vesture clad.

No film o'ershadowing dimm'd his piercing sight,  
 Nor felt his vigorous form the waste of Time ;  
 But tall and ardent as the sons of light,  
 O'er the rude beach he look'd, he trode sublime.

The Muse was near, who points beyond the sky ;  
 Whose notes divine each meaner care controul,  
 Sail on the wings of Harmony, and high  
 To scenes all-glorious lift th' expanded soul.

O Goddess of the solemn mantle, hail !  
 Queen of the heart, who mov'st its thrilling strings,  
 Waft'st rapt attention on thy wondrous tale  
 Beyond the little range of mortal things !

As Ossian once, ah ! let thy genial ray  
 Me too illumine ; while to thought display'd  
 Flit the dim shapes that shun the eye of day,  
 And forms that swim through pale Oblivion's shade.

A Maid, yet fair in Beauty's vernal bloom,  
 Sat on the beach with listening ardour near ;  
 Her eye, like dew-drops spangling thro' the gloom,  
 Dropt, as he sung, th' involuntary tear.

Yet then no grief had touch'd the throbbing breast :  
 Pure from its influence was that scene refin'd :  
 But Joy's strong beam the kindling soul confess'd,  
 Such as alone inspires th' exalted mind.

Each Bard melodious pour'd th' alternate strain :  
 Rush'd the full tide of Shakespeare's magic song,  
 From desert isles that hear the roaring main,  
 To climes where lightly dance th' aerial throng.

Now howl'd with shrieks of woe th' unbounded waste,  
 Or wav'd the brown wood's long-bewildering maze ;  
 Or lower'd the blackening noon by spells o'ercast,  
 Or bloom'd the lawn, where sportful Fancy strays ;

Or Ghosts indignant burst the marble tomb,  
 Or pin'd in silent woe the drooping Maid ;  
 Or wail'd the Lover mid the blackening gloom  
 With trembling lips, and call'd on death for aid.

To thrill the Murderer's shuddering nerves, unveil'd  
 Thro' Night's stain'd shade the ghastly Phantom flood ;  
 Mutter'd his livid lips, to fight reveal'd,  
 And on his rent throat hung the clotted blood.

Back starts the Tyrant at the threatening nod :  
 His loose teeth chatter, and his broad eyes glare :  
 The Furies o'er him shake their scorpion rod,  
 And Horror's grey hand lifts his icy hair.

I saw where England's awful Sov'reigns rose.  
 Gloomy they strode along the darken'd field ;  
 This roll'd the battle o'er his prostrate foes,  
 That shook the burnish'd helm and gleaming shield.

Yet vain their boast, when at th' appointed hour  
 Fate wing'd the dart that lays the mighty low ;  
 Vain was the downy couch, the roseate bower,  
 To seal in rest the weeping lids of Woe.

Nor themes sublime alone employ'd his thought,  
 But oft gay scenes th' unbended mind beguil'd ;  
 Exulting Nature claim'd the finish'd draught,  
 And Care's grim front, and canker'd Envy smil'd.

But deeper plain'd the Caledonian lyre :  
 Slow, wild, and solemn, wail'd the melting lays :  
 Of dying groans it sung, of combats dire,  
 And told the mournful tales of ancient days ;

Of Ghosts dim-gliding on the Moon's wan beam,  
 Of feeble sounds that tell the Hero's doom,  
 Of Chiefs once fam'd, that o'er his midnight dream  
 Low for dark, and point him to the lonely tomb.

He sung the narrow house with grass o'ergrown,  
 Where oft, as night involves the dusky sphere,  
 The Spirit hovering o'er the moss-clad stone  
 Shrieks to the Hunter's pierc'd and startled ear.

I saw Balclutha's towers !——No festive strain  
 Of Mirth loud echoing shook the vaulted hall ;  
 But there, vain hope ! to feed his clamorous train  
 The fearless fox o'erlook'd the hanging wall.

Around was Ruin, Silence, and Despair,  
 Bleak wastes, and hills with rifted pines o'erspread,  
 Th' enormous rock whose ragged front was bare,  
 And trees that nodded o'er the mighty dead.

There is a noble dignity in the description of the person of Ossian; and the effect of Shakespear's magic powers, particularly in the stanza's beginning with, 'To thrill the murderers, &c,' and 'Back starts the tyrant, &c.' is painted with great force. But the stanza, where the glittering effulgence of fancy is compared to the peacock's tail, has, we are afraid, something of the Bathos. In the chain of similitude, inferior images generally produce that consequence.

Upon the whole, we are of opinion that the species of versification Mr. Ogilvie has here made choice of is not well adapted to his subject, or, at least, to the manner in which he has executed it. Perspicuity of images, and an easy simplicity of expression, are either most naturally annexed to the stanza of alternate rhyme, or by being often made the vehicle of such imagery and expression, custom has rendered it improper for any other. But Mr. Ogilvie's descriptions, however strong, are frequently elaborate; his images too, are of a very abstracted nature; and his diction sometimes acquires a stiffness and affectation, from an apparently laboured selection of compound epithets. The elegy \* subjoined to this poem has nothing of novelty to recommend it.

L.

\* To the memory of the late Earl of Findlater and Seafield.

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*A Discourse upon the Institution of Medical Schools in America, delivered at a public anniversary Commencement, held in the College of Philadelphia, May 30 and 31, 1765. With a Preface, containing, among other things, the Author's Apology for attempting to introduce the regular Mode of practising Physic in Philadelphia. By John Morgan, M. D. F. R. S, &c. 8vo. 1s. 6d. Philadelphia printed, and sold by D. Wilson in London.*

**B**EFORE we proceed to speak of this discourse, we presume it will be thought necessary to inform our readers, that hitherto, throughout the whole continent of America, the Practice of Physic, Surgery and Pharmacy have been constantly united in the same person; for whilst the colonies were yet in their infancy, we may naturally suppose that none of them were sufficiently populous, or opulent, to support each of the professions separately. In these respects the case is now altered. Within these few years, several young gentlemen, from different provinces, have come over to European universities, particularly to Edinborough, in pursuit of a regular medical education. The Author of this discourse is among the first of those who have returned; and who, from this specimen of his abilities,

abilities, we dare say must have met with a favourable reception from the rational part of his countrymen. Properly sensible of the dignity of his profession, and of the many inconveniences of practising in the usual American manner, he determined, from the first, to act as a physician only. This being a new thing, it is easy to imagine the difficulty with which it must be attended. In order, however, to convince the Philadelphians of the utility of his plan, he has, in his preface to this discourse, considered the subject at length, enforcing the necessity of his intended reformation by such arguments as might be expected from a person well acquainted with the subject.

We come now to the discourse. The Author, being appointed professor of the theory and practice of medicine in the college of Philadelphia, avails himself of a public anniversary commencement, to display the great advantages that must necessarily occur to that province, and city in particular, from the institution of medical schools, and he endeavours to animate his fellow citizens to contribute every thing in their power to promote so laudable an attempt. After a short introduction, in which the Doctor, from the importance of the subject, bespeaks the attention of his audience, he begins with a general definition of medicine: Having enumerated its several branches, he proceeds to speak of each in particular, under the several heads of Anatomy, Materia Medica, Botany, Chymistry, Physiology, Pathology and Praxis; defining and displaying the use and importance of each in the study of the healing art. Having briefly run over this part of his discourse, in which nothing new was to be expected, he goes on to shew the necessity of a regular plan, in the pursuit of medical knowledge, in the following words. 'The great extent of medical science, which comprehends so many different branches, makes it impossible to learn it thoroughly, without we follow a certain order. Whilst we neglect this, all our ideas are but crude conceptions, a rope of sand without any firm connection. Should the student, as chance or whim might direct, sometimes apply himself to one branch, sometimes to another; or read indiscriminately even the best authors on the different parts of medicine; for want of method, all his knowledge would be superficial; though he might take as much pains as would suffice to make him eminently skilful, had he from the beginning pursued a well concerted plan. What progress could we make in mathematics, if we did not proceed step by step, and in a certain order?—Medical truths arise out of one another, in some measure like the propositions of Euclid.—The order which I would recommend in the study of medicine, is to begin with anatomy; then what I have called medical natural history, viz. the Materia Medica and Botany; Chymistry should follow;



the Institutes come next; and the study of Practice should complete the work.—It will not be improper to observe here, that young men ought to come well prepared for the study of medicine, by having their minds enriched with all the aids they can receive from the languages and the liberal arts. Latin and Greek are very necessary to be known by a physician. The latter contains the rich original treasures of ancient medical science, and of the first parents of the healing art. The former contains all the wealth of more modern literature. It is the vehicle of knowledge in which the learned men of every nation in Europe choose to convey their sentiments, and communicate their discoveries to the world. The French language has prevailed much in Europe. The advantage which we may reap from the writings of many eminent men, and of many learned societies, which are published in French, make the knowledge of this language very valuable also to a physician. An acquaintance with mathematics and natural philosophy, we cannot dispense with, since we can go but small lengths in natural or medical enquiries, without their assistance.—Hence our Author naturally deduces the necessity of an academic education. But if all this be required in the education of a physician, as it most undoubtedly is, what shall we think of the wisdom of the people of this kingdom, who daily commit their lives to the care of men who are generally known to be totally destitute of every one of the above mentioned requisites!

Our professor next takes a general view of the present state of physic in America, and then proceeds to shew the effects of ignorant and presumptuous practice, in these words, ‘Should we for a moment turn our eyes upon the man who dares to enter upon the practice of physic, without being properly initiated in the science, or instructed in the important duties of the profession, he would soon present us with a melancholy prospect. If not past all feelings of humanity, what compunctions of conscience, what remorse would not fill his breast from practising at random and in the dark; not knowing whether his prescriptions might prove a wholesome remedy, or a destructive poison. To discover the nature of an uncommon disease, or to account for an unusual symptom, puzzles his invention. Ignorant of every true principle from which, by a just reasoning, he might be able to deduce practical inferences, he knows not what prognostic to make, or what plan of treatment to observe. Unsteady and irresolute, he attempts a variety of means; such as either avail not, or such as heighten the danger of the disease, already too violent. He may thus interrupt the salutary attempts of nature, or, not knowing how to second them, tamper with the life of his patient, and idly waiting to see what nature herself is capable of doing, neglect to succour her,

till

till it is too late, and the fatal hand of death is just closing the gloomy scene. Wretched is the case of those whom chance, or misinformed judgment, shall throw into his hands, to fall victims of his temerity! Great is the havock which his ignorance spreads on every side, robbing the affectionate husband of his darling spouse, or rendering the tender wife a helpless widow; increasing the number of orphans; mercilessly depriving them of their parents support; bereaving the afflicted parents of their only comfort and hope, by the untimely death of their beloved infants, and laying whole families desolate. Remorseless foe to mankind! actuated by more than savage cruelty! hold, hold thy exterminating hand!"

These extracts may prove sufficient to give an idea of the zeal and abilities of Doctor Morgan, who if he succeeds in his attempt to establish proper schools of physic in Philadelphia, will doubtless deserve the warmest acknowledgments from his fellow citizens, and will be remembered by their posterity with reverence and gratitude.

B...t.

*Voyages and Travels in the Levant; in the Years 1749, 50, 51, 52. containing Observations in Natural History, Physick, Agriculture, and Commerce: particularly on the Holy Land, and the Natural History of the Scriptures. Written originally in the Swedish Language, by the late Frederick Hasselquist, M. D. Fellow of the Royal Societies of Upsal and Stockholm. Published, by Order of her present Majesty the Queen of Sweden. By Charles Linnæus, Physician to the King of Sweden, Professor of Botany at Upsal, and Member of all the learned Societies in Europe. 8vo. 5s. Davis.*

THE travels of men of SCIENCE are founded on very opposite views, and prosecuted in a very different manner, from the *travels* performed by men of FORTUNE. The latter, as Muralt observes, transport themselves from country to country, and ramble from town to town, without speculation, or improvement; as children turn over books for the sake of the cuts. Far otherwise is the case, with regard to travellers of a studious and literary turn; who both enrich themselves and others by their collections and their remarks: bringing forth from the treasures of art and nature, 'things new and old.'

The researches of the naturalist, in particular, are productive of no less advantage to others, than delight himself; especially those of the BOTANIST, whose discoveries and acquisitions are often of the utmost consequence to the trading and commercial interest of his country. Nay, the celebrated Linnæus has even

ventured to assert \*, that the knowledge of plants is the very foundation of the whole public œconomy ; since it is that which feeds and clothes a nation.—Botany discovers to us the several plants necessary for physick, for colouring, and for various other uses ; and these one nation often purchases from another, through mere ignorance of the products of their native soil, and of the blessings with which nature hath favoured their own climate. In fine, it is botany which teaches us to turn every kind of soil to some advantage ; for even bogs and marshes may be made as valuable as the most fertile meadows, if this delightful and profitable science be well attended to, and rightly cultivated.

In this view it is, that the voyages of Dr. Hasselquist will appear to most advantage, especially in the eyes of all who are lovers of natural history ; as his descriptions of the curious animals and vegetables observed by him, in the Eastern countries, will certainly be regarded, by them, as the most valuable parts of his book.—It must be acknowledged, nevertheless, that our Author's accounts of the several places which he visited (particularly of the *Holy Land*, as it was formerly stiled) with the manners and customs of the inhabitants, and the incidents which happened to him in his travels,—will be most generally entertaining ; and to these parts of his work, therefore, we shall, in a great measure, confine our extracts, in the present article.

These travels were originally written and printed in the Swedish language ; from which they are now translated into English, by a foreign gentleman, who was a pupil of the celebrated Dr. Linnæus, and therefore best qualified for this undertaking : for the difficulty, with regard to an English translation of Dr. Hasselquist's performance, was, to find a person both sufficiently versed in natural history and in the Swedish language ; and at the same time willing to undertake such a task. If, therefore, the critical English Reader should observe a few inaccuracies in the stile, or imperfections in the diction of this work, in its present dress, his candour will make due allowances for them : but, in truth, there is not, after all, so much occasion for the exercise of this virtue, in the perusal of the present publication, as the translator's modesty hath induced him to bespeak ; for, on the whole, his language is very current, if not absolutely elegant ; and may be deemed equal to that of most of our English travellers : the excellent narratives of Mr. Wood's travels to Palmyra and Balbec, and of Anson's voyage, round the world, excepted.

With respect to Dr. Hasselquist himself, he appears to be a very honest man, and a sensible observer, both of men and things. He is not, however, an elaborate writer ; at least, there are in

\* Travels into Gothland.

this

this work, no extraordinary proofs of his talent for literary compositions. His remarks are cursorily set down, without any great regard to order or system; and have the appearance of a mere journal, published in the same negligent undress in which it was originally written, in the very course of the travels to which they relate.—But a naked beauty is not perhaps the less engaging for the want of ornaments, which sometimes only serve to obscure those charms they were intended to embellish.

From the account of Dr. H. prefixed to these voyages, by Linnæus, we learn, that the Dr. having attended the lectures of this great Naturalist; in 1747, the latter, in the course of his observations, had lamented, that we were greatly ignorant of the Natural History of Palestine; that, particularly, the Expositors of the sacred Scriptures, who have used their utmost endeavours to know the animals mentioned in them, have never been able to determine, with any degree of certainty, concerning them; and that this was the more surprizing, considering how many of the Romish clergy travel to the Holy Land every year, without troubling themselves to enquire into this subject, although Botany is so much indebted to divines who have visited other countries!

Hasselquist being stirred up by this, was determined upon a voyage to Palestine; although his fortune was not equal to the expences necessarily attending such a scheme. He obtained, however, some few *inadequate* contributions towards carrying his design into execution; and he set forward on his enterprize.

During his travels, he sent letters to Sweden, filled with such curious remarks, that the lovers of science there, repeatedly raised subscriptions to enable him to prosecute his observations. After several years absence he returned to Smyrna, with a vast quantity of natural curiosities; but, while waiting here for an opportunity of returning home, he departed this life: and his creditors seized his collection, until a debt of 350 pounds, contracted by the Dr. during his travels, should be paid.

It being impossible to collect such a sum in Sweden, on a sudden, Dr. Bæck applied to the present Queen, LOUISA ULRICA; who redeemed the collection out of her own purse. The curiosities arrived the next year, and were such as could not fail to excite the admiration of all beholders. Her Majesty ordered Linnæus to arrange our traveller's own manuscript remarks, and to publish them, digested in such a manner as Dr. L. himself should deem most proper. The present publication is the result of these orders. Besides what is mentioned in this book, a great number of curiosities hath been incorporated with the Queen's cabinet, and have already been described by Linnæus, in the *Museum Regiæ*: others have been described in his *Flora Palestina*.

Our Author began his voyage to the East, in 1749; sailing from Stockholm, for Smyrna, in the month of August, on board the *Ulrica*, belonging to the Swedish Levant company.

We meet with nothing extraordinary, till we arrive at Smyrna; where we are to make some stay. Here our Author waited on M. Peysonel, the French Consul, and member of the academy of Inscriptions and Belles Lettres; to whom he declares himself indebted for some observations here made on the nature of corals.

During his residence at Smyrna, the diversions of the carnival began among the Franks, with the new year, 1750. Dr. H. was present at the entertainment given, January 5, to all the Europeans; in which every thing was conducted after the European manner: but the music was wretched. This noble art, says he, is no more to be found in a country where it once had arrived to the highest perfection. In vain may we look for an Orpheus among the Greeks;—but a dance performed by the Greek women, afforded the Dr. infinite pleasure? The women were about 15 in number. The foremost conducted the dance, making signs to the rest. The art consisted in keeping an equal semicircle, to be observed under all their different turnings. They likewise several times made a labyrinth, but immediately resumed their former stations. There was something particular in this dance, which convinced our Author of its antiquity; and M. Peysonel assured him, that monuments had been found, on which this dance was sculptured. ‘It is so agreeable, says Dr. H. where danced by Greeks, dressed in the ancient manner, and conformable to the dance, that no modern invention of this kind seems equal to it.’

The fields and gardens about Smyrna afforded our Author his chief amusement; and he gives a detail of the productions of each. He likewise visited the neighbouring villages; and gives a description of them. Having an inclination to see the inland country of Natolia before he quitted its coasts, he set out, March 11, for Magnesia, which is eight hours travelling from Smyrna. Here a prospect opened upon him, so singular, that he questions if any one who has not seen the Eastern countries can form the least idea of it: a mixture of hills and vallies, like the high billows and gulphs in a boisterous sea. ‘In no place, says he, was it more evident, that the continent, we call earth, was, in the beginning, the bottom of the sea. The hills were in their form unequal, some being flat toward the top; others of a conic figure; but all uncultivated,—the country being very poorly inhabited. On the whole, the face of the country, he says, is rather strange than pleasing, on account of the excessive badness of the roads, which renders it very disgust-  
ful

ful to travellers. Taverns \* are, indeed, frequent on these roads, for the accommodation of such as want the refreshment of a cup of coffee, or plain water; for nothing better can be had in the taverns of Natolia. Yet if one of these Natolian Turks (and the case, we believe, is pretty much the same in all parts of Turkey) is treated with a glass of wine or brandy, by a traveller, he forgets his religion, on that occasion.

At *Magnesia* our Author first experienced how miserably a traveller is lodged at the caravansaras, or inns in Turkey. We were led, says he, to a chamber, the passage to which was more difficult than the high hills I afterwards ascended; as, on the latter, I had firm ground to stand on; but here, loose stones. The inward appearance was such as might be expected in a place which has not been cleaned for 1000 years, viz. from its beginning; and perhaps some thousands of people have been lodged in it. A rush mat was laid on the floor for each of us;—on which we put the bed-cloaths we had taken with us; and this was all the furniture, tables, chairs and bed.

Being a Physician, our Author was much regarded by the Mufelem, or chief commander of Magnesia; and, for the same reason, by his servants, and even by all the inhabitants of that town. Wherever I went, says he, so far from 'pointing at me or my servant and calling Jaur! (unbeliever) which is otherwise customary amongst the Turks when they see a Christian, especially a stranger, I saw and heard myself called and taken notice of as Hekim Packi: however, I had not this complaisance for nothing. Mufelem, as the chief of the town, began very carefully to think about his health; which was not only followed by his servants, but by all in the town whom I had occasion to converse with. It is common enough amongst the Turks, and even Greeks, to be sick as often as they have an opportunity of speaking to a physician. Most of them are subject to the hypochondriac disorders; and as this disease always occasions persons to be suspicious of their health, especially in the country, and in little towns, where they seldom have an opportunity of conversing with them who can give them any satisfaction, it is no wonder they should be curious, and that a physician should be both welcome and employed. There is no occasion to desire to feel the pulse. The first thing the person does who consults a doctor, is to put forward his naked arm. I know not where they learned this, as perhaps neither they, nor their fathers before them, ever appeared before a physician capable of judging by the pulse. If I may guess, I should think it transmitted by the parents to their offspring, and to have been first

\* These taverns, or rather coffee-houses, are only huts, consisting of stones piled together, and covered over with boughs.



introduced by that great physician who lived here, and put such great and just confidence in the pulse. It is not difficult to imagine that the great doctor from Stanchio (Cous) to acquire perfect experience, on which he built his science, here introduced the custom, that, when any diseased person consulted him he felt his pulse, which he taught his disciples; of whom the people learned it, and have retained it to this day without knowing the reason; in the same manner as hath happened with religious ceremonies amongst some nations, who still use them, tho' they know not whence or why they were introduced, those who introduced and propagated them having through the change of times been extirpated. I gave my Muslem some medicines I had taken with me from Sweden in order to strengthen his stomach. A Seraglio of fifteen women, which at so early an age kept, was enough to hurt it; but I would not advise any physician, who may chance to be in my situation, and is consulted by a Turkish grandee, to tell him this, as he might perhaps become a martyr to truth. It is best to think and do what appears to be of service, and talk as little as possible. By way of recompence he gave me liberty to go whither I pleased, and promised to take care that the mountains and places where I intended to botanize should be clear, which I esteemed the best reward I could desire.'

Dr. Hasselquist is pretty copious in his account of the religious ceremonies at the church festivals, observed here, by the Greek and Armenian Christians; but as such details, we apprehend, will not, in this country, be regarded as the most useful or entertaining parts of his book, we shall now wait on him at *Alexandria*.

Here he takes notice of a circumstance which would horridly mortify our English squires, and Yorkshire hunters, were they to travel to the land of Egypt. At Alexandria they would not be suffered to indulge in their favourite exercise of riding on horseback: and here too the London citizen would be sadly at a loss for his commodious hackney coach. From the great contempt the Turks have for Christians, Jews, and Moors, they will not permit any of them to ride on a horse, which is here deemed too noble a creature for such despicable wretches to bestride; and of which honour a Musselman alone is worthy. The Christians however are very well content to ride upon asses, since custom hath rendered the use of them so general; and our author learned to think so well of these Egyptian hacks, that he asserts, 'no town has better conveniences for going from place to place, than Cairo or Alexandria.' The streets, he says, are almost full of asses, [so possibly, may be the streets of some European cities] and he who chuses not to walk, mounts the ass he likes best, [in which respect, indeed, the cities of Europe and Egypt differ] and gets on apace, and at a reasonable expence. The Moors are the owners of these long ear'd nags, and value them at a high rate. The



The proprietor of the asps which our Author usually mounted, told him, that he gave twenty ducats for that beast, and would not take double the money for him, the creature being his master's chief support.

Our Author also visited Rosetta ; and, *en passant*, describes the country and its produce. He also mentions many particulars relating to the manners and customs of the people ; and among other circumstances, he give the following account of the Egyptian snake-merchants:

Now [the beginning of July] says he, was the time to catch all sorts of snakes to be met with in Egypt, as the great heats bring forth these vermin : I therefore made preparation to get all I could, and at once received four different sorts, which I have described and preserved in aqua vitæ. These were the common viper, the cerastes of alpin, jaculus, and an anguis marinus. They were brought to me by a Psylli, who put me, together with the French Consul, and all of the French nation present, in consternation. They gathered about us to see how she handled the most poisonous and dreadful creatures, alive and brisk, without their doing or even offering to do her the least harm. When she put them into the bottle where they were to be preserved, she took them with her bare hands, and handled them as our ladies do their laces. She had no difficulty with any but the viperæ officinales, which were not fond of their lodging. They found means to creep out before the bottle could be corked. They crept over the hands and bare arms of the woman, without occasioning the least fear in her : she with great calmness took the snakes from her body, and put them into the place destined for their grave. She had taken these serpents in the field with the same ease she handled them before us ; this we were told by the Arab who brought her to us. Doubtless this woman had some unknown art which enabled her to handle those creatures. It was impossible to get any information from her ; for on this subject she would not open her lips. The art of fascinating Serpents is a secret amongst the Egyptians. It is worthy the endeavours of all naturalists, and the attention of every traveller, to learn something decisive relative to this affair. How ancient this art is amongst the Africans, may be concluded from the ancient Maril and Psylli, who were from Africa, and daily shewed proofs of it at Rome. It is very remarkable that this should be kept a secret for more than 2000 years, being known only to a few, when we have seen how many other secrets have within that time been revealed. The circumstances relating to the fascination of serpents in Egypt related to me, were principally, 1. That the art is only known to certain families, who propagated it to their offspring. 2. The person who knows how to fascinate serpents, never meddles with other  
poisonous

poisonous animals ; such as scorpions, lizards, &c. There are different persons who know how to fascinate these animals ; and they again never meddle with serpents. 3. Those that fascinate serpents eat them both raw and boiled, and even make broth of them, which they eat very commonly amongst them ; but in particular, that eat such a dish when they go out to catch them. I have even been told the serpents fried or boiled, are frequently eat by the Arabians, both in Egypt and Arabia, though they know not how to fascinate them, but catch them either alive or dead. 4. After they have eat their soup, they procure a blessing from their Scheik (priest or lawyer) who uses some superstitious ceremonies, and amongst others, spits on them several times with certain gestures. This matter of getting a blessing from the priest is pure superstition, and certainly cannot in the least help to fascinate serpents ; but they believe, or will at least persuade others, that the power of fascinating serpents depends upon this circumstance. We see by this, that they know how to make use of the same means used by other nations ; namely, to hide under the superstitious cloak of religion, what may be easily and naturally explained, especially when they cannot or will not explain the natural reason. I am inclined to think that all which was formerly, and is yet reckoned witchcraft, might come under the same article with the fascination of serpents. The discovery of a small matter may in time teach every body to fascinate serpents ; and then this power may be exercised by those who have not got it from the hands of a holy Scheik, just as the heat would naturally hatch chickens in an Egyptian oven ; whether a Scheik did or did not lay himself naked on it, when the eggs are just put in ; yet to this ceremony do the superstitious Egyptians ascribe the happy event of the chicken being hatched, when they are asked the reason. I have been told of a plant with which they anoint or rub themselves before they touch the serpents ; but I have not hitherto received the least description of it, therefore I regard it as fabulous.

Among the things most observable at Cairo, the *nilometre* engaged our Author's attention. This is a pretty large house built in a square near the river Nile. Its roof terminates in a white pyramid ; in the foundation-wall, are holes through which the water has a free entrance. In the middle of the building is a marble obelisk, in which is a scale of inches ; and by this they daily observe the increase of the river till the water is let into the town, and over the country.—On the 27th of July, Dr. Hasselquist was present at the celebration of a festival to which Cairo alone hath a right, derived from nature, and not to be celebrated in any other place in the world ! It was on this day that the water of the Nile was let into the town ; and there-

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by 'a beginning made,' as our author, or his translator expresseth it, 'to Egypt's fertility for the ensuing year.'—'As the good or bad fortune of the country;' continues he, 'depends on this day, in respect to the plenty of the water, it is justly one of the most solemn in the whole year. The Nile is entirely under the direction of man: it overflows the country, but wanders not at will: it is conducted to all parts of the countries which may want it, with prudence and circumspection; but the art of man cannot contribute to its encrease. This is the work of nature. When the Nile begins to encrease, a dam of earth is cast up at the opening of the ditch, which the Emperor Trajan made from the river, and goes through the city, which formerly ended in the sea at Rosette, after having watered the whole country through which the ditch was made. When the water hath risen to a sufficient height, which can be seen by the famous Nilometre, this dam is opened and the ditch filled with water, which is afterwards encreased and led over the whole country. The day this is done is a festival, and was now celebrated. The festival was not so remarkable in this year as in others, because the Turks had now begun their Ramadan, when every body is silent and devout. The scene was commonly performed in this manner: the Bashaw in Cairo, accompanied by a detachment of 1000 or more Janissaries, with his Kiaja and other officers, goes to the dam on horseback at seven o'clock in the morning, where he enters a tchiofk (an open summer-house) and orders those that are to open the dam to hold themselves in readiness. The honour of opening the dam is divided between the Turks, Copthi, and Jews, and is opened by them in their turn. When every thing is ready for opening, the Bashaw throws with his own hands a spade upon the dam. This done, it is removed by those who are appointed for the purpose, with the loudest acclamations of numbers of people.'

Our Author's description of the grand caravan which goes from Cairo to Mecca, is extremely curious \*; but we have not room for the particulars. His visit to the burial places of the mummies, and to the celebrated pyramids, comes next. As to these prodigious monuments of Egyptian antiquity, *the pyramids*, we have already given, from Norden's travels †, a much more considerable account of them, than is to be met with in Dr. Hasselquist's brief memoirs. Of the sepulchres of the mummies, our Author's account is also very brief, and much less satisfactory than some former descriptions already before the public. In truth, our Swedish traveller is less of an antiquarian than a bo-

\* This caravan usually consists of pilgrims, to the number of 40 or 50,000; and sometimes even 100,000.

† See Review, vol. xv.

tainist. These subterraneous places, says he, afforded me less pleasure than the open plain I saw around them, where I searched for *natural* curiosities. However, he acknowledges that the *insects* he found in the land were the greatest advantage he reaped from this journey; for he met with some which he supposes no naturalist had ever before seen:—He must mean *described*, for it is rather too much, to pronounce what had *not* been *seen* by other naturalists visiting the same country.

During his stay at Cairo, our Author tells us he ventured to do a thing which he believes very few travellers before him have done, and in which he would not advise any one to follow his example, as they might not, perhaps, come off so safely as he did. He went into the Turkish mosque!—In direct opposition to the laws of Turkey, which ordain that any Christian who shall presume to enter one of their places of worship, must either turn Mahometan, or be burnt alive. The Doctor's curiosity, nevertheless, was stronger than his apprehension of the danger, and in he went; at a time, however, when none of the Turks who live there were present. He was accompanied by a French interpreter, and a good honest Janissary who was devoted to our Author,—and the scruples of the door keeper removed by a handsome fee.—What our adventurer saw in the mosque proved, after all, but an indifferent compensation for the hazard he ran; the building which he visited, and which he briefly describes, having nothing in it equal to the churches in most European nations.

From Cairo our Author went to Damietta, a little town built on the shore of the Nile, in the form of a half-moon, situated on the right-hand in coming from Cairo. In the environs of this town he botanized, according to custom, and here, he tells us, in the true spirit of a disciple of Linnæus, he had the pleasure of seeing, from his window, one of the most remarkable sights in nature. 'A female palm (*Phoenix dactylifera* Linnæi) had in the night put forth its blossoms from the spatha. I went thither at sun-rise to see it, whilst the dew was yet falling. I saw a gardener, the proprietor of the palm, climbing up the palm, which equalled our largest firs in height. He had a bunch of male flowers, with which he powdered the female, and by these means fecundated them. After he had done this, he cut away the inferior boughs or leaves, between which the flowers of the preceding year had come out, together with the remarkable web which covers the basis of the leaves, and goes from one edge of a leaf to the other.'

And now quitting the Land of Egypt, we arrive, with our Author, at THE HOLY LAND.—April 1, 1750, the vessel by which he was conveyed, in four days, from Damietta, anchored before Jaffa, called Joppa, in the scriptures. Here he immediately

mediately repaired to the quarters of the Latin Monks, who are appointed to receive pilgrims, and to forward them on their journey to Jerusalem. The Procurator immediately put to him a question, which our Protestant traveller would willingly have avoided; viz. "Whether he came to visit the holy places out of devotion?" The Doctor honestly answering in the negative, "What," cried the Monk, who was a Spaniard, "travel to the Holy Land without devotion!"—Our Author, however, speedily put an end to this disagreeable conversation, by changing the subject to that of *money*; and counted out to the pious Procurator 62 piastres for himself, and the like sum for his servant. In consideration of this sum, the procurator sent previous advice to Jerusalem, of the stranger's arrival; and also took charge of all his baggage, till he should return. The Doctor was well pleased with this delay, as it afforded him some time for rest, after a disagreeable voyage, before he set out on a journey yet more disagreeable by land.

"I was now, says he, come into the Holy Land, therefore had reason to expect continual informations of holy things. The Monks began with their hotel, by informing me that it was the holy place where St. Peter had his fishing hut, and where he threw the famous ring into the sea. Every thing, even to the table on which we supped, was holy. The wine we drank came from the holy desert where St. John dwelt; and the olives grew on the mountain of Olives near Jerusalem. These, independent of their holiness, were of the best kind I had tasted in the Levant, being such as Palestine, always famous for olive-trees, affords. Amongst those who visited me, during my stay in Jaffa, was a clerk of the customs, who on the third day came to receive the twenty-two piastres, which every Frank is obliged to pay to the custom-house of Jaffa, for the privilege of coming on shore and travelling in the country. The inhabitants of the country, Armenians, Greeks, &c. pay only half the sum. But as 4000 persons arrive yearly, besides as many Jews, who come from all quarters of the world, this may be esteemed a considerable revenue for the Turks; and indeed they receive no other from this uncultivated and almost uninhabited country. The greatest part of this money is by legacies left to Mecca. A shrewd disposition, which appropriates the revenue arising from one kind of superstition, to the maintenance of another."

April 5th, our traveller, accompanied by a few others, mounted on asses, set out for Jerusalem; and as they journeyed along, he observed, and thus describes, the face of the country:

"The whole country from Jaffa to Rama consists of little hills; between these are level and handsome vales, which extend in large plains. A part is turned into corn fields, but most of it lies waste. The ground here consists of a loose reddish

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sandy mould ; and I have never seen in any place the ground so cast up by moles as in these plains. There was scarce a yard's length between each mole hill. This is an advantageous circumstance for all sorts of self-sown wild plants ; therefore entire plains were covered with *bupthalmum foliis oblongis dentatis* : or oxeye, with oblong dentated leaves ; which made them much yellower than our Swedish meadows are in the month of June ; from the *caltha palustris* and *ranunculus*, or marsh-marygold and crowfoot. In other places the fields were white with a sort of *matricaria*, or feverfew. In three places, we had fine vales abounding with olive-trees. Cranes, the inhabitants of uncultivated countries, were here to be found in great numbers. At four o'clock we came to Rama, and alighted at the fine convent, which, if we except Jerusalem, is the best in the Holy Land.

Here, on the 7th, in the afternoon, he was waited on by the Monk who was appointed to attend him ; and who conducted him to the places *they shew* for those which Christ, by his ' sufferings, death, and burial, has immortalized in memory.' A famous temple now adorns the spot which was called Golgotha, or the place of Skulls. ' The Europeans, says the Dr. imagine this is a hill, or rising ground ; it is quite the contrary, a vale, or deep ground.' At the entry of this temple, they found three Turkish officers, placed here to receive the tribute levied on pious travellers, and also to keep the peace, by preventing the *quarrels* which might arise among Christians of various denominations, who pay their devotions here : a necessary precaution, derived, no doubt, from the just idea the Turks have formed of the sort of people they generally have here to do with.

We must not think of swelling this article with a detail of the many holy relicks, and sacred spots of ground shewn to our traveller, at this grand fountain of Romish superstition ; towards gratifying the curiosity of our readers, however, we shall mention some of the most genuine remains and appearances of things and places mentioned in the scriptures of the old and new testament.

Passing through one of the town gates, our Author ' came immediately on the holy mount Sion, so famous in the days of David. It is now a desert, flat and level ; occupied by the Christians, for a burial place :—I botanized, says he, on the dry and poor Sion, and found some common plants there, viz. *Allium pallens*, *veronense* ; *betonica officinalis* ; *biscutella didyma* ; *trifolium globosum*, *tomentosum*, *resupinatum* ; *ephedra distachia*.'

The Jews, it seems are still very numerous in this their ancient Emporium ; our Author reckons about 20,000 Jewish inhabitants, besides Turks and Christians : so that Jerusalem is still a great and populous city : though in no respect equal



to its former opulent state. The greatest part of the Jews residing here now, are poor, as they have no opportunity of trafficking; for, says our Author, without traffick, they cannot thrive in any part of the world. 'They have no other income here,' says he, 'than what they get from the Pilgrims of their nation, who come far and wide from all places to pay their respects to the seat of their fore-fathers. Their Rabbi has large revenues from his brethren throughout the whole world, of which the Turks draw the greatest part; for Jews as well as Christians must constantly bring their offerings to their altars, if they will kiss their holy places in peace.'

In an excursion to Jericho, Dr. H. says they came to a rising ground, whence the original situation of Judea may be seen; which, he says, 'is the same as it hath been from time immemorial; though many divines contend, that Judea hath undergone a change, or according to their manner of speaking, hath been transformed since the death of Christ. Judea is a country full of hills and vales, and as such it has been described both in the Old and New Testament; where it is always called a hilly land, and is every where famous for its mountains. The hills are all of a moderate height, uneven, and are not of any mathematical figure, like many others, which are either of a conic, hemispheric, or some other such form. At first, and nearest to Jerusalem, they consist of a very hard limestone, which approaches to the nature of a flint, of a whitish colour, or pretty near a pale yellow. They afterwards, and nearer the Dead Sea, consist of a more loose limestone, sometimes white, and sometimes greyish; between which are layers of a reddish micaceous stone, or *saxum purum micaceum*. Near Jerusalem grow different sorts of plants on these hills, especially *ceratonia*, carobtree; *myrtus*, myrtle; and *teberintus*, turpentine-tree; but farther towards Jericho, they are bare and barren. The vales, like the hills, are not fruitful, but deserted and uncultivated, being full of pebbles, and without vegetables; nevertheless, the earth consists of a good red mould, and would amply reward the husbandman's toil. In the beginning they are somewhat narrow, but become wider nearer Jordan. These interchanges of hills and vales, make the roads in Judea as dangerous as in any place whatever; and they could not be travelled with any but Arabian horses, which are used to go upon such stony roads as seem impassable, and perform it with great sagacity. I have had such proofs of this as I should scarce believe, if I had not seen it myself, especially on the journey from Jericho to the Dead Sea: but though these creatures are used to trot in the hills, they will blunder unless they be well governed. This I saw by those on which the Monks rid, who were but indifferent riders, and therefore their horses seemed to have forgot the expertness and safety with

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which they went when managed by an able horseman. The sun had already hid himself behind the hills of Stony Arabia, and the moon come from her retreat; when we, at eight o'clock in the evening, arrived at our encampment, which was laid out on the great plain of Jericho, that extends two leagues in length along the Dead Sea. Here we found tents erected for us, which by the care of the Procurator had been brought thither; under which we had a pleasant and delicious supper, and rested during the darkest part of the night. My Herbarium served me for a pillow. I was happy in having this, when the rest of the company, and the superior himself, had nothing to lie on but the bare earth. If our bed was not convenient, our rest was not long. We arose before day-break to go to the mountain where Christ fasted and was tempted by the Devil: we came thither at sun-rise, and began to ascend before the heat should incommode us. The mountain is high and pointed; and on our left, as we ascended, was a deep valley, towards which the rock was perpendicularly steep. It consists of a loose white limestone, mixed with another that is greyish and harder. The way to its highest point is dangerous beyond imagination. It is narrow, steep, full of rocks and stones, which obliged us frequently to creep over them before we could accomplish our design. The difficulty is increased by the valley on one side; which, beside its terrible aspect, is dangerous in case one should slip, as in such case it would be impossible to escape death. Near the top of the mountain are the ruins of an old Greek convent, which shew how the Monks and Anchorites of the ancient Christians lived, and what places they inhabited, viz. such as really inclined them to lead a lonely, detached, and devout life: therefore deserts and inaccessible rocks were chosen by the primitive Christians for their dwellings, where they might offer up their prayers in solitude. The former are yet occupied by the Coptite Monks in Egypt, for they have two convents in the deserts; and with respect to the latter, the Greeks preserve the ancient dwellings of their forefathers in Mount Simai, Saba, St. Elias, and other places in the East. I went as far up on this terrible mountain of temptation as prudence would permit, but ventured not to go to the top, whither I sent my servant to bring what natural curiosities he could find, whilst I gathered what plants and insects I could find below; of the latter I found a very curious and new cimex, or bug. I had time enough to view the mountain and adjacent country, when we broke up at nine o'clock, and continued our journey to Jericho, and travelled over a part of its large plain, which was entirely desert and uncultivated, bringing forth a number of trees that afford the oil of *Zacchæus*, and some *Rhamnus*, call'd Christ's Thorn. We came, after a little time, to the fountain of *Elisba*, which is the name of a fine spring of fresh water, situated in a vale, and surrounded with:

with divers fine trees, viz. *salix lasaif*, *loniceræ affinis floribus coccineis*; and amongst the rest, some fig-trees, which grew there wild. We continued our journey over a vale of this plain, in which the Arabians had sown barley for their horses: and this was the only cultivated spot of ground I had seen between Jerusalem and Jericho, a country of a good day's journey in extent. We came towards noon to Jericho, or two stones cast from the place where they shew some remains in memory of this famous town. At this time there is not the least building, except the walls of an old house, which the Monks, who are apt to sanctify every thing, have called the house of Zacchæus, who, as they say, climbed up in a Sycamore tree, growing on this road, to see Christ. But the Christians of the East say that he climbed up in a different kind of tree, which now grows common here, and of whose fruit the Arabs express an oil, which the pilgrims purchase under the name of Zacchæus's oil. The Grecian text plainly calls it *Sycomorus*; which in the Swedish translation, and by Luther is erroneously called a mulberry tree. The Sycamore does not grow near this place at present, but is to be found in other parts of Judea nearer the sea; and might have been planted here when the country was inhabited and cultivated. We returned in the afternoon to our tents; and after dinner I walked out to search for natural curiosities around Jericho, especially near the rivulet that runs across the plain. The famous *Asclepias gigantea* of Judea, and the tree whose flowers resemble a honeysuckle, and hath thick leaves, were the most remarkable plants I found.

We broke up from Jericho directly after midnight, to go to Jordan. We travelled over the remaining part of the plain of Jericho, and therefore had a good road. We came before day-break to the shore of Jordan, three leagues from the Dead Sea. Here mass was read by seven priests. I observed the different breadths of Jordan. Here it was about eight paces over, the shores perpendicular, six feet high, the water deep, muddy, rather warm than cold, and much inferior in goodness to the Nile. On the shores, grew *ramnus*, *vitex agnus castus*, a willow of which pilgrims make staffs. We travelled hence to the Dead Sea, accompanied by an Arabian Prince. The plain reached to the sea, and was three leagues long, level, with some small rising grounds dispersed in different places; between which were narrow vales, uncultivated and barren. The soil is a greyish sandy clay, so loose that our horses often sunk up to the knees in it. The whole surface of the earth was covered with salt, in the same manner as in Egypt. The soil therefore was Egyptian, and might be as fruitful if it were tilled; and, without doubt, it was so in the time of the Israelites. The river had thrown up a quantity of willow at its mouth. The shore

consisted of the same clay as the large plain over which we had passed. In several places were perpendicular strata formed of a reddish brittle earth; which, without doubt, will in time become slate, inclosed in limestone, such as is to be found in the different parts of Judea nearest the Dead Sea. The stones on the shore were all quartz, of different colours and sizes. We followed the whole length of the sea shore. Here I found quartz stones in the form of a slate, which is one of the rarest natural curiosities I got in my travels. If it was burnt, it smelt like bitumen; which proves that it had its origin from it, like all the slate of this country. We took another road to our encampment, and followed the foot of that mountain, which at this time divides Arabia Petræa from the Holy Land; and was formerly the boundaries of the Israelites who lived on this, and the other side of Jordan. A Lichen covered in several places the clay ground in this large plain, which was somewhat strange in an open desert. There grew in several places of this desert, the tamarisk tree; reaumuria; a kind of the Arabian kali, and a labiated flower of Linnæus; class of Didynamia; this had a foetid smell, and is called basel by the Arabs, which signifies a leek. I found but one shrub of the mimosa nilotica, or true acasia; which has been brought hither by birds from Arabia, its proper and native country. In a place near the foot of this mountain, is a river that has its shore covered with reed, which does not grow near the Dead Sea. We saw on the top of a mountain, the Greek convent St. Saba, famous in former time; and where, in the first ages of Christianity, 4000 Monks were maintained, who lived there in caves. The Greeks continue to make pilgrimages hither, and have Monks sent hither as a punishment for some transgressions. As we continued our journey, I found the partridge of Arabia, or the Holy Land, which hath never been before described; and I think it alone worth a journey to the Dead Sea. These birds are undoubtedly the quails of the Israelites.

Bethlehem is a large village, situated on a high ground; the houses ruined; and the inhabitants a crew of lawless Arabs, part Christians, and part Mahometans. Here he visited what they shew as the place where Christ was born. It was a *cave* under ground, to which they descended by some steps; and over it is a very fine church. Here is also another church, and a convent; by the Monks of which, our Author was well received: and in return for their civility, the Doctor did them a piece of service, in the way of his profession, of which they stood in great need. These Monks of Bethlehem, were, it seems almost eaten up with the scurvy, owing to their confined manner of living, (shut up within their walls, for fear of the Arabs) and eating so much salt-fish, on their numerous holidays.

Scurvy.

Scurvy-grass, the best remedy for this disease, was not to be had there; but the Doctor had observed plenty of water-crelles in their neighbourhood, and he advised the monks to press out the juice of this plant, and drink it with milk; which they did, and found themselves relieved by it; as he was afterwards informed, in Cyprus.

Our Author, on his return to Jaffa, gives a short description of Rama; which is but an afternoon's ride from Jerusalem. It is a small, but pretty handsome town, well situated, in a fruitful plain; and though an inland place, carries on a good trade.

At Acra, (formerly Ptolemais) Nazareth, Cana ~~and~~ Galilee, Sidon, and other places adjacent, our Traveller made no long stay; but he observed, and has mentioned, several curious particulars. Nazareth is at this time a large village, situated in a vale, with stone houses in the manner of the country, strong and well built, but far from elegant. In travelling from this place to Mount Tabor, the Dr. and his company went through a fine country, full of forests. They had, on their right, a view of Samaria, on an hill, a little on this side of Tabor. Below this hill, is the road that leads from Egypt to Damascus and Constantinople, which our Author says is large, broad, and fine. 'After travelling two hours, says he, we began to ascend Tabor, cooled by its agreeable dew, and refreshed by the milk of its fine herds of goats. It was a league up to the top, stony and difficult; but we did not however dismount. On the top of it was a fine plain, the sides of it rocky: between these rocks are the remains of a church and building, erected in former times by the Christians, where pilgrims pay their devotion. We could hence see the beauty of Galilee and Samaria. We descended the hill after remaining there six hours, when I had botanized there. The hill is round, hath no precipices, is about four leagues in circumference, beautiful and fruitful. On leaving the mount we came to a little plain, at the end of which was a Chan with a market place, where the Arabs sold and bought horses, asses, camels, oxen, sheep, goats, &c. Here began the plain of Esdraleon, and extended three miles to a village.'

Near Nazareth, our Author paid a visit to the mountain from which the inhabitants wanted to throw down Christ when he preached to them. It is a high stony hill, abounding with fine plants. On its top, towards the south, is a steep rock, said to be the spot for which the hill is famous; it is, says he, terrible to behold, and proper enough to take away the life of a person thrown from it. In this country he observed a great quantity of mandrakes, but had not the pleasure of seeing this plant in blossom; the fruit now hanging on the stem, which lay withered on the ground: but he got several roots, which he

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d found it difficult to procure entire, as the inhabitants had no spades, but a kind of hoe or ground ax; with this they cut up the earth, and hurt the root, which in some plants descended six and eight feet under ground. From the season in which this Mandrake blossoms and ripens fruit, one might form a conjecture that it was Rachel's Dudaim. These were brought her in the wheat harvest, which in Galilee is in the month of May about this time; and the Mandrake was now in fruit. This plant grows in all parts of Galilee; but I never saw or heard any thing of it in Judea. The Arabs in this village call it by a name, which signifies in their language the Devil's Victuals. I likewise found in the Olive-trees here a Cameleon, which I carried alive with me to Acra, and learned, as I carried him in the easiest manner, to make him change from black to a speckled or yellow colour: The method consisted in covering or rolling him up in a cloth, and as soon as he then was taken out, he was quite changed.

Sidon is next described; but we must here refer to the book and hasten to attend our Author in his voyage to Cyprus, Rhodes, and Chio; which concludes the narrative part of the volume.

At these places, however, we meet with few things proper for an extract. One of the most remarkable particulars, is the doctor's account of the excessive use of opium, among the Turks. The voyage from Cyprus to the other places just mentioned, proved more tedious than was expected. They had been twenty days at sea; and both water and other provisions fell short. There was on board, a Dervice (Turkish monk) who complained bitterly, not for want of bread, though he had been without it for several days, but for something more necessary to him than bread. He had been two days without opium, and now found himself in a condition which made him fear he should find his grave in the sea. I with pity saw a young man become lean, emaciated, with a trembling body, seized with weakness and swimmings. This is the case of those, who by a destructive custom, have made it necessary to eat opium, which however is not so common amongst the Turks now, as it was formerly. The use of opium is now mostly confined to those who officiate in religious ceremonies, or who would be strict followers of Mahomet, being prohibited the use of strong liquors. The Janissaries have found means to explain the law, and admit the use of brandy, which, they say, was not forbid by their prophet; as it is prepared by fire, and every thing that passes through fire is pure and clean. Wherefore almost all the Turkish soldiers have, in virtue of this excellent explanation of the law, given over eating opium, which made them stupid and trembling, taking to brandy, which makes them mad and dropsical. Our captain was persuaded to put the Dervice on shore,

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on the coast of Natolia, or Lesser Asia, where he might find opium, so necessary to his support, which was not to be had on board. He tried, in the mean time, as a pallative, to take an uncommon large dose of venice treacle, but without effect. A body, used to strong medicines, is not moved by those of less power. A person, accustomed to take scammony, is not at all moved by manna; we sometimes see what terrible effects opium hath on those who have been accustomed to take it, when they refrain from it. My fellow traveller, Mr. Titzyon, who had been long an English factor at Aleppo, related the following story: a prince of Persia was accustomed to take opium at certain hours; his servants, on a journey the prince made, had forgot to take with them opium; his hour came, and he desired opium, which was not to be had. The prince, who knew what the consequence might be, if he did not take opium at the accustomed hour, dispatched several servants by different roads, to fetch in haste what their neglect had left at home; but, to his and their misfortune, the prince was dead when one of the servants returned, though within two hours.'

[The BOTANICAL part of this Book, in a future Article.]

*Memoirs of the Life, Character, and Writings of the late Reverend Philip Doddridge, D. D. of Northampton. Octavo, 5s. Buckland.*

THERE is scarce any species of composition, which is more agreeable to the generality of Readers, than the lives of those who have made a distinguished figure in the several walks of science, learning, arts, or arms. There is a natural curiosity in the mind of man, to be particularly acquainted with such characters: This curiosity is implanted in us by the great Author of our nature, for excellent purposes; and if daily cherished and kept alive, may be productive of the noblest effects. When we contemplate those heights of knowledge and virtue, which some men have reached by a diligent cultivation of their intellectual and moral powers, we are struck with a pleasing kind of admiration, entertain high ideas of the dignity of our nature, and, if we are not lost to every generous sentiment, must necessarily feel some sparks of ~~generous~~ ambition in our breasts, and be animated to pursue those paths which lead to *glory, honour, and immortality*. On the other hand, when we consider those weaknesses and imperfections which are to be found in the most eminent characters, we are naturally led to cultivate HUMILITY, which, though ridiculed by some who call themselves philosophers, and represented as a *Monkish* virtue,

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virtue, necessarily arises from just views of human nature, and is an essential ingredient in every great character.

We were naturally led into this train of reflection by the perusal of the work now before us, which is not calculated, indeed, to please the generality of readers, nor suited to the taste of the times, but may be read with peculiar advantage by every serious christian, and particularly by those for whom it was principally intended, *viz.* young ministers and students in divinity.

It is impossible, we cannot but think, for any unprejudiced person, who has the least pretensions to religion or goodness of heart, to read, with attention, Mr. Orton's account of Dr. Doddridge's life, and not to entertain a very high idea of him. Mr. Orton was intimately acquainted with the Doctor, had the best opportunities of knowing his real character, and appears, through the whole of his performance, to be a person of great integrity, and incapable of advancing any thing which he did not believe to be strictly true \*. From the whole of his account, the Doctor appears to have been a person of sincere piety, earnestly desirous of being useful to mankind in their highest interests, of uncommon diligence and application, of great sensibility and benevolence of heart, of distinguished capacity, and of a truly amiable temper and disposition of mind.

Many persons of real piety and sound judgment will probably wish, that Mr. Orton had been more sparing of his quotations from the Doctor's Diary and Devotional Exercises. We dare not, however, condemn him for being thus liberal of them, as we are persuaded that his conduct in this respect proceeded from the best motives, and that those quotations, in whatever light they may be considered by those, who, though they have not indeed the least tincture of religious enthusiasm, are yet utter strangers to the genuine exercises of rational piety, will be looked upon as some of the most valuable and useful parts of the whole performance, by those readers, whose benefit and advantage he had principally in view.

We shall not attempt to give a regular abstract of Mr. Orton's work, but content ourselves with a general view of its contents, and extracts from such parts of it, as we think will be most agreeable to the generality of our Readers:

\* This, we hope, will be considered as a *generous* acknowledgement, by those who have observed the *Note*, p. 95, of these *Memoirs*; in which Mr. O. hath very *freely* impeached the character of this Review; But as the charge he hath brought against the Author of the account of Dr. Doddridge's *Lectures* is couched in the most general terms, and utterly unsupported by evidence, the Reviewers do not think it incumbent on them to take any further notice of it.

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The whole is divided into nine Chapters. The I. contains an account of the Doctor's birth, education, early diligence and piety; II. of his entrance on the ministry and settlement in Leicestershire; III. of his entrance on the office of a tutor; IV. of his settlement at Northampton; V. of his discharge of his ministry at Northampton; VI. of his method of education and behaviour as a tutor: VII. of his genius, learning and writings; VIII. of his private character. This last chapter, which is a very long one, is divided into eight sections, wherein our Author takes a view of the several virtues which adorned the Doctor's domestic and social character, viz. his uncommon diligence, his attempts to do good, his moderation, benevolence, public spirit, affability, humility, patience, piety, &c. The last chapter contains an account of his last sickness and death.

What is said of the Doctor's genius and learning appears to be written with judgment and impartiality.—“Though I am chiefly solicitous, in this work, says our Author, to represent Dr. Doddridge under the character of a *Christian* and a *Minister*, as an example worthy the imitation of others; yet I cannot, without great injustice, pass over in silence his character as a man of genius and a scholar. Nor will this view of him be foreign to my main design; as it will tend, in the opinion of many, to set his other qualities in a more striking light; and will prove, if indeed it needs any proof, that very high attainments in piety and devotion are no way inconsistent with great eminency in learning and knowledge.

“The doctor was possessed, in a very high degree, of two qualities, which are rarely united, viz. a natural activity and ardour of mind, joined to invincible resolution and perseverance. The one led him to form an acquaintance with the various branches of science; while the other secured him from the evils attending a boundless curiosity, and kept him steady to those pursuits, which he thought deserved his principal attention. His uncommon application, even with moderate abilities, would have enabled him to lay up a large stock of knowledge: It is no wonder therefore, that, when it was joined with great natural quickness of apprehension and strength of memory, it should enable him to make distinguished advances in the several parts of useful learning.—His acquaintance with books was very extensive. There were few of any importance on the general subjects of literature, which he had not read with attention; and he could both retain and easily recollect, what was most remarkable in them. As he cautioned his pupils against that indolent and superficial way of reading, which many students fall into, so he took care that his own example should enforce his precepts. His usual method was, to read with a pen in his hand,

hand, and to mark in the margin particular passages, which struck him. Besides which, he often took down hints of what was most important, or made references to them, in a blank leaf of the book, adding his own reflections on the author's sentiments. Thus he could easily turn to particular passages, and enriched his lectures with references to what was most curious and valuable in the course of his reading.——But he was not one of those who content themselves with treasuring up other men's thoughts. He knew, and often reminded his pupils, that the true end of reading is only to furnish the mind with materials to exercise its own powers; and few men knew better, how to make use of the knowledge they had gained, and apply it to the most valuable purposes. His mind was indeed a rich treasury, out of which he could, on every proper occasion, produce a variety of the most important instructions. This qualified him for lecturing to his pupils in those several branches of science, of which his course consisted; it enriched his public writings, and rendered his private conversation highly instructive and entertaining.

In the younger part of life he took pains to cultivate a taste for polite literature, which produced a remarkable ease and elegance in his letters; and the marks of it appear in all his writings. And, considering the natural warmth of his imagination, which must have rendered these kind of studies peculiarly pleasing to him, it was a great instance of his resolution and self-denial, that he did not suffer them to ingross a disproportionate share of his time and attention, but made them subservient to the more serious and important ends he had in view.——With regard to the learned languages, tho' he could not be called a profound linguist, he was sufficiently acquainted with them to read the most valuable pieces of antiquity with taste and pleasure, and to enter into the spirit of the sacred writings. Of this, the world has had a proof in his paraphrase and notes on the new testament, in which he has often illustrated the force and beauty of the original with great judgment, and in the true spirit of criticism. He had also nearly compleated a new translation of the minor prophets, in which he has shewn his critical knowledge of the Hebrew language.——Though he seemed formed by nature for cultivating the more polite, rather than the abstruser, parts of science, yet he was no stranger to mathematical and philosophical studies. He thought it inconsistent with his principal business to devote any considerable part of his time to them; yet it appeared from some essays, which he drew up for the use of his pupils, that he could easily have pursued these researches to a much greater length.——He was well acquainted with ancient history, both civil and ecclesiastical; but he did not content himself with storing up a number of facts in his memory,

memory, but made such observations and reflections upon them, as tended either to increase his acquaintance with human nature, to exemplify the interpositions of Providence, or to explain and illustrate the sacred history.

But his favourite study, and that in which his chief excellency lay, was divinity, as taken in its largest sense. Whatever could tend to strengthen the evidences of natural or revealed religion, to assist our conceptions of the divine nature, or enable us more perfectly to understand the discoveries which revelation has made, he thought deserved the most serious and attentive regard. Though he made himself familiarly acquainted with what others had written upon these subjects, he was not guided implicitly by their authority; but thought for himself, with that freedom, which became a philosopher and a christian. There were perhaps few men, who had more carefully studied the different systems of divinity, and could point out, with more judgment and accuracy, the defects of each. This appears from his lectures, published since his death; a work, which is, of itself, a sufficient proof of the extent of his learning and the soundness of his judgment, and of which some account has been already given. He was not one of those, who affect to treat the labours of wise and learned men, who have gone before them, with contempt, but was always ready to receive whatever light they could afford him; yet in forming his opinion on all matters of mere revelation, he took the Scriptures for his guide, and, without any regard to human systems, endeavoured to find out the several truths they contained. As he was no slave to the authority of others, so he did not affect to distinguish himself by any of those peculiarities of opinion, which learned men are often fond of, and which in most instances are rather ingenious than solid. He chose to represent the doctrines of the new Testament in the same simplicity, in which he found them expressed by the sacred writers themselves. And of this the reader may judge for himself by his writings, already referred to.— There was no subject, which he had laboured with more care, and in which he was a greater master, than the evidences of revelation. The view he has given of them in his lectures, is perhaps the most compleat and methodical of any extant. He had read with attention the most celebrated pieces on the side of infidelity, and has comprised, in this work, a concise view of their principal arguments, with the proper answers to them. As he had himself the fullest conviction, upon the most mature and impartial examination, of the truth of the gospel, and the weakness of all the attempts, which its adversaries have made to subvert it; so, he could represent his own views in so forcible a light, as was calculated to produce the same conviction in the minds of others.

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‘ Upon the whole; it may, I think, with great justice be said of Dr. Doddridge, that, though others might exceed him in their acquaintance with antiquity or their skill in the languages, yet in the extent of his learning, and the variety of useful and important knowledge he had acquired, he was surpassed by few.

‘ As he had taken so much pains to furnish and adorn his own mind with the most valuable knowledge, he was no less happy in his talent of communicating it to others. He was remarkable for his command of language, and could express himself with ease and propriety on every occasion. In his younger years he studied the English language with great care, and had formed his style upon the best models. It was remarkably polite and copious, though perhaps, in his later writings, rather too diffuse. He excelled in the warm and pathetic; and there are in his practical works, many instances of true oratory, and the most animating moving address. He was well acquainted with all the graces of elegant composition; but he willingly sacrificed a part of that reputation he might have gained as a fine writer, to the more valuable consideration of promoting the interests of piety and virtue; and often studiously avoided those ornaments of style, which, though easy and natural to him, would have rendered his works less useful to plainer christians. As his own ideas on every subject he had studied, were clear and distinct, so his method of ranging his thoughts, when he had occasion to express them in writing, was remarkably just and natural. Perhaps we have few discourses in our language, where the divisions are made with greater accuracy, and the thoughts more strictly proper to the subject, than those which he delivered in his usual course of preaching.

‘ Such then were the intellectual endowments with which he was honoured, and the valuable acquisitions he had made. They justly entitled him to a considerable rank in the learned world; but, great as they were, it may with the strictest truth be said, that he valued them chiefly, as they made him more capable of serving the interest of religion, and contributing to the happiness of mankind; to which great ends he had consecrated all his time and all his talents. He considered himself as a minister of Christ, and therefore thought it to be his principal business to save souls. But he had scope for exerting all his abilities in his office as a tutor, and opening to his pupils his ample stores of literature. By enriching them, he was enriching thousands in different parts of the kingdom, and making his learning more extensively useful, than it probably would have been, had he published ingenious and learned treatises, on speculative or not very interesting subjects.’

Of the several virtues which adorned Dr. Doddridge's character,

acter, there is scarce any that appears in a more striking light, in the history of his life, than his diligence and activity in the dispatch of business. He seems, at a very early period of life, to have been deeply sensible of the value of time; and careful to improve it to the most useful purposes. We shall make no apology for inserting part of what Mr. Orton says upon this head, as it is calculated to make useful impressions upon the mind of every serious Reader, whatever his rank or station may be.

‘ He reckoned the smallest portions of time precious, and was eager to seize every moment, even while he was waiting for dinner, company, or his pupils’ assembling together, that he might make some advances in the work he was about. Doing nothing was his greatest fatigue. He thought, and often told his pupils, that one good work was the best relaxation from another; and therefore he would not allow any chasm between the several kinds and branches of business he was to transact. He found it an infelicity to have his thoughts divided between two affairs which lay before him; and observed, that as much time had been sometimes spent in deliberating which of the two should be entered upon first, as would have finished one, if not both. To prevent this, he laid as exact a plan of business, as he could, at the beginning of every year; but as this alone was too complicated and extensive, he had also his plan for every month and sometimes for every week, besides what was to be done in his stated course of lectures and public services. He contrived to have a few hours every week, to which no particular business was allotted: These he set down, as a kind of cash-account, in which any unexpected affair was to be transacted, or the time lost by accidental hindrances might be in some measure retrieved, without breaking-in upon his general plan. Through all his riper years he kept an exact account how he spent his time; when he rose; how many hours had been employed in study or the more public duties of his station; how much time was really, at least in his apprehension, trifled away, and what were the causes of its loss. Under this last particular, I find him lamenting taking-up a book, with which he had no immediate concern, and which yet engaged his attention and so broke in upon the proper duties of his study. He laments, on another occasion, pursuing too long some abstruse mathematical enquiries, the advantages of which were by no means an equivalent for the time employed in them. He often complains of the loss of time by some visits, which civility and good manners obliged him to pay; and resolves not to make himself such a slave to the customs of the world, as to neglect more important duties out of regard to them. He found even friendship a snare to him; and that the company of his friends produced some ill effects,



effects, with regard to his business and religious frame. "While I have had company with me, he writes, my work hath been interrupted; secret devotion straitened; the divine life reduced to a low ebb, as to its sensible workings, though my heart continued right with God." At another time; "Too much company, though very agreeable to me, led me to neglect some part of my business, and turned that, in which I so much rejoiced as a very pleasing circumstance, into a mischief rather than a benefit. Had I been resolute to have commanded an hour or two in the morning, I should have been less embarrassed through the day. I will therefore be more watchful and self-denying on this head." He was desirous to do the work of every day in its day, and never defer it till the morrow; knowing there would be business enough remaining for that day, and all the days and hours of his life. He thought (and his own temper shewed it) that "*activity* and *cheerfulness* were so nearly allied, that one can hardly take a more effectual method to secure the latter, than to cultivate the former; especially when it is employed to sow the seeds of an immortal harvest, which will be rich and glorious, in proportion to our present diligence and zeal." So solicitous was he to improve every moment, that one of his pupils generally read to him, when he was dressing and shaving. In these short intervals he was improving himself and them, by remarking on their manner of reading, and pointing-out to them the excellencies or defects of sentiment and language in the book read. When he was upon a journey, or occasional visits to his friends, where he spent the night, he took his papers with him, and employed all the time he could seize, especially his morning-hours, in carrying on some good work for his people, his pupils or the world. While he was preparing his Family-expositor for the press, he did something at it daily. When an intimate friend had expressed some fear, lest his academy should be neglected, while he was preparing some works for the public, he thus wrote to him; "So far as I can recollect, I never omitted a single lecture on account of any of the books, that I have published. The truth is, I do a little now and then; something every day, and that carries me on. I have wrote some of my pieces in short-hand, and got them transcribed by my pupils, and thus I do by many letters. This is a help to me, and some considerable advantage to those I employ. I scarce fail being in the lecture-room three hours every morning; that carries me through my stated work; and, with the concurrence of my assistant, I over-see the academy pretty well."—So great was his diligence in his master's work, that he often preached several days in a week in different villages about Northampton, and chose the evening for those services, that his lectures might not be omitted.—During his annual vacation, which continued

tinued two months; one of them was spent in close study, pastoral visits, or making little circuits among the neighbouring congregations, by the desire of their respective pastors; preaching to each in his way, not excepting some of different sentiments and denominations from himself. In the other month, he visited his friends in London, and other parts of the kingdom, finding such excursions and journeys serviceable to his health; yet he pursued his studies and writings, and frequently preached occasional sermons, especially in London and its environs, almost every day. I find that in some years he preached one hundred and forty times, in others many more; besides his repetitions, exposition, and devotional lectures at home. So that the exhortations he gave his brethren, in his discourse on *The evil and danger of neglecting the souls of men*, came with peculiar grace and propriety from him, as they were illustrated by his own example.

Not must I, in this connection, omit his correspondence; which was almost large enough to have taken up the whole time of a person of common abilities and industry. His letters were principally of business, and that of the most important kinds. Besides his correspondence with the parents and guardians of his pupils, he had many letters to write in answer to questions of moment, proposed to him by his brethren, especially those who had been his pupils, and by congregations at a distance, who applied to him for direction and assistance. His judgment was often desired by learned men, concerning critical difficulties, or works which they were preparing for the press; and his own publications would naturally enlarge his work of this kind. His correspondence with some persons of the first rank for wisdom and learning in the established church required much attention and delicacy. Several foreign gentlemen and divines, who had heard of his character and read his works, sought his epistolary acquaintance, and corresponding with them in Latin or French required some particular application. It is surprizing to find how many hundred letters he received and answered in the space of one year. I may say of him, as Pliny of his uncle, "when I consider his dispatch of so much business, I wonder at the multiplicity of his reading and writing; and when I consider this, I wonder at that." But his resolution was indefatigable, and God had given him an happy facility in the dispatch of business. He was master of the contents of a book upon a summary view, and could readily express his thoughts upon the most abstruse questions with ease and perspicuity. It is wonderful that his tender constitution should, for so many years, support such an intense application to business, so unfavourable to health. His friends were often expressing their painful apprehension, that it would impair his health and

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shorten his days, and addressing him with that carnal advice, "Master, spare thyself:" And, with regard to his last illness in particular, it might have been happy for them and the world had he regarded it. But love to God and man, and zeal for the salvation of souls bore him on. He needed no recreation; for his work was his highest pleasure. When he saw any success of his labours, and found that his writings were useful to many, it gave him fresh spirits and resolution. When he was advised, by a friend, to relax a little and not preach so often, his answer was, "Be in no pain about me. I hope that we have the presence of God among us, and that he is bearing testimony to the world of his grace. I take all the care of my health, which is consistent with doing the proper duties of life; and when I find myself refreshed, rather than fatigued with these attempts of service, I cannot think myself fairly discharged from continuing them." To another friend he thus writes; "I am indeed subject to a little cough, but I never preached with more freedom and pleasure. I am generally employed, with very short intervals, from morning to night, and have seldom more than six hours in bed; yet such is the goodness of God to me, that I seldom know what it is to be weary. I hope my labours are not vain. There are those, who drink in the word with great eagerness; and I hope it will be found, that it is not merely as the barren sand drinks in the rain, but rather that it falls on ground, which divine grace will make prolific. This animates me to my labours." In short, he lived much in a little time; and thought it was better to wear himself out in his master's service, than rust in literary indolence, or drag on a longer life, when his vivacity and activity might be so much diminished, as in the course of nature they generally are.—The motto of his family-arms was, *Dum vivimus vivamus*; under which he wrote the following lines, very expressive of his general temper:

"Live, while you live," the *epicure* would say,  
 "And seize the pleasures of the present day."  
 "Live, while you live," the sacred *preacher* cries,  
 "And give to God each moment as it flies."  
 "Lord, in my views let both united be;  
 "I live in *pleasure*, when I live to *thee*."

There are many other parts of the work now before us, which it would give us great pleasure to lay before our Readers, but we must not enlarge; nor indeed is it necessary that we should, as the above particulars may perhaps excite a general desire to peruse the whole performance. Several objections, we are sensible, will be made to it, by the generality of Readers; but Mr. Orton's preface, which is written in a sensible and judicious manner, appears to contain a satisfactory answer to any objections.

objections that can reasonably be urged against it. Be this, however, as it may, no good man, we are certain, can read it, without receiving considerable pleasure and advantage.

**R.**

## MONTHLY CATALOGUE,

For FEBRUARY, 1766.

POLITICAL and COMMERCIAL.

Art. 10. *An Account of a late Conference on the Occurrences in America.* 8vo. 1s. Almon.

**T**HE conference here meant is an imaginary one, at Mr: — somebody's house in the country, where several gentlemen were met, to spend a Christmas holyday; and the great question concerning our right of taxing the colonies and *their* right of representation *here*, was the subject. The interlocutors are a set of very intelligent gentlemen; and they manage the debate with decency and good sense;—but the strength of the argument lies altogether on the side of America. The result of the whole, is a curious plan of *union* for all parts of the British empire; which we have not room to epitomize: and therefore must refer to the pamphlet.

Art. 11. *Reflections on Representation in Parliament; being an Attempt to shew the Equity and Practicability, not only of establishing a more equal Representation throughout Great Britain, but also of admitting the Americans to a Share in the Legislature.* 8vo. 1s. Almon.

A very sensible production in favour of the scheme for a more equal representation throughout the whole British dominions. The Author clearly enumerates the benefits which would naturally arise, from such a regulation of this part of our political constitution, not only to the colonies, but also to the mother-country.

Art. 12. *The true Interest of Great Britain; with regard to her American Colonies, stated, and impartially considered.* By a Merchant of London. 8vo. 1s. Kearsly.

This rational and candid mercantile Politician, appears to be a thorough master of his subject. He sets out with a clear state of the vast importance of our colonies to the mother-country; points out the *proper* means for encouraging the industry and promoting the trade of our fellow-subjects of North-America; shews the impolicy (to say nothing of the injustice) of distressing them by ill-devised taxes, restrictions and prohibitions; and particularly points out some instances of oppression under which the commerce of our American brethren has for a long time groaned; in order to shew, that though the *stamp-duty* has been the ostensible cause of the late disturbances in that part of the British empire, yet *that*, in reality, is but a small portion of their grievances. But though our Author asserts the impropriety of our late ministerial conduct

towards the colonies, and especially the strange scheme of raising money upon them,—who have no money,—yet he is far from insisting that they ought not to pay the necessary taxes; but then he thinks they should be paid in such kind of *commodities* as will be beneficial to Great Britain, and at the same time of advantage to themselves. Nor is there any innovation or novelty in a scheme of this kind, since, as he observes, this plan has been long adopted, in respect to the windward islands; which actually do now pay a duty of  $4\frac{1}{2}$  per Cent. of all their sugars to the king; which sugars are shipped home, and disposed of by the commissioners of the customs. Agreeable to this idea, the Author proposes a new tax, in lieu of the stamps, which he apprehends would, without aggrrieving the colonists, produce not only the revenue wanted to be raised, but even be attended with the most solid advantages in other respects:—for farther particulars we refer to the pamphlet.

Art. 13. *Constitutional Considerations on the Power of Parliament to levy Taxes on the North-American Colonies.* 4to. 6d. Wilkie.

On perusal of these considerations, we were reminded of what Swift says, in his inventory of the furniture of a woman's mind:

Her arguments directly read

Against the cause she would defend.

In like manner, when this Author undertakes to prove that the colonies ought not, in sound policy, to be allowed a representation in parliament, and urges, as a reason, their numbers, extent, situation and advantages of every kind being such, that they only want a government properly regulated, to become the masters of Europe; does not this very argument, if justly founded, sufficiently evince the absurdity of our attempting to hold them in *subjection* by mere *coercive* means? Does it not fully expose the inconsistency and weakness of his notion of our *enforcing* the execution of laws made *here*, for taxing the Americans, by a 'military power,' acting, as he expresses it, 'in a due course of law, under the civil magistrate?'—But we may justly recommend to our *constitutional* Considerer, the prayer of Ajax, which he himself quotes, when speaking of the ordinary run of our coffee-house politicians, who, he says, bewilder themselves in a fog of incongruous and confused ideas:

'Give me to see, and Ajax asks no more.'

Art. 14. *The Legislative Authority of the British Parliament, with respect to North America, and the Privileges of the Assemblies there, briefly considered.* By J. M. of the Inner-Temple. 8vo. 6d. Nicoll.

A vindication of the legislative jurisdiction; on the principles of law. The Author appears to be very justly apprehensive of the consequences, 'should we, after the opposition already made, give up that very important point of legislation, the regulating all general affairs concerning the colonies, as a *collective* body, with respect to trade and commerce, and all other matters of a *general* nature and tendency, which must ever be for the welfare of those who call this power in question, and cannot be done by the limited power of their *particular* assemblies.'—The Author seems, however, in common with almost every other writer, on whatever side the question, to give up the Stamp-act, as ineffectual, in  
some

some respect or degree: and, notwithstanding his zeal for the dignity of parliament, he candidly concludes with the old adage:

*Salus populi suprema lex esto.*

Art. 15. *The Crisis; or, a full Defence of the Colonies;—in which it is incontestibly proved that the British Constitution has been flagrantly violated in the late Stamp-act, and rendered indisputably evident, that the Mother-country cannot lay an arbitrary Tax upon the Americans, without destroying the Essence of her own Liberties.* 8vo. 1s. Griffin.

To prove that 'the British constitution has been flagrantly violated in the Stamp act,' this Writer, among other arguments, insists, in opposition to some advocates for that act, that our colonies are not at all *virtually* represented in the British parliament; and it must be owned he does not reason ill on this subject. But there is a degree of virulence in his manner, and such an appearance of a disposition to cavil at every thing which has been urged on the other side of the question, that we are afraid what he has to offer in defence of the Colonists, will be little regarded by the candid and dispassionate Reader.

Art. 16. *A Letter to the Gentlemen of the Committee of London Merchants, trading to North-America: shewing in what manner the trade and Manufactures of Britain may be affected by some late Restrictions on the American Commerce, and by the Act for the Stamp-Duty, &c. &c.* 8vo. 6d. Richardson and Urquhart.

This Writer also denies the *virtual* representation, and offers several arguments in favor of the Colonies, in common with their other advocates. He has likewise some reflections tending to shew how far the freedom and liberty of Britain herself may possibly be concerned in the preservation of the rights of the provinces; and in what manner those rights appear to be abridged by that statute. He is a temperate, decent reasoner; but has struck out nothing that seems likely to distinguish his performance, in the crowd of publications that have appeared in this great national controversy.

Art. 17. *The Adventure of a Bale of Goods from America, in consequence of the Stamp Act.* 8vo. 6d. Almon.

A strange attempt at humour. What the Author would be at, is best known to himself; and, no doubt, will ever remain so.

Art. 18. *Considerations relative to the North American Colonies.* 8vo. 1s. Kent.

Among the several advocates for the Colonies, who have distinguished themselves by their abilities for an adequate discussion of the important subjects which have lately been agitated, in the dispute between the Mother-country and her Children, few are more entitled to the respectful attention of the public, than the present very sensible and judicious considerer. He enters, with great coolness, and masterly penetration, into the natural connexion and mutual interest by which this country, as a Parent state, is united to its Colonies; traces the rise and progress of our settlements, to their present respectable situation; and shews the na-



tural dependence they have, and must still wish to have, on Us, in whom their hopes of protection center; and to whom they cheerfully bring all the produce of their labour and commerce they can spare, to exchange for our manufactures; an exchange which gives bread to thousands, riches to many; and adds vast strength to the state. 'If, says our Author, we consider them in this point of view, and in such a point they have ever been considered, by all who knew any thing of America, till the present unhappy period, it admits not of a doubt, what kind of regard is due to the Americans, or what manner of treatment it is the interest of Britain to exercise towards them.'

The ingenious writer goes on to shew the inestimable value of our Colonies, not only as they are the source of our riches, but also as being the foundation of very great additional consequence to this country, in the eyes of our neighbours. 'The maritime powers, says he, well know this; they see, they feel our growing influence; and that if we encourage and protect our Colonies, as we have done, the enemies of Britain have every thing to dread, its friends have every thing to hope from the wise management of the power we possess: how easily are fleets or armies recruited for an American or West Indian expedition, from two millions of people just upon the spot? with what expedition and secrecy can an armament be fitted out, of great strength, from an American Port, to annoy the West India settlements of those who may ever think it their interest to quarrel with us? But this power may be deemed to be yet in its infancy: its growth indeed is rapid, and wisdom is requisite to guide its efficacy to proper ends: this power is, however, British, and will choose to be subservient to the interest of the parent, if the connection is maintained as it ought to be.

\* But, he proceeds, should this happy connection be ever shaken, or weakened by any means; should the lust of dominion at home, or should avarice banish the remembrance, that the Americans are sons, and conceive a design to enslave and fetter a free people, all these glorious prospects vanish as a dream. If they prove refractory, and submit unwillingly to restraints, which they think subversive of their liberties, and should we aim by force, to bring them to our terms, is not the house indeed divided against itself, the kingdom split? and instead of possessing a force capable of supporting ourselves and confederates, against all human opposition, and of awing into good behaviour those who envy our happiness and good fortune; we lessen our influence in proportion to the exertion of our strength, and waste our force in cutting the veins that supply vitality and vigour, and tearing off those sinews on which depend the exertions of our power.'

After speaking in general terms of the powerful efforts made by our North American brethren, in defence of the common interest, both in peace and war, he makes this just reflection. 'Under Providence, it solely depends upon ourselves, whether this power shall increase or diminish; whether it shall be for us, or against us. Wise and gentle methods will ever strengthen this union, will encourage population, cultivation, commerce, whilst the produce of all centers in Britain. Harsh and ungracious means will as necessarily weaken the union, will make them desirous of forgetting that they are of English descent, will lessen their duty and allegiance, and teach them to think hardly of a country, to which they indeed owe their original, but which they find disposed to disinherit them, and to deny them the privileges of their birthright.

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Such means will infallibly kindle jealousies, spread discontent and disaffection, and put a stop to industry, and to every virtuous aim or emulation.

People under such circumstances, impatiently look forward to that independency, which their situation favours; and this the more eagerly, in proportion to the prejudices they have early imbibed against a government they think oppressive; they grudge to contribute to the support of a state that threatens to abridge their liberties; discontent prompts them to enquire by what means they can most safely give vent to their revenge. They make a virtue of their necessities, grow frugal, either make a shift without, or supply by their own industry, many articles of commerce, the product of the Mother Country; trade then begins to languish at home: the merchants will first feel the effects of this decay, the manufacturers suffer next, but without knowing the cause. The landed interest then finds itself embarrassed; yet how few are able to trace up the cause of this general distress? the remotest parts of this kingdom already feel, and will yet feel more dreadfully, the fatal effects of such an unhappy conduct.

Far from charging the Authors of these unhappy effects, with a design of *oppressing* the Americans, I am only recounting the effects ensuing from their conduct. That the Americans think themselves *oppressed*, or designed to be oppressed, is most certain: witness the universal opposition to the late intended regulations on that continent.

Let us view what must happen amongst them on this occasion: children and youth are disposed early to imbibe the language and sentiments of their parents: they remember, during their lives, and are often ruled by, the passionate dictates of their fore-fathers. What a prospect this for Britain? one illadvised, unnecessary act, has embittered the minds of almost all the inhabitants of America. The youth will receive the tincture, and it is needless to expatiate on the effects. An age will not expunge the unhappy impressions.

— *Servabit odorem.*

*Testa, diu.*

He, who by wrong measures, and imprudent counsels, alienates the affections of the people from their sovereign, is the greatest enemy to the happiness of the king, and the prosperity of his subjects: and the more universal the disaffection, and the more remote the subject from better information, the greater is the detriment. It is laying a sure foundation for independancy in the Colonies; and involving both them and the parent in discontent and ruin.

Thousands of manufacturers are already turned out of employ; multitudes soon must follow. The landed interest must then support them, or they must perish. Thus in hopes to save a few pence in the pound, at the expence of America, have we saddled ourselves with an additional Poor's rate of ten times the amount, and ruined our commerce, till wiser measures bring it back to its former channel.

Should any ambitious neighbouring power embrace the present juncture to revenge their past disgraces, can we be sure that the Americans will immediately forget their animosities against us, and join with their former zeal in our assistance? to act against us they never will, till oppression, grievous oppression, convinces them, that they are no longer deemed the offspring of Britain, and have no longer to expect the inheritance of their ancestors, British freedom, and a British King for their sovereign.

He now proceeds to consider the nature of the administration of government

vernment in our American settlements; the general tenor of their charters; and the measure of their subordination to parliamentary jurisdiction. This, in course, brings him to the Stamp act; which he totally condemns, with the authority of one who appears to be well acquainted with the propriety and natural tendency of that act, if suffered to operate as intended, by those who schemed and promoted it. He then comes to reflect on the grand question which must, in consequence, arise from the premises, *What can be done under such circumstances?* 'To reverse these fatal acts and regulations, may seem to encourage a licentious rabble to oppose every act of power, however conducive to the publick good, if it squared not with popular opinion. To persevere in a resolution, to subject such untractable spirits, even by force, if it was necessary, would be next to distraction. Our wise neighbours *abundantly see this, and rise in their demands*, increase in their obstinate refusal to our claims, in proportion to the prospect of this disunion. A dangerous precedent on one hand, as some may think to reverse without trial, an act of the supreme legislature: on the other a ruinous civil discord. These are among the unfortunate legacies to the present administration.'

When he comes to speak of the subject of *representation*, he treats what has been alledged, with regard to the Americans being as much represented as copyholders, many large towns and populous communities in this kingdom are, with sovereign, and we think, with just contempt: as a vain sophistry, a flimsy deception, and an affront to the understanding of sensible people!—nevertheless, he is not of the number of those political schemers who would have the Colonies represented in the British parliament. He thinks this is a step which ought never to be taken; and that it is the mutual interest of Great Britain and the Colonies, that no deputies from North-America ever should have a seat in the British senate.

'Can they, says he, ever send any deputies who will at no time give up their own, or the British liberties, for a place or a pension? the more distant they are from their constituents, the more they are exposed to temptation. The less property these deputies have, the less will be the purchase of their votes. Will Americans, who are able to serve their country, and of independent fortunes, be at all times willing to risque their lives across the ocean in this service? will the distance admit them to consult their constituents, during the sessions? must we have an auxiliary army of American pensioners, in conjunction with some other distant members, not less purchaseable, to bear down the sons of freedom and independence in the British senate, when perhaps the whole fortune of liberty is at stake? No. We see enough of the effects of venal poverty at home, without adding to its influence from our Colonies.'

He next takes notice of the pernicious doctrine maintained by those who advise us to exert what they call *authority*, and to *insert* the acts that have spread such universal discontent through America; he traces the natural effects of this council; and shews that at best such measures would prove but a wretched palliative for evils they could not possibly cure.—He then proceeds to lament the general ignorance which prevails in this country, with regard to the geography and history of our Colonies; and the mistaken notions we are apt to entertain of their situation and produce; and of the condition, manner of life, traffic and connexions of their inhabitants. The account he gives of these several circumstances (and especially of the essential difference between the West Indians and

and North Americans) is curious, and, we apprehend, may be safely depended on.—In the conclusion, he briefly discusses the *three* ways that are commonly proposed, by which to extricate ourselves from our present perplexed situation; viz. 1. To *enforce* the Stamp act, 2. to *suspend*, or, 3. to *repeal* it; and he is clearly of opinion, that it ought to be *repealed*: there being, in his judgment, not the least room to apprehend any ill consequence, but, on the contrary, much good, from such a mark of kind and candid indulgence of our fellow subjects.—On the whole, we earnestly recommend this excellent little tract, of which our extracts can give but an imperfect idea, to the perusal of every Briton who is desirous of information, with regard to the real state of the case, in this very interesting dispute between the head and the members of the British body-politic.

Art. 19. *The Claim of the Colonies to an exemption from internal taxes imposed by authority of Parliament, examined.* In a Letter from a Gentleman to his Friend in America. 8vo. 1 s. W. Johnston.

Controverses the Colonists claim to an exemption; and maintains the Parliament's right to a supreme and uncontrollable jurisdiction, *internally* and *externally*, over the properties and persons of the subjects in the Colonies. The Author has stated some material objections to the customary method of *requisition*; and gives a particular account of the behaviour of the Colonies and their agents, with regard to their opposing the Stamp bill, before the act was passed; from which he would have us infer, that if a precedent was not obtained on this occasion, in favour of America, the failure thereof, must be charged on the improper procedure of the Americans themselves.—The Author writes with judgment and temper; and notwithstanding his disallowance of the claim of the Colonies to an exemption, &c. he concludes with expressing his good opinion of the temper and moderation of parliament, and his confidence in the candor and perpetual regard which some gentlemen bear to the Colonies; from whence he concludes, there is no room for apprehension, that advantage will be taken of the *forwardness* of their legitimate offspring; but that their dealing towards them will be like that of parents to their truant children, not rigorously just, but forbearing and affectionate. May such a parental spirit ever prevail in this nation; and may her children ever make dutiful and grateful returns to such indulgence and tenderness!

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Art. 20. *A Letter from a Merchant in London to his Nephew in North-America, relative to the present posture of Affairs in the Colonies.* 8vo. 1 s. Walter.

On the same side of the question with the foregoing; but written with less moderation. The author treats the Colonists very cavalierly; talks in a pert assuming strain; and shews a disposition to cavil and sneer at the Americans throughout his whole letter: which, however, is a smart and shrewd performance; and will scarcely fail to entertain those whom it may not happen to convince.

Art. 21. *The Application of some General Political Rules to the present State of Great-Britain, Ireland, and America.* In a Letter to the Rt. Hon. Earl Temple. 8vo. 1 s. 6 d. Almon.

There

There is a great deal of sensible judicious speculation in this pamphlet ; which, however, we are afraid is too speculative, too general, and perhaps too moderate, to be much attended to, in our present political heat and hurry. This tractate, nevertheless, deserves to be read, and attentively considered, on account of the *variety of useful observations* with which it abounds.

Art. 22. *A plain and seasonable Address to the Freeholders of Great-Britain, on the present posture of Affairs in America.* 8vo. 6d. Richardson and Urquhart.

Ridicule of Mr. Pitt, and declamation against the Americans.

Art. 23. *Considerations on the Propriety of imposing Taxes in the British Colonies, for the Purpose of raising a Revenue by Act of Parliament.* By Mr. Dulaney of Maryland. Second Edition. 8vo. 1s. 6d. Almon.

Of this notable pamphlet, which was published last month, without the Author's name, we gave some account in the Review for Jan. p. 65.

Art. 24. *The Answer to a Colonel's Letter.* By a Wooden-legged Soldier in Gloucestershire. Wherein some American Matters are slightly touched upon. 8vo. 1s. Main.

This wooden-legged soldier is by no means a wooden-headed one. Corporal Oaktree is really a very clever facetious fellow. The purport of his pamphlet is——But do—buy it, Reader, without farther recommendation. It will *entertain* you, to say the least ; and possibly it may also afford you a good shilling's-worth of information : although, by the way, there is not more than a common sixpenny-worth of paper and print. But whether the corporal or his bookseller be to blame, in this respect, is best known to themselves.

#### M E D I C A L.

Art. 25. *A Letter from J. Keyser, Surgeon and Chemist, of Paris, to Mr. Jonathan Wathen, Surgeon, of London, in Answer to his Pamphlet, entitled, Practical Observations on the Venereal Disease.* 8vo. 6d. Nicoll.

If the Writer of this pamphlet expected that the publick should believe it to be *bona fide* a letter from Mr. Keyser, the words *translated from the French* ought to have appeared in the title page, unless Mr. Keyser be an Englishman. Mr. Wathen having, in his *Practical Observations*\*, pronounced Keyser's pills to be a weak mercurial, in many cases insufficient to cure the Venereal Disease, and by no means deserving the reputation they have acquired in France, this Author, in the name of Keyser, steps forth in vindication of the said pills, supported by the testimony of Guerin and Le Cat. But the part in which he bears hardest upon his antagonist, is where he reproaches him with having formerly entertained so different an opinion of these pills as to offer a considerable sum in order to become a joint purchaser of the secret. This is undoubtedly a home charge upon Mr. Wathen. How that gentleman defends himself will appear in the following Article.

\* See Review, Vol. XXXIII. p. 371.

B - t

Art. 26.

Art. 26. *An Answer to the Letter of Mr. Keyser, in which the Insufficiency of his Medicine for the Cure of the Venereal Disease, is further considered, &c.* By Jonathan Wathen, Surgeon. 8vo. 6d. Rivington.

This Writer's principal intention, in his *Practical Observations*, mentioned in the last article, was to prove that no *nostrum* whatsoever, or secret, or known preparation of mercury, deserves to be exclusively considered as a cure for the Venereal Disease. 'Away, says he, with arcanas, nostrums, and curious preparations, &c. they have no value, but as containing somewhat of this only remedy (mercury) for their basis: nor have they any good effects but what are derived from thence, and as they are regulated in their operation.' In the course of that treatise, he animadverted on the particular mercurial preparations of which he had made trial in his own practice, equally condemning them all as general medicines, Keyser's pills among the rest. This produced the letter reviewed in our last article, and that letter gave rise to this reply. In regard to the accusation of having formerly offered to purchase the secret, the Author ingenuously owns the fact, but tells us, at the same time, that it happened seven years ago, when he really entertained a favourable opinion of Keyser's pills; but that more experience hath since obliged him to change his opinion, both in regard to those pills, and to every other specific for the Venereal Disease. Mr. Wathen has, throughout the whole, acquitted himself with judgment and propriety, his pamphlet being, in our apprehension, a sufficient and satisfactory reply to Mr. Keyser's letter.

B-t

Art. 27. *Some Histories of Wounds of the Head, &c. with Observations: to which are added a few Remarks on the Convulsive Cough of the Year 1764, in Cornwall.* By John Williams of Redruth, Cornwall. 8vo. 1s. Falmouth printed, and sold by Baldwin in London,

'The appearances exhibited in the operation of the trepan, convince me that the remark of a very ingenious modern author (P. Pott) concerning the *dura mater*, is premature, and carries in it a false idea. He asserts that the *dura mater* performs the office of *periosteum* within the cranium, in the same manner as the pericranium doth externally; now I think the fact is otherwise, and that the *dura mater* (unless at the sutures) is connected with the skull by small ligamentous vessels (if the expression is allowed) at uncertain distances; whereas the *pericranium*, and all *periosteia*, appear to be in every point so closely attached to their respective bones, while healthy, that nothing short of much violence can divide them. In some points these ligamentous vessels connect the skull and *dura mater* very tightly, so as to occasion a difficulty in detaching them, and frequently the laceration produces a slight hemorrhage; but, generally speaking, they adhere slightly, as if stuck together with a kind of gummy *synovia*, whose tenacity gives way to the least force imaginable.—So beginneth the notable production of Mr. John Williams of Redruth in Cornwall, who, if we may judge from his pamphlet, seems to be a very facetious kind of a gentleman. Nothing but his total ignorance of Mr. Pott's station, character and abilities, can excuse the familiarity of his attack upon that *ingenious modern author*, as he is kindly pleased to call him. But if he had been properly master of his subject,

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he would not have used the word *premature*, as Mr. Pott, in considering the *dura mater* as the internal periosteum of the cranium, does no more than follow the opinion of the best anatomists. Let Mr. Williams should dispute our assertion, we will transcribe a few passages from some of the most celebrated, upon this subject.

*Ufus duræ matris: loco periostii cranio intus inservire. Heisteri Compend. Anat.*

The *dura mater* lines the inside of the *cranium*, and supplies the place of an internal *periosteum*. *Winslow's Anatomy*.

Now let us hear what the great Haller says concerning the adhesion of the *dura mater*, which our Author asserts to be so slight.

Speaking of the cranium, he says, 'huic sphaeræ undique interius adnascitur membrana firmissima, ex duabus laminis sutis distinctis composita, toti ossæ, superficiei infinitis vasculis, tanquam pedunculis *pertinaciter adnata*, & in sano homine *nullibi separatis*, paulo levius ossibus tenuissimis, *tenacissime* vero adhærens in ossium commissuris. In junioribus corporibus ita cranio-adhæret, ut una adnexas fibras avellas.' *Prim. Lin.*

'Causa adhæisionis est in arteriis venulisque a dura membrana ad os transeuntibus, & a celluloso pariter textu, qui & alias inter periosteum & os, & inter duram membranam atque calvarium reperitur, &c.—Sed nusquam, unquam liberam reperi, aut absque violentia craniam a dura matre avelli.' *Elementa Physiol.*

We have quoted these passages in the original language, as the learned Author for whose information they are intended, might have taken just offence if we had presumed to translate them. As to the rest of his pamphlet, we shall continue our review of it from the next edition, which, we presume, he will begin with a proper apology to Mr. Pott. We cannot help observing, however, before we take our leave of Mr. Williams, that it was a little unlucky thus to stumble at the threshold, as he might otherwise have passed on without much animadversion. Those who happen not to have had the advantage of a dancing-school education, would do best, when they enter a room upon business, to begin their narration without the usual ceremony of a *fine* bow.

**B—t.**

#### P O E T I C A L.

Art. 28. *Political Epistles, on various Subjects of the present Times.*  
4to. 1s. Nicoll.

This pamphlet contains only the first part, or opening, of the Author's design; which, however, is not yet very clearly revealed. He is an obscure writer; a very awkward versifier; and the frequency of his no-rhimes is intolerable.—This first part is addressed, by this political Poet, *To his Country*; and in it he proposes to explain 'the natural rise and course of GOVERNMENT and its THREE ESTATES, the perfection of the British CONSTITUTION, LIBERTY, PREROGATIVE *both home and foreign*, KINGS.'——Such is the form of his *Argument*, as prefixed to the Epistle. Do you understand it, Reader? We do not, who have perused the whole pamphlet! The following lines, extracted from what he says of Prerogative, and applies to our present monarch, may serve as a specimen of his poetry:

—— Britain! do not thou misguide  
Thy reason, by ill-manner'd pride.

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The trust thou giv'st thy kings, give free:  
 Worthy of them, and worthy thee.  
 Where we half-trust, we but insult.  
 Honour is honour's great result.  
 The sov'reign dignity must frown,  
 Beneath a hard brow-beating crown.  
 O! let it sit with royal grace,  
 With safety, and with private ease,  
 On GEORGE'S head.——

There is something very like sentiment, in some parts of this work; and pity it is, that every reader will not easily find out what the Author would be at. Perhaps he will more clearly unfold his meaning in his next epistle.

Art. 29. *Political Epistles, on various Subjects of the present Times.*  
*Epistle the Second.* 4to. 1s. Nicoll.

The Author is still in the clouds; from whence he has let fall some mystic lines, which, according to the *argument* prefixed, relate to 'party, faction, the merits of general warrants, the liberty of the press, and the late peace, considered. A just sense and understanding of *rule and government*, and the surest means of not offending against them.' But, notwithstanding the assistance we expected from this key, we have not been able to unlock this politico-poetical cabinet; so that the treasures of sense and wit which it may possibly contain, are, as yet, concealed from our view.

Art. 30. *A poetical Sermon on the Benefit of Affliction, and the Reasonableness of an entire Resignation to the Will of the Supreme Being. In Two Parts.* By the Reverend Christopher Atkinson, of Yelden in Bedfordshire. 4to. 1s. 6d. Payne.

Mr. Atkinson may be a very worthy man, and his poetical sermon might be published with the best intention in the world; but we are sorry that we can say nothing more in its favour. L.

Art. 31. *The Powers of the Pen, a Poem.* Addressed to J. Curre, Esq; 4to. 2s. Richardson and Co.

The Author of this poem is one of those numerous maggots that have bred in the remains of Charrchill; who, from the vain hope of acquiring some consequence by it, have entered into his quarrels without his provocations, and inherited his spirit of abuse without his capacity. The versification of this poem is in some places tolerable, and in others utterly despicable; the title, however, is a mere *gratis dictum*, and the pamphlet ought properly to have been called *The Poison of the Pen*. L.

Art. 32. *The Birth of Christ, an irregular Ode.* By Thomas Gibson, M. A. late Prebendary of Peterborough, and Rector of Pastof and Polebrook in Northamptonshire. 4to. 1s. Wilson and Fell. n/

It appears that this poem was written in the year 1715, when the Author was at Queen's-College in Oxford, and that it met with the approbation of the ingenious Mr. Tickell, who was then at Queen's. The Editor,

Editor, who is the Author's son, tells us, that it was only in consequence of the repeated solicitations of some judicious friends that it is now made public; but the judgment of friends in this, as in a thousand similar cases, was but ill-informed. The improvements made in Lyric poetry, since the year 1715, would have rendered the publication of a better performance than this, utterly superfluous. L.

Art. 33. *L'Allegro et Le Pensieroso de Milton, traduits en Vers François.* 4to. 2s. Becket.

To attempt a translation of those poems, whose merit in no small degree depends upon a felicity of expression, is a very dangerous thing; for happiness and elegance of diction are seldom transferable from one language to another. This is a diffuse translation, and the *Allegro* is better executed than the *Pensieroso*, as, indeed, the genius of the language was better adapted to it. But, after all the Translator's pains, how very inadequate, nay, how very inexpressive of the original is his copy? How much superior are the two following lines,

—— Sweetest Shakespeare, Fancy's child,  
Warbles his native wood-notes wild,

to the laboured translation!

Où le plus doux nourrisson,  
De la belle invention,  
Shakespear, baissant la mesure  
De ses sublimes concerts,  
Sans art redonnant les aïts  
Que lui dicte la nature. L

Art. 34. *Lachrymæ Elegiacæ, sive Querelæ Epistolares.* Auctore Reverendo J. D. Cotton, de Estra Bona, in Agro Essexiensi, Vicario. 4to. 1s. 6d. Casson.

These Elegiac Epistles, written by Mr. Cotton, Vicar of Good Easter in Essex, on the death of his wife, are replete with the pure and genuine spirit of the classic muse; and, indeed, we have hardly ever seen any thing of the kind more ingenious. There is a delicacy, a tenderness and a chastity in the expression, the sentiments are just and interesting, and the numbers happily modulated:

Occurrit Catharinæ, et cara et dulcis imago,  
Paci animæ nostræ, vix mihi! cara nimis:  
Occurrunt veneres, et pulchræ gratia formæ,  
Quique erat in læto plurimus ore decor.  
Occurrunt animi dotes mihi, amorque fidesque,  
Quicquid et in fidâ conjuge dulces fuit.

\* \* \*

Sæpe hortos æger vernos, agrosque pererro;  
Sæpe peto fontes prætereuntis aquæ.  
At curis agri, et fontes alimenta ministrant,  
Ægramque in mentem gaudia prisca ruunt.  
Sæpius hic tecum, Catharina, errare solebam,  
Dum manui fidæ fida revincta manus.  
Sæpè sub hâc olim fessi requievimus umbrâ,  
Dum blando amplexu colla tenenda dabas.  
Sæpius has præter taciti consedimus undas,  
Lætitiâ trepidi dum micuere sinus.

These epistles are three in number, and are addressed to different friends. L.

Art. 35. *Elegiac Tears, or Plaintive Epistles; being a poetical Translation of the Rev. Mr. Cotton's Elegiacæ Lachrymæ, five Querelæ Epistolares.* By the Rev. George Itchener, L. L. B. Vicar of Great Baddow in Essex, and late of St. John's College, in Oxford. 4to. 1s. 6d. Buckland.

This performance, which, following the Latin, is uncouthly called *Elegiac Tears*, is a translation of the foregoing article, and is executed with ~~different~~ merit, being in some places agreeable enough, and in others very indifferent. The version of the Latin passages we have quoted will serve as a specimen:

*unequal*

My Cath'rinc's dear idea I survey,  
Dear, but ah! doom'd to bear my peace away!  
Her form I see, and nice proportions trace,  
Her youthful bloom, and polish of her face.  
On her mind's charms, her love and honour dwell,  
And all the wife's endearments ravish'd tell.

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Oft vernal lawns and fields forlorn I tread,  
Or wind some rill, as its meanders lead;  
But lawns and rills no less increase my smart,  
And past delights but yield new grief of heart.  
Cath'rinc, to these with thee I oft retir'd,  
Link'd hand in hand, admiring and admir'd,  
Oft have we slept fatigued beneath this shade,  
While my fond arms about thy neck were laid.  
Oft to these streams, in silence, have we stole.  
While panting bosoms mark'd our flow of soul!

The whole translation is conceived in much the same kind of verse as the above passages.

L.

## RELIGIOUS and CONTROVERSIAL.

Art. 36. *A short Essay on Man's original State, and Fall in the first Adam; and of his Recovery by Jesus Christ, the second Adam. With some Observations on the Gospel-call: as also some Reflections on the Christian Life.* 8vo. 1s. Keith.

An excellent Narcotic!

Art. 37. *A Letter to the Society of Protestant Dissenters, at the Octagon in Liverpool.* 8vo. 6d. Keith.

A republication of some controversial letters that have lately appeared in the News-papers, relating to the Christian rite of *baptism*; and which were occasioned by a late discourse of Dr. Gill's. They are introduced, by the present Editor, with a very respectful address to the protestant society instituted a few years ago at Liverpool, by some stiled *The Gentlemen of the Octagon*, from the figure of the building in which they stately assemble, for divine worship.

Art. 38. *Sermons and other practical Works of the late reverend and learned Mr. Ralph Erskine, Minister of the Gospel in Dumferling.* Folio. 2 Vols. 2l. 2s. Glasgow, printed for Urie, and sold in London by Knox.

When we have mentioned that the Author of these two folios is the identical

identical Mr. Ralph Erskine, who wrote the famous Gospel-sonnets, (which are re-printed in this edition) any farther information will, perhaps, be deemed needless.—But some, peradventure, will say ‘that they are unacquainted with those sonnets: for the satisfaction of such, therefore, we shall here give a specimen of them, from the *Believer’s Espousals*.

*From the description of the situation of CHRIST’S intended BRIDE, while under the workings of the spirit:*

She, with a hell-deserving conscious breast,  
Flees for atonement to the worthy priest.  
She, as a slave to Sin and Satan, wings  
Her flight for help unto the King of Kings.  
She all her maladies and plagues brings forth,  
To this physician of eternal worth.  
She spreads before his throne her filthy fore,  
And lays her broken bones down at his door.

Notwithstanding this unfavourable picture of the spouse, we find it was a match, at last; and thus the sonnet on the nuptials begins:

Thus doth the Husband, by his father’s will,  
Both *for* and *in* his Bride the law fulfil;  
For her, as ’tis a *covenant*; and then  
*In her*, as ’tis a *rule* of life to men.

The *Italics*, in this last extract, are printed exactly from the book. We offer no comment on these verses, as it would scarce be decent to suppose our Readers would require any.

#### MISCELLANEOUS.

Art. 39. *The Life and Opinions of Tristram Shandy, Gentleman.* Vol. IX. Small 8vo. 2s. 6d. Durham, &c.

Not *genuine*; but not so ill counterfeited, as were some of the former imitations of Mr. Sterne’s truly original manner. On the whole, it should seem that Tristram’s hobby-horse will carry nobody so freely and easily as he carries his master.

Art. 40. *The Doctrine of Gold and Silver Computations; in which is included, that of the Par of Money; the Proportion in Value between Gold and Silver; and the Valuation of Gold, Silver, Parting, Assays: With useful Tables and Copper-plates.* By Thomas Snelling. 8vo. 4s. sew’d. Snelling.

The curious and useful subjects above-mentioned seem to be treated with great accuracy, by Mr. Snelling; who is allowed to be very conversant in them: see also his History of the Silver Coinage, mentioned in the Review for March, 1762; and his View of the Gold Coinage, Rev. Vol. XXVIII. p. 402.

#### SERMONS.

I. *The Necessity of immediate Attention to the CALLS of GOD.*—On New-year’s-day, 1766, at Wareham in Dorsetshire. By S. Reader. Dilly.

II. *The Blessedness of those who die in the Lord.*—At Hammer-smith, on the Death of Richard Coope, Esq; By George Turnbull. Dilly.

N. B. Some other Sermons have been published this month; for which we must refer to a future list: one or two of them will deserve peculiar notice.

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T H E

MONTHLY REVIEW,

For M A R C H, 1766.



*Commercium Philosophico-Technicum; or the Philosophical Commerce of Arts: designed as an Attempt to improve Arts, Trades, and Manufactures.* By W. Lewis, M.B. and F.R.S. Parts 2, 3, and 4\*. 4to. Willock.

**I**T is particularly essential to the health, well-being, and vigour of the Body-politic of Great Britain, that arts and manufactures flourish, that the various springs and movements of our internal traffic be easy and commodious, and that the great circulation of our foreign commerce be free, full, and uninterrupted, even in its remote branches.—Every scheme therefore which is judiciously designed and happily executed, so as to accomplish any of these important ends, will at the same time enrich the individual, and add strength and power to the state.

The *Commercium Philosophico-Technicum* of Dr. Lewis is a very valuable work; calculated to ascertain the principles and elements of the several arts; to make them more compleatly, universally, and practically understood; and to open a wide field, for the entertainment and improvement both of the philosopher and the artist.—It is evident, that many arts are naturally and strongly connected: the properties of one set of materials, or the production of one effect, frequently influences a number of arts: a colour, which may easily be fixed in animal and vegetable fibres, is equally advantageous to the woollen-dyer, the silk-dyer, the dyer of linnen and cotton thread, and the callico printer; and a colour which will bear fire, and unite with vitreous bodies in fusion, equally interests the glass-maker, the enameller, and the painter on porcelain.—To examine therefore the chemical properties of any one subject; to consider its many uses and applications; experimentally to inquire into the different means of producing one effect; and to trace such effect through the several arts in which it is required; is to prosecute the most useful and rational plan for establishing the solid prin-

\* See our account of the first part, Review, Vol. XXIX.



ciples of arts.—The artist is hence enabled to supply his defects, to multiply his resources, to simplify and forward many complex processes, to enrich one branch with the practices, materials, and sometimes even the refuse matters of another, and thus to form a happy intercourse, and *Philosophical Commerce of Arts*.

The French Academy, with the advantage of experienced artists in the different departments, and honoured with the encouragement of the sovereign, have long been engaged in compiling materials for a history of arts: some of these materials have lately been digested, and published in the following manner:—each history forms a separate and independent work, containing a minute detail of the whole series of operations relative to one art, with descriptions and plates of all the instruments made use of in such art.—A work executed upon this plan, is very obviously different from that of Dr. Lewis; and the historian of the academy, in giving notice of their publication, bears a sensible and honourable testimony to the advantages which are peculiar to the Plan of the *Commercium Philosophico-Technicum*. ‘An inconvenience to be feared, says he, is the want of that knowledge, and of those general principles, which bind arts as it were together, and establish between them a reciprocal communication of light. All the arts, for example, that employ iron, have common principles, but it would be in vain to expect the knowledge thereof from those who exercise these arts, each of whom knows only the application of those principles to his own art. The farrier, the locksmith, the cutler, know how to work iron; but each of them knows only the manner of working which he has learnt, and is perfectly ignorant that the art of working iron has general principles, which would be infinitely useful to him in a great number of unforeseen cases, to which his common practice cannot be applied.—It is only by bringing the arts as it were to approach one another, that we can make advances towards their perfection: we shall thus put them in a condition of mutually illustrating each other, and perhaps of producing a great number of useful discoveries: it is only by this means that we can know effectually their true principles, and enable them to receive assistance from theory.’

In prosecution of this excellent design, Dr. Lewis now enters upon the *History of Colours*.—Black is the subject of his present inquiries; and, after some general observations on black colours, he proceeds to the chemical history of those *subjects*, which are fitted to produce this effect in the different arts.—The order is as follows:

1. Native black colours:—these are, black chalk, pitcoal, black sands, black vegetable juices, cuttle-fish ink.

2. Blacks

2. Blacks the Product of the fire:—under this head come, charcoal blacks, soot blacks, black metallic calces.

3. Blacks obtained by mixture:—of which kind are, black from iron, black from silver, and black from lead and sulphur.

Our Author's experiments, observations, and conclusions, relative to the above particulars, are curious, accurate, and useful.—To enter into a detail of these, would swell this article to an undue bulk; we shall confine ourselves therefore to what he says

*Of Black produced from Iron.*

The infusions of certain vegetable astringents, mixed with green vitriol, which is a solution of iron in the vitriolic acid, produce a deep black liquor, of most extensive use for dying and staining black.—The astringent substances chiefly employed are the excrescences of the oak-tree, called galls, and of these the Aleppo galls are deemed the best; all the parts of the oak-tree, the leaves, acorns, and more particularly the bark and wood; other vegetable substances likewise, the leaves, small branches, and flowery clusters of the sumach-tree; balauetine flowers, pomgranate peel, alder bark, bistort root; and in general all those which are austere, astringent, or corrugating to the taste, are possessed of the same virtue with galls: the power by which these substances strike black with vitriol, and their astringency, are proportional to one another, and seem to depend upon one and the same principle. Of the other properties of this astringent and colouring matter, little more is known, than that it is dissolved and extracted both by water and spirit of wine, and that it does not exhale on the evaporation of the menstruum.

‘When a decoction, says Dr. Lewis, or infusion of the galls, is dropt into a solution of the vitriol largely diluted with water, the first drops produce bluish or purplish red clouds, which soon mingling with the liquor, tinge it uniformly of their own bluish or reddish colour. It seems to be on the quality of the water that this difference in the colour depends. With distilled water, or the common spring waters, the mixture is always blue. If we previously dissolve in the water the most minute quantity of any alkaline salt, too small to be discoverable by any of the common means by which waters are examined, or if the water is in the least degree putrid, the colour of the mixture proves purple or reddish. Rain-water caught as it falls from the clouds in an open field, in clean vessels, gives a blue, but such as is collected from the tops of houses, grows purple with the vitriol and galls; from whence it may be presumed, that this last has contracted a putrid tendency; or received an alkaline impreg-

nation, though so slight as not to be sensible on other ways of trial.

‘ Both the blue and the purple liquors, on adding more of the astringent infusion, deepen to a black, more or less intense according to the degree of dilution: if the mixture proves of a deep opake blackness, it again becomes bluish or purplish when further diluted. If suffered to stand in this dilute state for two or three days, the colouring matter settles to the bottom, in form of a fine black mud, which, by slightly shaking the vessel, is diffused again through the liquor, and tinges it of its former colour. When the mixture is of a full blackness, this separation does not happen, or in a far less degree; for though a part of the black matter precipitates in standing, yet so much remains dissolved, that the liquor continues black. This suspension of the colouring substance in the black liquid may be attributed in part to the gummy matter of the astringent infusion increasing the consistence of the watery fluid, for the separation is retarded in the diluted mixture by a small addition of gum arabic; though another principle appears also to concur for part of the effect.

‘ If the mixture, either in its black or diluted state, be poured into a filter, the liquor passes through coloured, only a part of the black matter remaining on the paper. The filtered liquor, to the eye perfectly homogeneous, on standing for some time, becomes turbid and full of fine black flakes: being freed from these by a second filtration, it again contracts the same appearance, and this repeatedly, till all the colouring parts are separated, and the liquor has become colourless. It should seem therefore, there happens a gradual and slow concretion of the black corpuscles, into particles large enough to subside by their own weight, or to be retained on a filter; and that this concretion is greatly influenced by dilution with water. Perhaps it is affected also by the action of the air; for having once set some of the diluted mixture to settle in a close stoppt glass, the separation of the black matter was remarkably more slow than in the other experiments, in which the vessel was open.

‘ The colouring matter, thus separated from the liquor, being drained on a filter and dried, appeared of a deep black, which did not seem to have suffered any change on lying exposed to the air for upwards of four months. Made red hot, it glowed and burnt, though without flaming, and became a rusty brown powder, which was readily attracted by a magnetic bar; though in its black state, the magnet had no action on it. The vitriolic acid, diluted with water and digested on the black powder, dissolved the greatest part of it, leaving only a very little quantity of whitish matter. Solution of pure fixt alkaline salt dissolved very little of it: the liquor received a reddish brown colour,

lour, and the powder became blackish brown. This residuum was attracted by the magnet after being made red-hot, though not before: the alkaline tincture, passed through a filter, and mixed with solution of green vitriol, struck a deep brownish-black colour, nearly the same with that which results from mixing with the vitriolic solution an alkaline tincture of galls.

‘ From these experiments it seems to follow, that the colouring matter in the black mixtures is iron, extricated from its acid solvent in a highly attenuated or divided state, and combined with a peculiar species of matter contained in astringent vegetables; which matter, after the watery fluid that the compound floats in has been separated, is in part extracted from the iron by alkaline liquors, and may thence be again transferred into fresh dissolved iron.

‘ The blackness is generally attributed to the iron being barely revived from the vitriol in its metallic state; the black matter being supposed to be of the same nature with the impalpable black powder, into which fine iron filings are changed by lying for many months under water. But this black matter differs from that of our mixtures in two very material properties. It is attracted in its black state by the magnet; and, when moistened and exposed to the air, it changes speedily into rust. The resistance of ours to the magnet and to the air proceeds doubtless from the combination of the other matter with the iron; and there appears some analogy, in regard to the manner of production, between this black substance and Prussian blue; one being a precipitation and coalition of dissolved iron with one species of matter, and the other with another: the principal difference is, that the substance combined with the iron in the Prussian blue defends the metal from the action of acids, which that in the black compound is unable to do.’—— It appears likewise, from the experiments of our Author on the solutions, and different soluble preparations of iron made with the nitrous, marine, and vegetable acids; that all these preparations strike a black colour with the infusions of the astringent vegetables; that the experiments from which a contrary conclusion has been drawn, were made with solutions in which the acid was not perfectly saturated, and hold equally true of the vitriolic solution when the saturation is not complete:—that this colouring matter once produced, is again destroyed by the addition of any of the acids, as the acid re-dissolves the ferrugeneous matter; hence the use of acids for discharging the stains of ink, or other black mixtures of this class:—that alkalies destroy the colour on a different principle; that they dissolve the astringent matter, and precipitate the iron nearly in the same ochery state, as in the simple and acid solutions of this metal:—that the black colour discharged by an alkali, is restored by the addition of any acid

in such quantity as to saturate the alkali; and that, on the other hand, this colour discharged by an acid, is in like manner restored by the addition of an alkali.

After thus giving an experimental history of the several classes of materials, which are practised with in order to obtain and fix black colours, Dr. Lewis proceeds to apply these general principles to the particular arts.—In the fifth section he treats of black paint with oil, black paint with water, compositions for marking sheep, compositions for preserving wood, &c. compositions for blacking leather, spirit varnish, amber varnishes for *papier maché*, &c. varnish for metals, sealing-wax, printing ink, rolling-press ink.—We shall give our Readers extracts from two or three of these articles.

*Of Black Paint with Water, and of the valuable Black called Indian Ink.*

‘ An opaque deep black for water-colours is made by grinding ivory-black with gum-water, or with the liquid which settles from whites of eggs, after they have been beaten up and suffered to stand a little. Some use gum-water and the white of eggs together; and report, that a small addition of the latter makes the mixture flow more freely from the pencil, and improves its glossiness.

‘ It may be observed, that though ivory-black makes the deepest colour in water as well as in oil painting, yet it is not always, on this account, to be preferred, in either kind, to the other black pigments. A deep jet-black colour is seldom wanted in painting; and in the lighter shades, whether obtained by diluting the black with white bodies, or by applying it thin on a white ground, the particular beauty of ivory-black is in a great measure lost: the same intentions may be answered by pigments of less price, and more easily procurable.

‘ A valuable black for water-colours is brought from China and the East-Indies, sometimes in large rolls, more commonly in small quadrangular cakes, generally marked with Chinese characters. By dipping the end of one of the cakes in a little water, and rubbing it about on the bottom or sides of the vessel, a part of its substance is taken up by the water, which may thus be readily tinged to any shade of black or grey, from such as will just colour paper, to a full black. The composition of this Indian-ink has not hitherto, so far as I can learn, been revealed; and I therefore made some experiments with a view to discover it.

‘ Though the Indian-ink is readily diffused through water, it is not truly dissolved: when the liquid is suffered to stand for some time, the black matter settles to the bottom in a muddy form, leaving the water on the top colourless; in the same manner

manner as the common black pigments settle from diluted gum-water. The ink, kept moist, in warm weather, becomes in a few days putrid, like the fluid or soft parts of animals; as does likewise the clear water, after the black matter has settled and separated from it. The Indian-ink appears therefore to contain an animal substance soluble in water; and to consist of a black powder mixed with some animal glue. For the greater certainty, in regard to this conglutinating ingredient, I boiled one of the China cakes in several fresh portions of water, that all its soluble parts might be extracted, and having filtered the liquors through paper, set them to evaporate in a stone basin: they smelt like glue, and left a very considerable quantity of a tenacious substance, which could not be perceived to differ in any respect from common glue.

Being thus convinced of the composition of the mass, I tried to imitate it, by mixing some of the lamp-black, which I had myself prepared from oil, with as much melted glue as gave it sufficient tenacity for being formed into cakes. The cakes, when dry, answered fully as well as the genuine Indian-ink, in regard both to the colour, and the freedom and smoothness of working. Ivory black and other charcoal blacks, levigated to a great degree of fineness, which requires no small pains, had the same effect with the lamp-black; but in the state in which ivory-black is commonly sold, it proved much too gritty, and separated too hastily from the water.

The conclusions from these experiments we find confirmed by Du Halde, in his History of China. He gives three receipts for the preparation of Indian-ink, two from Chinese books, and the third communicated by a native to one of the missionaries. The colouring-matter in all these receipts is lamp-black, and in one of them there is added a quantity of horse-chestnut, burnt till the smoke ceases: the conglutinating ingredient, in one, is a thin size of neats leather; in another, a solution of gum tragacanth; and in the third, a mixture of size with a decoction of certain vegetables to us unknown.—In the appendix to this vol. Dr. Lewis observes, that the gum tragacanth, here mentioned, is not the conglutinating matter in any of the samples of Indian-ink which he has examined; that the vegetable decoctions can be of no use where size is employed, unless to scent the composition; and that the receipt, of lamp-black and a thin size of neats leather, is the very composition pointed out by his experiments.

#### *Of Compositions for marking Sheep.*

Great quantities of wool are annually made unserviceable by the pitch and tar, with which the farmer marks his sheep: these, as they considerably increase the weight of the fleece at



a trifling expence, are not laid on with a sparing hand. It is a matter of importance therefore to the woollen manufactory, and was warmly recommended to our Author by the late Dr. Hales, to go through a set of experiments in order to discover an innocent composition for this purpose: the requisite qualities of such a composition are, that it be cheap, and that the colour be strong and lasting, so as to bear the changes of weather, and other injuries for a due length of time, and not to damage the wool.—The ill-qualities of pitch and tar may be corrected by mixing with them soap or size; resins, likewise oils or fats, may be joined with the colouring matters for this use, and may by the same additions be corrected.—On these principles many trials were made; but with little success; for the unctuous and resinous materials, with the advantage which they received from soap or size, of being easily washed out from the wool, received also the disadvantage of being soon washed out by the weather.

‘ It was next considered, says Dr. Lewis, that as wool has always a natural greasiness, which the workmen wash out with stale urine, soap, or ley, as described in the sequel of this history, the common animal fats might probably be discharged from it by the same means, so as not to stand in need of those ingredients, from which the foregoing compositions had contracted the imperfection of being too easily dischargeable. Accordingly I melted some tallow; and stirred into it so much charcoal, in fine powder, as made it of a full black colour, and of a thick consistence. This mixture, easily procurable and at small expence, being applied warm with a marking iron on pieces of flannel, quickly fixed or hardened, bore moderate rubbing, resisted the sun and rain, and yet could be washed out freely with soap, or ley, or stale urine.

‘ Though the mixture of tallow and charcoal-powder was found sufficiently durable when applied as above upon pieces of flannel, it occurred, that nevertheless, it might, by the repeated attritions to which it is exposed on the body of the animal, be in danger of being rubbed off too soon. If we could add to the composition a little pitch or tar, we should effectually secure against any inconveniency of this kind, and it was apprehended that these ingredients might here be added with safety; for being perfectly dissolved by the tallow, it might be presumed that they would wash out along with it from the wool. Thus we see stains of tar got out from clothes by means of oil, which dissolving the tar, the whole compound is then discharged by the same detergents that oil itself would be. I therefore melted some tallow, with an eighth, with a sixth, and with a fourth of its weight of tar, and having thickened the mixtures with charcoal-powder, spread them while hot upon pieces of flannel. None of the compositions could be discharged by any rubbing or wash-  
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ing with water. By soap they were all washed out completely; that which had the smallest proportion of tar, easily enough; that which had the largest proportion, difficultly. If therefore it should be feared, that the tallow would fail in point of durability or adhesiveness, which, however, I do not apprehend that it will, it is plain, that as much as can be desired of this quality may be communicated, without damaging the wool, by a proper addition of the substances commonly made use of.

*Of Compositions for preserving Wood, &c.*

The best preparation for coating or painting wood does not, in all cases, contribute to its preservation; for if the wood be not thoroughly dry, especially those kinds of wood, the juices of which are not oily or resinous, the coating confines the watery sap, and hastens the corruption: but where the wood is properly dried, these compositions have their use.—Pitch and tar make the basis of these compositions; and the point to be gained, is to unite with these such a substance as will prevent their melting and running in the heat of the sun. Different powders, ashes, ochres, and other mineral pigments, have been tried, but without answering the purpose so well as could be wished. Two compositions likewise, recommended in the Swedish Transactions, were examined by our Author; but he gives the preference to the following composition: the finest coloured pieces of pitcoal are to be ground to an impalpable powder, and to be added to the melted tar in such a proportion, as to be freely spread with the brush while warm.—The following curious anecdote is related by Dr. Lewis.

‘The mixture of tar and lamp-black is found the most effectual preservative for the masts and yards of ships. Such parts of the mast, as the sliding up and down of the sails requires to be only greased, and those which are covered with turpentine or resin mixed with tallow or oil, generally contract large rents, while the parts coated with tar and lamp-black remain perfectly sound. I have been favoured by a gentleman on board a vessel in the East-Indies, with an account of a violent thunder-storm, by which the mainmast was greatly damaged, and the effects of which on the different parts of the mast were pretty remarkable. All the parts which were greased, or covered with turpentine, were burst in pieces: those above, between, and below the greased parts, as also the yard-arms, the round-top, or scaffolding, &c. coated with tar and lamp-black, remained all unhurt.

*Of Amber-varnishes for Papier Maché, &c.*

The cuttings of white or brown paper, boiled in water and beaten in a mortar, till they are reduced into a kind of paste, and then boiled with a solution of gum-arabic or size, form the  
*papier*

*papier maché.* From this are made a great variety of toys, &c. by pressing it while moist into oiled moulds.—A black varnish, hard, durable, and glossy, for coating these toys, &c. is thus prepared \* :—‘ Some colophony, or turpentine boiled down till it becomes black and friable, is melted in a glazed earthen vessel, and thrice as much amber in fine powder sprinkled in by degrees, with the addition of a little spirit or oil of turpentine now and then : when the amber is melted, sprinkle in the same quantity of sarcocolla, continuing to stir them, and to add more spirit of turpentine, till the whole becomes fluid : then strain out the clear through a coarse hair bag, pressing it gently between hot boards. This varnish, mixed with ivory-black in fine powder, is applied, in a hot room, on the dried paper paste ; which is then set in a gently heated oven, next day in a hotter oven, and the third day in a very hot one, and let stand each time till the oven is grown cold. The paste thus varnished, bears liquors hot or cold.’

A more simple amber-varnish is prepared, by gently melting the amber in a crucible till it becomes black, and then boiling and dissolving this black substance, first reduced to a powder, in linseed-oil, or in a mixture of linseed-oil and oil of turpentine.—By melting the amber in this process, it suffers a decomposition, its nature is changed, and part of its oily and saline matter expelled. The same changes occur in the common distillation of this subject : and when the distillation is not pushed too far, the shining black mass which remains after the thinner oil and greater part of the salt have arisen, is in such a proportion soluble in oils, as to supply the common demand of the varnish-makers.—This decomposition however is not necessary, as has generally been supposed, in order to the solution : from the curious experiments of Hoffman, Stockar, Zeigler and others, it appears, that amber may be perfectly dissolved, in expressed oils, in turpentine, and in balsam of copaiba ; if it be exposed to the action of these menstrua in close stopt vessels, and assisted by a due degree of heat.—The solution may be more expeditiously made, if the fire be so strong as to convert part of the oil into elastic vapours ; care must be taken to give such a vent to these vapours, as not to endanger the bursting of the vessel.

‘ The solution, says Dr. Lewis, in rapeseed-oil, and in oil of almonds, was of a fine yellowish colour ; in linseed-oil, gold-coloured ; in oil of poppy-seeds, yellowish red ; in oil-olive, of a beautiful red ; in oil of nuts, deeper coloured ; and in oil of bays, of a purple red. It is observable that this last oil, which

\* Dr. Lewis met with the first account of this varnish, in a pamphlet on Drawing, &c. printed for Mr. Peele in 1732, and said to be taken chiefly from manuscripts left by Mr. Boyle.

of itself, in the greatest common heat of the atmosphere, proves of a thick butyraceous consistence, continued fluid when the amber was dissolved in it. The solutions made with turpentine, and with balsam of copaiba, were of a deep red colour, and on cooling hardened into a brittle mass of the same colour. All the solutions mingled perfectly with spirit of turpentine. Those made with the oils of linseed, bays, poppy-seeds, and with nuts, and with balsam of copaiba and turpentine, being diluted with four times their quantity of spirit of turpentine, formed hard, tenacious, glossy varnishes, which dried sufficiently quick, and appeared greatly preferable to those made in the common manner, from melted amber.'

### *Of Sealing-wax.*

' Black sealing-wax is composed of gum-lac\*, melted with one half or one third of its weight of ivory-black in fine powder. The inferior sort of lac, called shell-lac, answers as well for this use as the finest. It is customary to mix with it, for the ordinary kinds of sealing-wax, a considerable proportion, as two-thirds its weight, of the cheaper resinous bodies, particularly Venice turpentine, by which the beauty of the mass is here less injured than in the red wax, and of which a small addition is in all cases expedient, to prevent the compound from being too brittle. The ingredients being melted and well stirred together over a moderate fire, the mixture is poured upon an oiled stone or iron plate, and rolled while soft, into sticks, which afterwards receive their glossiness by being heated till the surface begins to shine.

The black figures on the dial-plates of clocks and watches, which look like black enamel, are formed of the finer kind of black sealing-wax, which is melted into cavities made in the plate, and afterwards polished. Black enamel, or stones, are sometimes imitated in the same manner in other works.

### *Of Printing-ink.*

The usual composition for printing-ink consists of lamp-black and expressed oil. The oil, previous to its being united with the lamp-black, passes through a particular process, and suffers a considerable alteration.—By the proper application of fire, its consistence and tenacity are increased; its greasiness and unc-

\* More properly called *Stick-lac*.—*Lac* is a concrete brittle substance, said to be collected from certain trees by a winged red insect, and deposited either on the branches of the trees or on sticks fitted in the earth for that purpose. When freed from the tinging matter it receives from the young insects, it is of an intermediate nature between wax and resins.

tuous qualities greatly diminished; and the ink formed with such oil dries expeditiously, and proves sufficiently adhesive. The oil thus prepared is called *drying oil*, and the process is as follows:—Ten or twelve gallons of oil are exposed to the action of the fire in an iron pot, large enough to make room for the swell of the oil during the boiling:—while boiling, the oil is to be constantly stirred with an iron ladle; and if it does not flame itself, it is to be kindled with a piece of lighted paper, or burning wood:—after half an hour or more the flame is extinguished, and the boiling continued till the oil is of a proper consistence. By this method, the most inflammable parts are consumed, and the fatness and greasiness, which are noxious qualities in printing-ink or paints, are dissipated.—The oil in this state is called *printer's varnish*.—This varnish is viscous and tenacious, like the soft resinous juices; it is not soluble in water or spirit of wine; mixes readily with fresh oil; and united with mucilages, dissolves in water into a milky liquor; with strong alkaline ley it forms a soapy compound, easily wiped or brushed away; and hence types are cleaned after an impression, by brushing them with hot ley.

The linseed and nut oils are made choice of for this use; the other expressed oils, it is said, cannot be sufficiently freed from their unctuous quality; the ink made from these oils dries slowly, sinks into the paper beyond the mark of the type, and forms a yellow stain; it comes off and smears the paper, during the beating and pressing in the book-binders hands.

Some workmen are accustomed, after the flame is extinguished, to throw in onions and crusts of bread, upon a supposition that the greasiness is, by these additions, more effectually destroyed.—Our Author however says, that a good varnish may be prepared by fire alone:—others, to give a greater body, and to increase the drying quality of the oil, add a quantity of turpentine, boiled to a due consistence:—others again use litharge, with the same intention.—It is observed in the French *encyclopedic*, that when the oil is very old, neither of these additions is necessary; and when the oil is new, the spreading and daubing of the ink can only be prevented by the addition of some boiled turpentine:—that it is more eligible to use old oil, than to have recourse to these corrections; for the new oils thus prepared, especially with the addition of litharge, adhere so firmly to the types, that it is not easily dissolved by the alkaline ley, and consequently the eye of the letter is soon clogged up.

For the *rolling-press ink*, it is necessary that the oil be so managed as to be left of a more fluid consistence; and the colouring matter employed is commonly called Frankfort black, which appears from our Author's experiments to be a vegetable charcoal; some suppose it to be prepared from vine-twigs, others from

from the kernels of fruits and wine-lees burnt together. The coal from vine-twigs is nearly the same with that from the small branches of other trees; but from the kernels of fruits, a coal considerably more soft and mellow is obtained.—There is this difference with respect to the *rolling-press* and the *printing-press* work; in the former the impression is received from figures hollowed in a copper-plate, in the latter from prominent types: the rolling-press ink therefore must be made with thinner oil, and so assisted by the heat of the plate, as readily to sink into the cavities, and easily be wiped from those smooth parts of the plate which leave the paper white.

[*To be continued.*]

**D.**

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*Bp. Ellys's Tracts on the Temporal Liberty of Subjects on England.*  
Concluded.

**I**N the Appendix to the last volume of our Review, published in January, we entered upon an examination of this work: and as it is a subject of great importance, in which every Briton is immediately interested, we confined ourselves, in that article, to our Author's first tract, wherein he considers the legal provisions made in favour of the liberty of the subject in judicial proceedings, as to matters both criminal and civil. We shall now lay before our Readers some account of the remaining part of this useful work, and select such specimens as appear to be most generally instructive and entertaining.

His Lordship, in the second essay, treats of *the manner of imposing taxes; and the other privileges of parliament*: and represents the illegal attempts of our ancient kings to levy money without the consent of parliament. William the Conqueror, contrary to a charter granted in the latter part of his reign, and several of his successors, revived and levied various taxes in an arbitrary manner, and in too high proportions, by their own bare authority, or with only the advice of their privy council. A variety of instances of oppressions of this kind are mentioned as practised by almost all our kings from the Conquest down to the happy Revolution, when the sole right of raising money was finally vested in the parliament. But, says our Author, 'the most express and avowed claim of right to this prerogative, was in the reign of Charles I. who insisted that tonnage and poundage were due to the crown by hereditary right, without any grant from the subjects; that he could, by his own authority, not only make impositions upon merchandizes, but also could, in cases of danger, of which he was the sole judge, oblige the maritime, and even the inland counties, to find a proper number of Ships for



for the defence of the seas, or levy the sums of money upon them, that should be requisite for the same purpose. But in opposition to these practices, the house of commons made strong remonstrances, founded upon evident and ancient facts; and the king, in his answer to the petition of right, found himself obliged to acknowledge, that the Crown had no right to levy any money, without the consent of the Lords and Commons in parliament.

Besides actual impositions, there were other methods of accomplishing the same end, more indirect, but in their consequences equally oppressive and injurious, which were practised by our kings, and which have generally been deemed illegal, and destructive of the liberties of the people. Of this kind the Bishop mentions the king's debasing the coin, so as to endanger the property of his subjects, without their consent in parliament. This was done by Henry I, Stephen, Henry III, and several other of our ancient kings. "One of the most remarkable alterations in the coin was made in Edward III's reign, by the Bp. of Winchester, then treasurer of England, who caused new groats and half-groats to be coined, less by five shillings in the pound than the sterling value; whereby victuals and merchandizes became dearer through the whole realm. Henry VIII. abased his coin more than one half of its value. Several proclamations were issued out in the reign of Edward VI. for sinking the value of the coin one third part, and sometimes one-half. And in Queen Mary's reign, a proclamation was issued for raising the currency of the testoons above their intrinsic value. Q. Elizabeth altered and debased the Irish coin, which was greatly complained of; and the *Mirror of Justice* says, that, according to the ancient Saxon constitution, changes of this sort in the coin ought not to be made, without the assent of parliament (a); and Lord Coke was also of the same opinion (b). Sir Thomas Smith, in his *Treatise on the English Commonwealth*, represents it to be the king's right, to put what value he pleases upon his coin. And Sir Robert Cotton was not of opinion with the *Mirror of Justice*, that the king cannot abase his coin without assent of parliament. Even Lord Chief-Justice Hales says (c) it is true the embasing of money, in point of allay, hath not been very frequently practised in England; and it would be a dishonour if it should; neither is it safe to be attempted without parliamentary advice: but surely if we respect the right of the thing, it is in the king's power to do it."—"Hence therefore, as our Author well observes, it is highly probable, that by our ancient constitution, the crown was trusted with the executive

(a) Chap. 1, Sect. 3.  
Pi. of Crown, Vol. I. p. 193.

(b) 2d Inst. p. 576.

(c) Hist.

power of ascertaining the value of money: but then it was undoubtedly intended, that the king should do it for the benefit, and not for the ruin of his people. For it was always a maxim in law, as Lord Coke says (*d*), that the law hath so admeasured the prerogative of the crown, that it cannot justly injure any one, unless doing so may be for the public service."——Dr. Blackstone acknowledges that the denomination, or the value for which the coin is to pass current, is in the breast of the king, but that his prerogative doth not extend to the debasing or enhancing the value of the coin, above or below the sterling value (*e*). But whatever debate there may be among the lawyers about the extent of the royal prerogative in this respect, it hath been made use of as a mode of oppression and imposition in this and other nations; and is what no administration will now attempt unless supported by parliamentary authority, which it would be vain to expect.

Another method of breaking in upon the property of subjects without their consent, was, by granting patents for monopolies. Lord Coke defines a monopoly to be "an institution by the king, by his grant or commission, or otherwise, to any person or corporation, of and for the sole buying, selling, making, working, or using of any thing, whereby any person or corporation are sought to be restrained of any freedom or liberty they had before, or hindered in their lawful trade." Of this practice we have innumerable instances from the reign of Edward III. to much later times: in the reign of Elizabeth there were great and repeated complaints on this subject, which occasioned many petitions and debates in parliament relating to the prerogative of the crown and the liberty of the people. James continued the same practice, in whose reign, however, an act was made to put an end to all grievances of this kind, by which it is declared, 'That all monopolies are contrary to the laws of this realm; and so are, and shall be, utterly void, and of none effect, and in no wise be put in use or execution. And that all such grants of monopolies shall be ever hereafter tried according to the common laws of this realm, and not otherwise. The party grieved, by such grants or monopolies, shall recover treble damages and double costs, by action in the courts at Westminster. And whoever stays, or procures judgment to be stayed or delayed upon such actions, shall incur a præmunire: and that the crown shall only grant exclusive patents for fourteen years, to new manufactures and inventions.' One would have imagined that this statute would have put an entire end to such oppressive and injurious measures; but in the reigns of Charles I. and Charles

(*d*) 2d Inst. p. 36.  
Book I. Ch. 7.

(*e*) Comment. on Laws of England,

II. ever tenacious of prerogative, several patents were granted, in the way of monopoly, equally detrimental to trade and oppressive to the subject, of which some continue unrevoked to this day; though it hath been proved in the fullest manner, that they directly contradict the very purposes of public utility for which they were professedly granted.

Having set forth some of the illegal methods that many of our former kings pursued, for raising money by their own authority, without the Consent of parliament, Dr. Ellys proceeds, in the second section of this tract, to point out some other practices, which were no less oppressive to the subject; and which, though then deem'd legal, have since been declared otherwise. The first he mentions is *purveyance*, 'an oppression, says he, so big, that all other oppressions seems to be swallowed up in that one. This was originally, without doubt, a legal right in the crown; being of a like nature with some prerogatives still enjoyed by some foreign princes: it was intended for the making more plentiful and choice provision for the households of princes, and for their better accommodation when they travelled.' 'We are told by Lord Coke, that the insolence of the purveyors, bearing themselves so proudly under the great officers of the king's household, grew to that height, that they would take what and as much as they pleased; and many times where it might least be spared, and for others besides the king's household; and sometimes would pay nothing, and many times less than the true value; and many persons would make purveyance without any warrant at all. These grievances were perpetually complained of in parliament, and many statutes made to prevent and restrain them, but in vain: they were practised not only in the reigns of the Richards, the Edwards, and the Henrys, but were continued in the times of Elizabeth, James and Charles. The advantage arising to the crown from purveyance, was estimated, in 35 Elizabeth, *communibus annis*, at 25,000*l.* *per Ann.* in James's time at 40, and in the following reign at near 50,000*l.* *per ann.*'

'Some persons were of opinion, that this prerogative was inseparable from the crown. Lord Coke and Sir Robert Atkins say it in express terms, and so does Sir Robert Cotton; and Fabian Philips, in Charles the Second's time, wrote a long treatise, in which he professes to shew the antiquity, and among other things the necessity of it. But, happily for this nation, the members of the first parliament after Charles II. was restored, were of a different opinion, and were able to prevail upon that prince to give it up: accordingly the right of purveyance was then entirely abolished.'

'Another considerable advantage which we have gained over our ancestors is, that the king cannot billet or quarter any soldiers,

soldiers, or other persons, upon private houses, unless by the free consent of the owners. Of what advantage it is to be exempted from this burthen, any one may judge, from his own imagination of the inconveniences of them. In the two first reigns after the conquest, it seems to have been the practice to give free quarter in private houses, against the will of the owner: we hear of it again in the times of Edward III. and Henry IV. and in the reign of Charles I. this quartering of soldiers was not only practised, but that in such a degree, that the house of Commons complained loudly of it to the king (f); “that in apparent violation of the ancient and undoubted right of all your majesty’s loyal subjects in this your kingdom in general, and to the grievous and insupportable detriment of many countries and persons in particular, a new and almost unheard-of way hath been invented, and put in practice, to lay soldiers upon them, scattered in companies here and there, even in the heart and bowels of the kingdom, and to compell many of your majesty’s subjects to receive and lodge them in their own houses, and both themselves and others to contribute to their maintenance; to the exceeding great detriment of your majesty, the general terror of all, and the utter undoing of many of your people (g).”

Lest it might be imagined that this was permitted only amidst the confusion of civil war, or practised upon such as were enemies to the royal cause, our Author judiciously adds a quotation from the same historian, relating what happened only in the second year of that unfortunate prince.

“The soldiers broke out into great disorders, they mastered the people, disturbed the peace of families, and the civil government of the land: there were frequent robberies, burglaries, rapes, rapines, murders, and barbarous cruelties. And unto such places, as did not tamely submit to the counsellors of this prince, (though there was very little opposition to the measures of the court at that time) the soldiers were sent for a punishment; and wherever they came there was a general outcry: the highways were dangerous, and the markets unfrequented.”

But in opposition to these practices, the commons in parliament affirmed, that every subject in this kingdom had a full property in his goods; and in the petition of right, they demand it as their known freedom, to have the soldiers and mariners quartered upon any private persons, contrary to their consent, withdrawn, to which the king answered, *Soit droit comme il est desire.* — By a clause in an act of parliament, 31 Charles II. it is declared and enacted, that no officer, civil or military, nor other person whatsoever, should from thenceforth presume to place, quarter or billet any soldier or soldiers, upon any subject or inhabitant

(f) Rushw. Vol. I. p. 548.  
REV. March 1766.

(g) Id. Vol. II. p. 424.



of this realm, of what degree, quality, or profession soever, without his consent. And the quartering which is now allowed, upon public houses, victuallers and the like, is only by virtue of a clause in the mutiny act, which is made every year, and expires at the end of it; so that it is entirely at the will of the parliament whether this power shall be continued in the crown or not: and in all the mutiny acts, provision is made, that the provisions given to the soldiers or their horses, so quartered, shall be paid for duly at the settled rates. In a word, there is at present no way left for the crown to raise money upon any of the subjects, except by consent of parliament.'

Thus was our happy constitution gradually improved; one provision being made after another, as the circumstances of things required, and permitted, until it was carried to that state of maturity in which we have so long enjoyed it: a constitution, justly admired by sensible and thinking men of every nation under heaven; and though perhaps not in all respects absolutely perfect, yet, when administered with justice and fidelity, well adapted to enlarge the wealth, extend the power, secure the property, and maintain the freedom and independency of our people.

We could with pleasure follow our Author through the remaining part of this tract, wherein he speaks of the times appointed for the meetings of parliament, its privileges, the order and effect of its proceedings, the peculiar powers of the house of commons as to raising of money and levying taxes upon the people, the nature of parliamentary representation, the unequal manner in which the subjects of England are represented, and the means used to obviate that and other inconveniencies;—but this would extend the present article beyond the limits we have assigned it, having several curious and interesting subjects before us in the remaining part of this work, with which our Readers will be glad to be acquainted.

In his third tract, our learned Writer considers the means by which the free constitutions of other nations have been impaired, while that of England has been preserved and improved; and he apprehends that the divisions and animosities, which subsisted between the nobility and commonalty, were the chief cause why several European nations lost their liberty. This he illustrates from the histories of France, Spain, Sweden and Denmark. It will, however, be more interesting to the generality of our Readers, to see in what manner he accounts for the preservation of the liberties of this country, whose constitution was likewise of a Gothic model, but in a great measure avoided those animosities, so fatal to many neighbouring nations. He begins with observing, 'That the commons of England, from the most early times, have had more freedom and wealth, and consequently

quently more interest in the government, than the commonalty, or third estate, in any other of the countries we have mentioned. For, from the first institution of the Saxon government, the Saxon *ceorles*; i. e. those of the lower rank of people, who were employed in husbandry, were by law secured, in their own persons and in those of their wives, from injuries and affronts.—The quantity of rent they were to pay for their lands, which they farmed, was ascertained by law.—If they paid their rents duly, they could not be turned out of their farms (*b*).—The lower freeholders, or freemen, were bound indeed to be security for each other in their several tythings; and some of them were under the protection of earls or other great men; but these engagements were owing merely to the unsettled condition of those times, when there was hardly any security to be had except by force. They did not abate of their freedom in point of law. A *ceorle*, or freeholder, might be as free as the greatest thane; nay, he might come to be a thane himself, if he could but get wealth enough. By a law made in the reign of Athelstan, it was provided, that, *Si villanus excrevisset ut haberet plenarie quinque hydas terræ suæ propriæ, ecclesiam, et coquinam, tympanarium, et januam, et sedem, et sunder notam in aula regis, deinceps thani lege dignus sit.* The same law says, that if a thane increased proportionably, he might come to be an earl. *Iuste etiam nos sapientes diximus, quod Dei providentia servus sit thanus et colonus comes.*—The freeholders, in their county-courts, generally chose their sheriffs and coroners. And the inhabitants of burghs and cities were upon a still more advantageous footing than the *ceorles*.

‘ The trade of England, in those times, was not quite so inconsiderable as some writers have represented it. On the contrary, it appears by several good proofs; that there was trade sufficient to enrich and make distinguished the cities that had it. Tacitus speaking of London, mentions it as *copia negotiatorum et commeatuum maxime celebre*:—in the same manner William of Malmesbury speaks of Exeter, in somewhat latter times indeed. The author of *Gest. Gul. Conq. apud Duchesne*, speaking of the Conqueror’s returning the first time to Normandy, says, *Attulit quantum ex ditone trium Galliarum vix colligeretur argentum atque aurum: chari metalli abundantia multipliciter Gallias terrâ illâ (i. e. Angliâ) vincit.* The city of London was so considerable, in the Danish times, as to pay 11,000*l.* as their proportion of 70,000*l.* imposed as a tax upon the whole nation; and its citizens were anciently called barons.

‘ All these circumstances of advantage were accompanied with a very high and free spirit, in our lower and middling kind of people, beyond those of other countries. The Kentishmen, in

(*b*) L. g. 33. Will. Conq. Edit. Wilkins.



the time of William the Conqueror, say, that they were born freemen : that the name of bondage was never heard of among them. Their leaders therefore exhorted them manfully to fight for the laws and liberties of their country ; chusing rather to lose an unhappy life by fighting valiantly for them in the field. It is not certainly known what share the commons had in the legislature, nor by whom it was managed ; but there are sufficient grounds to believe they had some share : and what the spirit of the times was, appears pretty plainly from the obtaining *magna charta* in the reign of king John, and contrary to the repeated resolutions of that prince : a charter, such as was never granted at once to any nation in Europe, in those, or in modern times : such a one as secured them against all the grievances they complained of. And in obtaining it, the nobility and commonalty acted so much in concert, that there was no less provision made for the privileges of citizens and burghesses, than for the nobility and gentry.'

Our Author goes on to observe, ' that the English commonalty were upon better terms with the nobility than in most other nations ; and that the power which the nobles lost, generally fell into the hands of the people : indeed there was a clause in the great charter which helped to preserve and increase this good understanding. This was the provision, that the greater barons should have their several distinct writs to parliament ; whereas the lesser barons were only to be called by a general summons. The consequence of this was, that the lesser barons, by degrees, discontinued their attendance in parliament ; and and from being of the body of the nobility, they naturally fell into the body of the commonalty, by which they augmented the weight and dignity of that body, and engaged the nobility to have much greater regard for them, and the conservation of their liberties, than probably they otherwise might have had : and we see all along that there was a proportionable regard had to the privileges and happiness of the commons, as well as to the noblesse.'——' Some persons have thought, that before Henry the Seventh's time, the commons in parliament were quite governed by the house of lords ; but the contrary is very evident from many instances : they were not only of high spirit originally, but being increased, by having great numbers of the ancient gentry fall into them, and make one body, came to have great weight in parliament, and in the balance of the constitution. The nobility neither could, nor were they so much disposed to oppress them, as they would otherwise have been. They were, on the contrary, willing to have their assistance at all times against the crown ; and the commons, on their side, were at all times willing to give it, and to act heartily in concert with the nobility in favour of liberty : and yet in other respects they were not  
much

much under their influence; on the contrary, their representatives often opposed the house of Lords in points of importance.' Of this our Author gives several remarkable instances much to the purpose, from which it appears, that the commons had a remarkable spirit of liberty, and a good deal of weight in the balance of the constitution, even before the civil wars between the houses of York and Lancaster.

' In the course of those wars, the power of the nobility was very much weakened, by the extinction or ruin of many of the chief families. The nobility was still much more weakened in the reign of Henry VII, by the acts of parliament then made, giving them liberty to alienate so much of the estates of those that remained. In the mean time the power of the commons was increasing, so that in Henry the Eighth's time, they were grown, in some measure, able to act that part of supporting the liberties of the nation against the attempts of the crown, which the nobility had hitherto done, but were hardly capable of doing any longer effectually.'

The reign of Henry VIII. was indeed the greatest crisis, with regard to the preservation of our liberties, that ever happened to this nation. That prince had great advantages and means towards making the crown absolute; but, happily for the nation, being governed by his passions, especially his vanity and self-sufficiency, he imagined that his successors might govern as he had done; but never took any measures that might enable them to do it: on the contrary, he took measures, which, in the natural course of things, must prevent them from doing it. He dissipated the church-lands among his courtiers, some of whom were commoners, by absolute gift, without reserving any considerable quit-rents or payments to the crown. ' He gave way to the clergy's being brought upon a very low foot, even with those lands that were left to them; because he caused several laws to be made to their disadvantage; and it is most probable, he was the means of hindering the inferior clergy from being received into the house of commons, as a part of the legislature. At the same time, trade beginning to increase very much, after the discovery of both the Indies, and the wealth arising from thence coming chiefly among the commons; and the estates of the nobility having been made alienable, many of their estates, and those of the church, came, in no long time, into the hands of the commons, whose power and dependencies, as well as their spirits, were thereby much exalted.

' Upon the death of Henry VIII, the protector in the reign of Edward VI. took the part of the people against the noblesse, and gave way to the repealing the act which gave the force of law to the proclamations of the crown; and to the making some others not very favourable to the prerogative. The presbyterian

party was a good deal encouraged in ecclesiastical matters; a party which like its authors abroad, were most of them of anti-monarchical spirit, and contributed to diffuse that, or at least a *spirit of very much liberty*, as much as they could in the nation. And they succeeded so much, that Elizabeth and her council were at length very sensible of the great increase of this spirit among the people; as well as that by the overweight of property acquired by them, the balance was turning, or turned, on their side against the Lords, and even the crown when joined with them. She knew that this would some time or other endanger the crown, but it was too late to oppose it: and therefore that wise queen, though she sometimes spoke and governed with the spirit of her father, was yet at other times obliged to make court to her people.

James I. knew, as well as she, where the weakness of the constitution lay, and how much the power of the crown was declined: indeed the house of commons made him feel it; and in order to prop it up, he endeavoured to raise the power of the clergy, as a support to the crown; and to infuse principles of reverence to it, from the sacredness of hereditary right, the doctrine of passive obedience, and the like. But he undertook this work too late; besides, he did not manage it with sufficient address, to carry it so far as it might otherwise have gone. The consequence of which was found very sensibly, and produced terrible effects, in the reign of Charles I. That unhappy prince, filled with lofty notions about the original and inherent rights of the crown, did not consider, that rights, if they had been such, will do nothing without power to support them; and that the effective power was vastly against the crown: for the bulk of the nobility and gentry, as well as the people, were against such pretensions to arbitrary power.

After the miserable confusions of those times had made people weary, and brought about the restoration, Charles II. thought it was a time, when the nation were warmly zealous for monarchy, to try to make himself absolute, and some of his ministers were for it: but those wise and great men, the Earls of Clarendon and Southampton, saw it would not do, and so diverted him from trying it in the beginning of his reign. James II. however could not forbear trying the same thing, and upon the same principles, that his father had done: but he found too that nature would not rebel against principle, in the most zealous asserters of passive obedience, and that the bulk of the nation thought their rights were just, as well as valuable, and would defend them accordingly. The ill-judging zeal and *hauteur* of this king, in pushing things to extremity, brought on the revolution: which being happily, and soon, and without bloodshed, effected, put the constitution upon the foot it is at present; and though

though it may not be quite perfect, yet I will venture to say the condition of the nation is, taking all things together, as happy as any nation now is, or perhaps ever was.'

In this manner does our Author endeavour to account for the preservation of the liberties of this country, which have been gradually improved, while other nations, which originally partook of the same customs and manners, and whose governments were of a similar structure at first, have sunk into slavery and despotism. Upon a review of all the circumstances here brought together, and various others which might have been added, and which will readily occur to those who are well acquainted with this part of our history, we incline to their opinion, who think that the *feudal system* was, upon the whole, and in its consequences, favourable to the cause of liberty. The great barons were a constant check to the power of the crown; and it seems to have been the uniform policy of the kings in that period to restrain their power and influence, as what was chiefly formidable to them. The depression of the nobility seems to have been the sole object of Henry the Seventh's policy; he found them in a state extremely weakened by the civil wars, and he improved his advantage to the utmost, providing in the most effectual manner, by the diffusion of property and the encouragement of commerce, against their ever rising again to their former weight and influence; forgetting that he was at the same time cherishing a power, then indeed in its infancy, but in its own nature infinitely more formidable to the prerogative of princes. The great reason why Henry the Eighth did not make use of the favourable circumstances, which, as our Author observes, offered themselves, to render himself and his successors absolute, was a total inattention to the growth of the power of the commons, and contented himself with pursuing to the utmost the policy of his father against the nobility. Together with these circumstances, other causes conspired to produce the effect; the reformation from popery; the general progress of knowledge and free inquiry; the extension of commerce, and increase of wealth, had all their several influence in raising the spirits, and enlarging the power of the people, till the balance finally preponderated in their favour.

Our Author, in his fourth tract, examines into the antiquities of the commons in parliament; and is clearly of opinion that before the conquest, during the Saxon constitution, the commons had always a share in the legislative authority; and that afterwards the parliament consisted, not only of the great barons, but of all who held of the king *in capite*.

The subjects of the fifth tract are, the royal prerogative, and the hereditary right to the crown of Britain. This tract is divided into four sections; in the first of which he considers the

royal prerogative, with regard to the making and providing for the execution of the laws ; the second treats of the royal prerogative and dignity in other respects, such as the power of making war and peace ; of making treaties with foreign states, and appointing ambassadors ; of conferring honours, and that not only in its lesser degrees, but of the peerage itself ; of appointing to bishoprics ; of disposing of all places of authority and profit, as well ecclesiastical as civil and military ; and not only of rewarding his well-deserving subjects, but of pardoning criminals, even after conviction, except in the case of an impeachment by the house of commons for treason or other crimes, and an appeal for murder, by the next heir, which the king cannot bar : the person charged with it, even though he has been indicted and acquitted of it at the king's suit, yet may be tried again upon the appeal ; and if in that trial he be found guilty, the king cannot pardon him. In the third section his Lordship considers *the opposition made to King James II. at the revolution.*

As this is a critical kind of a question, wherein the political principles of a writer are immediately discovered ; and as many of our Readers will doubtless be curious to know how the subject is treated, especially by a dignified ecclesiastic, we shall gratify them with the following short abstract from the Bishop's arguments, and the rather as it may serve to justify the idea we have formerly given of him, as a *good state whig.*

He begins with observing, that civil government, and those who administer it, ought to be considered as deriving their authority from the Supreme Being. This he explains, from the necessity of civil government to the security and happiness of mankind in social life. Therefore that being who certainly intends the happiness of his creatures, must be supposed to intend that they should live under civil government : and hence it follows, that subjects are bound to yield all such submission to their governors as will be necessary to that purpose. But that it is the divine will, that subjects never should, in any case, oppose or resist their governors, even though they make the most unjust and tyrannical use of their authority, cannot be concluded. For in order to this, it must either appear, that nothing less than an obligation to absolute submission and non-resistance can make civil governments effectually answer the ends for which the Supreme Being designed them ; or it must be supposed, that the Supreme Being, out of a mere regard to the safety and dignity of the governors only, without any regard to the governed, hath forbidden resistance. But this latter cannot be true ; for the divine power could not make mankind for the benefit or lust of a few only. And if this be certain, then there may be cases wherein resistance would be justifiable, and agreeable to the will of God in the institution of civil government.

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‘ The only argument, says our Author, of any weight, that I have seen against this reasoning, is, that if resistance should be allowed in the supposed case, namely, when it is for the public good ; the consequence will be, that the generality of mankind, who are always too partial to themselves, are apt to judge amiss of things, and therefore incline to sedition and rebellion, will often break out into them, when there is no real cause ; by which, disorders frequently happening, civil societies will in fact suffer much more harm, upon the whole, in consequence of a liberty of resistance, than they will have good from it, in such cases which I have first supposed, which will happen but rarely : and therefore it is justly to be concluded, that the Supreme Power, who intends the benefit of mankind in general, and makes such regulations as may tend to promote it upon the whole, must disapprove resistance in all cases whatsoever ; because this disallowance will tend to do more good, or at least prevent the most mischief, upon the whole\*.’ To this objection, which it may be presumed is fairly stated, as it is taken from Bossuet, one of the most artful defenders of the power of princes, our protestant bishop answers, ‘ 1<sup>st</sup>, This objection is founded upon a false representation of the dispositions and conduct of mankind ; for instances may be given of nations, who, though they have always thought resistance lawful, and have upon some great occasions practised it, and even founded their politics upon it, yet have afterwards, for a long space of time, been very obedient to their governments, and quiet under them.’ It is added, 2<sup>dly</sup>, ‘ That those men, who are so ill-disposed as to be rebellious and seditious without cause, would be so, whether it be supposed that the Supreme Being disallows resistance in all cases, or not : for their way of thinking will be, that resistance is lawful in some cases ; or whether they think so or not, they will practise it.—The question then must be, Whether it be supposable that the Divine Power disallows resistance, even in those cases where it may do eminent good to the public, only because others, through their own fault, will practice it in cases where it may do harm ? I confess this conduct appears to me plainly to be what we ought not to impute to the Deity ; and what he certainly does not use in several cases, where there is a parity of reason for it. It is visible that the Divine Power does permit men, in civil societies, to go to law for the defence or recovery of their interests ; and it is equally visible that bad men do, in fact, very often make use of this liberty to do a great deal of mischief : must it be therefore supposed that the Divine Power will allow no man to defend or recover his right ? plainly not ! In like manner, bad men will make very ill use of the liberty of going to war : they make

\* See *Essay sur Govern. Civ.* p. 64, 69.



it produce much more misery than good to mankind upon the whole. But does it therefore follow, that the Supreme Being will not have any men war in a good cause, because bad men will actually war much oftener in ill ones? The patrons of non-resistance will not say this, and therefore they ought to see that their reasoning is not conclusive.'

In this calm and cool manner does our Author reply to the specious and artful objection of the popish bishop. We could wish he had added something like what we meet with in honest Hoadly's answer to the same objection, in the passage we refer to.——“So far is it from being true, says that excellent prelate, that the universal reception of this doctrine [the right of resistance] would be the ground of public confusion and misery, that it would entirely prevent the very beginnings of evil, and take away the first occasions of all discontent: and in truth it must be acknowledged, that it is because this doctrine hath not been universally received, that any governors have been misled, and encouraged to take such measures, as in the end have proved fatal to themselves. With respect therefore to governors of evil dispositions, nothing is more necessary than that they should believe resistance to be lawful and allowable in some cases. Such governors indeed cannot perhaps bear this doctrine: and why is it, but because it may hinder their pernicious designs?”

Whatever ill consequences the doctrine of resistance may be supposed to have upon the minds of the people; the want of it would be attended with much worse upon the minds of princes, unless we suppose them as angels of God, or rather as God himself, incapable of being mistaken or deceived. (*See Measures of Submission.*)

The question is indeed reduced within a very narrow compass: if the end of government be the good and happiness of mankind, and this it must be, if it be in any sense the institution of the most wise and benevolent of all beings, then the common sense of every man, superior to the refinements of statesmen, or the cunning of priests, will readily determine which is best for mankind; that the people should be always exposed to the boundless will of tyranny, or that the rulers should be opposed when they grow exorbitant in the use of their power, or when they employ it in tormenting, harassing, and destroying those, whom it is the very end of their office to support and preserve.—Our Author, in the conclusion of this section, endeavours to shew, and he does it with great justice and perspicuity, that these dictates of natural reason are by no means contradicted, but rather confirmed, by divine revelation; and that both unite in making it our duty, “to submit, as far as the laws of the society of which we are members, considered together with the public good, do oblige us; and

and to resist when it is necessary for us to do it, with regard to the same public good." ' Now these being the true measures by which Christians ought to regulate their submission, the opposition made in this nation to K. James II. and the settlement subsequent to it, may from thence be sufficiently justified. That unhappy prince did not only violate particular laws of great importance, but he discovered a settled resolution to subvert the chief part of the civil constitution; and, by destroying all the great branches of the subjects liberties, to make himself an absolute monarch.—In these circumstances, when two of the most grievous kinds of servitude were coming upon them, the nobles and people had just cause to take all proper measures to defend their rights: which when they did, by calling over the Prince of Orange to protect them, the king, fearing to abide the scrutiny into his conduct that would be made by a free parliament, deserted the throne, and left the nation destitute of all government. In this case the peers, the gentry, and the body of the people, had certainly a right to provide for their own security and peace.'

The fourth section treats of *the ancient hereditary right, and the breach of it, by the settlement of the crown which is in force at present*; and is not the least remarkable for learning and solidity of judgment, when compared with the other parts of this work.

We are now got to the concluding tract, which, for the importance of the subject, is not inferior to any of the foregoing; it is an enquiry into *the dangers that may be incident to the present establishment, and the prospect there is of its continuance.*

" As all human things, says the celebrated Baron de Montesquieu, have an end, the state we are speaking of [the English constitution] will lose its liberty, will perish. Have not Rome, Sparta, and Carthage perished?" In the same manner our Author; ' all human establishments are liable to some dangers, that no human prudence can foresee, and to others, that no human power can guard against.' As our establishment is divided into two general parts, the ecclesiastical and the civil, he considers, in the first place, the dangers to which the former is exposed, and the probability there is of its subsistence. ' The most inveterate and most active of its enemies are the papists, both at home and abroad; at the head of whom is the pope and some other temporal powers, who may to this purpose act in concert with him and with the papists of this kingdom. I have already observed, that the popish interest on the continent has, for the greater part of these two last centuries, very much increased; and I doubt is likely to do so further.' How far this may have been true in the former part of this period, we will not take upon us to determine; but we flatter ourselves it is not the case at present. The progress of philosophy and knowledge;

ledge; the improvements that have been made in the theory of religion and government; the sinking and unpopular state of the jesuits; their expulsion from several European kingdoms, and their being no longer permitted to direct the education of young persons of quality, as they have formerly done, are, we apprehend, favourable indications of the declining power of the see of Rome. Nor indeed does our Author's apprehension seem to rise very high upon this subject, for he says, 'I do not think there is any great danger from this quarter as yet; but I think it far from being impossible, or very unlikely; and that therefore some care ought to be taken about it. Not that I would advise any great rigour to be practised against them: but they ought to be watched, and a careful and somewhat stricter hand held over them, by putting some laws into execution. The protestant religion, while it has the civil establishment on its side, will always be able to maintain itself here. If the church of England subsists, and its bishops and clergy continue to be united, they will always be a sufficient barrier against all the secret practices and undermining arts of popery.' We take the liberty to add,—especially if the parochial clergy would exert themselves with greater fidelity and zeal, not so much in declaiming against the papists in their sermons, as by instructing the common people in the pure doctrines of Christianity, and genuine principles of protestantism; that they have a right, and that it is their duty, to judge for themselves in religion; that no priests of any communion in the world ought to hold dominion over their faith and consciences; that they are accountable for themselves; and that mere rites and ceremonies, and human absolutions, are of no importance without a Christian temper and a virtuous life: would the clergy be more exemplary in thus discharging the duties of their office; and be as zealous in promoting Christian truth and Christian liberty, as their enemies are indefatigable in undermining both, we should not hear so many complaints of proselytes being made to the Romish church.

But the Bishop goes on; 'will the church of England continue to subsist upon its present foundations, considering the many other adversaries, besides the papists, it hath to contend with? It hath the protestant dissenters of various denominations; it hath the quakers; and it hath the deists; and all these are continually undermining it, and may they not succeed?'—Had the deists the power in their hands, it is not easy to say what alterations they might make in the state of religion; possibly they might treat the church of England, as they seem willing to treat Christianity itself; extirpate them both: or possibly they might make use both of the one and the other as an engine of state policy: they have never declared themselves upon this point. But this we know from experience, that un-  
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believers are no enemies to church power and civil establishments of religion, when they answer the purposes of their ambition and policy : and they have been known to promote and support them by the most violent and intolerant measures.

As to the several denominations of Protestant Dissenters, those particularly with whom we have had any occasion to be connected, and who have publicly delivered their sentiments upon this subject, we are very far from being of opinion with our Author, that it is their design to undermine the Church of England as by law established. They appear to be satisfied with the peaceable enjoyment of their liberties ; or however, the utmost object of their wishes is a more *perfect toleration*, and to be freed from the penalties of some laws, which still hang over their heads, and require qualifications that many of them cannot in conscience comply with : a desire extremely reasonable, and in which it would be an honour to the British legislature to indulge them. Instead of the dissolution, they seem rather to wish the encreasing purity and perfection of our national church ; and have repeatedly expressed a desire of being admitted to her communion and ministry ; and of having such a union formed amongst Protestants, as could not fail to do honour to religion, and strengthen their hands against the common enemy. And, to shew that this is not advanced without foundation, we refer our Readers to what has been said in the most public manner, by a gentleman who has long been at the head of the most considerable part of the Dissenters ; and whose authority will be readily acknowledged ; we mean the learned Doctor *Chandler*, who, in the *case of subscription reviewed*, published in 1748, thus introduces himself : “ Years and experience have, I thank God, much softened my mind, and I have long taken a sincere pleasure in thinking well of, and being kindly affectioned to all, without exception, who love the truth in Christ, and seek after the things that make for peace. The known learning, candour, moderation and piety of many of the clergy of the national church, and particularly of those reverend prelates who now so worthily fill her sees, and who have several of them treated me with great humanity, and respect, gave me the most agreeable prospect that peace and harmony were growing blessings amongst us.” In another place, speaking of the established church, he says, “ She may remove some of her *inclosures* without removing or shaking any of her foundations or endangering her safety. She may take away the *wall of partition* between herself and other Protestants, without weakning any of her securities. She may open her bosom to receive into her communion and ministry all who are willing to enter upon the terms prescribed by Christ, without altering her habit, or lessening her privileges. In a word, she may easily

easily increase the number of her friends, without creating herself a single enemy, that she will have any reason to be afraid of, by only altering things which are really *alterable*, and exceptionable in themselves; and wholly taking away a few others, I speak it without bitterness or design to reproach, that in my judgment, and that of many of the church of England herself, expose her to the censure of her avowed enemies; are inconsistent with the principles of *true Protestantism*, and I fear greatly prejudicial to the interest of true religion and virtue amongst us."—And in the close of his pamphlet, speaking of a stricter union amongst Christians and Protestants of all denominations, he expresses himself with a peculiar warmth and energy. "Though I have no *personal advantage* in prospect by what I write, otherwise than what I should share in common from a national benefit; and know myself *too inconsiderable* to be capable of giving any great assistance towards the perfecting such a work; yet as I would do every thing in my power, so if the providence of God should ever make me but the *lowest instrument* to carry on and effect this blessed design of uniting the Protestant churches of these kingdoms, I should think I had answered one of the best ends of life, and in the fulness of my joy, with triumph sing my *nunc dimittis*. *Now Lord lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*"—

And there is not the least reason to doubt that this is the spirit and temper of great numbers among the free and catholic part of our Dissenters.—But we return to the Bishop, who goes on with supposing such questions as these to be asked, "May they not render the Bishops and Clergy so very unpopular, that they may make strong pushes to take away or much curtail their revenues; and engage the crown itself, as in Charles the First's time, to give them up?"—If the clergy of the Church of England would support the character, and discharge the duties of Christian ministers with fidelity; and discover that meekness, disinterestedness, and benevolence, which become their sacred profession, they would be the most respectable body of men in the kingdom, and would never become unpopular.—"May they not abolish deans and chapters, and spiritual courts?"—It is apprehended that if both these were effected, it might be done without any *real injury* to the church of Christ, or to the subjects of England.—"May they not push at depriving the Bishops of their seats in the house of Lords, and make them mere moderators or presidents of the clergy of their dioceses?"—It is, we believe, the general sense of thinking men, that if our Bishops were to appear less in the character of statesmen and politicians, and more in the character of primitive Christian Bishops and preachers of righteousness, it would be for the good of the state, and the honour of the church.—"May they  
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not procure their tithes to be changed into stipends?"—That would be dreadful indeed! yet if these stipends were sufficient to give encouragement to real merit, to afford a decent and respectable maintenance, and at the same time left room for that hospitality, and beneficence which are so highly ornamental in the character of a clergyman, where would be the great inconvenience?—"And will the Bishops and clergy in such a state, be able to do as much as they do now against Popery?"—Our Author thinks they would not: others think perhaps that they might easily do as much as they do now; and probably more: that they might be more attentive to the duties of their office, more *apt to teach, less greedy of filthy lucre, and more able by sound doctrine both to exhort and convince the gain-sayers.* But he adds, and, in this we most heartily agree with him, "I do not conceive that there is any great danger that they will be brought to this. For the sectaries themselves are likely to decline in their interest and influence; especially the Presbyterians and Independents. They have been of late much divided among themselves, about particular points of religion, so that it will be difficult for them to act in concert. The Quakers are most likely to subsist, because they have a polity: but that being founded on enthusiasm, will grow more and more relaxed until it dissolves."

We should imagine that the polity of the Quakers hath a much more solid and permanent foundation than enthusiasm; and were the other denominations of Dissenters to cement themselves together in the same manner, they would put themselves in a much more respectable situation, and have considerably greater influence in all public and national affairs. But his lordship adds, with great justice and probability, "If the Dissenters should continue to act together, yet they will not compass the ruin of the established church: because the nobility and gentry will not come into it, much less the court. They know that the sectaries are all of them upon a levelling scheme; and therefore though some of the nobility, have no great concern for the Bishops, or Clergy, upon truly religious principles, yet they will be willing to support them as barriers to themselves. Though they may dislike some Bishops, at some particular times, yet they may think that others of that character may take different measures. They may perhaps come into pushing bills against translations, or selling of fines; but will hardly go further, nor will even compass these points. The court will be disposed to protect the clergy, in these particulars; their own interest will lead them to do it; and when they have reason on their side, they may if they do not let things go too far, be able to protect the Bishops and Clergy against all such attempts."—Our Author seems to have seen, with great clearness and precision, where



where the strength of our spiritual constitution lies ; and to have spoken with less guard than is commonly used upon subjects of this kind. But all who have thought upon the œconomy of the English government with any attention, look upon a close union between the crown and the clergy in the same light. While we have the happiness to be governed by a prince, who has himself so true a judgement in politics, or is so well advised by his ministers as not to attempt to break in upon the liberties of the subject, this will be looked upon with indifference and unconcern ; but should an opposite system of government be embraced, the sons of liberty would then, and not without reason, become jealous of the power and influence of the clergy.—But this leads us to what our Author says of the dangers that may be incident to the civil part of this establishment, from the *under growth of regal powers* ; from the *prevalence of the antimonarchical parts*, or from *foreign force* taking advantage of divisions among ourselves. With respect to the first, he apprehends, that the present King and his family have too much probity to desire to take away those liberties of a people, which providence has given them ; that in the present disposition of the people, jealous to the highest degree of their freedom ; ever upon the alarm against all encroachments of the crown ; and taught to believe that the laws and liberties of this kingdom are their birth-right, it is highly improbable such an attempt should succeed. “ When such a spirit of liberty is diffused through the mass of a nation, especially of one already possessed of laws that fence every great article of liberty, it appears to be impossible that a crown under the circumstances of ours, should suddenly or in any little time hereafter become absolute, with the assistance of foreign force. But if any person thinks, that by the influence of preferments, the operation of civil offices, and the application of money, the crown may gain parliaments, to such a degree, that they may carry whatever points they desire, not apparently contrary to the national interests, I will not dispute this point with him. The only points that I would insist upon are these, *viz.* That the crown will not be likely to get any parliament to give up any of the great bulwarks of national liberty : that no parliament will be so far influenced as to give up any of the essential points, or great securities of our liberty, because they themselves could have no equivalent for the loss of public liberty : that they would recoil at the thought of so deeply injuring their posterity and their countrymen, even if they could do it with safety : and lastly, there is no appearance that the standing troops, composed as they are, and will always be, of officers and soldiers of our own nation, would all stand by the crown in attempts to destroy the constitution.”

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Our Author likewise, in a very sensible and ingenious manner, endeavours to make it apparent, that the antimonarchical party will not probably prevail; and that there are many favourable circumstances to secure and defend our country from the invasion of a foreign force; but these we must not enlarge upon, having already extended this article to a great length. One thing we cannot help remarking,——he never seems to suppose that we are in danger from the aristocratic part of our government; and yet he cannot but have known that the growing power of the peerage is an object which the friends of liberty and the constitution have long looked upon with some degree of jealousy.——Upon the whole, we are not told, in what quarter our greatest danger lies; for this therefore we refer to the memorable prophesy of Montesquieu, which we in part mentioned above: *The British constitution will perish, when the legislative power becomes more corrupt than the executive.* It is from our parliaments therefore that we are to expect the conservation or the destruction of our public liberties: and how much the complexion of our parliaments depends upon the virtue, freedom, and independency of our people, it becomes every Elector in Great Britain duly to consider.

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*An Essay on Faith, and its connection with Good Works.* By John Rotheram, M. A. Fellow of University Colledge, in Oxford, and one of the Preachers at his Majesty's Chapel at Whitehall. 8vo. 3s. sewed. Sandby.

**T**HIS Essay, we are told in the preface to it, is the substance of a course of sermons preached before the University of Oxford. The ingenious Author endeavours to give his Readers, what he apprehends none of our divines had given, though they have written excellently on the subject, *viz.* a regular theory of faith, describing its nature, its genuine powers and effects; defining its boundaries, and tracing as its proceeds, the line which every where divides it from the bordering enthusiasm. He does not enter into a consideration of those single texts of scripture which the enthusiast is eternally misapplying, but attempts rather to build his doctrines on the general scope and design of the gospel; observing, very justly that he who can seize the true spirit and design of the gospel, will be the best prepared to understand the meaning of particular passages. Though this method does not furnish an answer to every single difficulty that may arise, yet it enables the intelligent Reader, he says, to answer them for himself, by supplying him with those principles of truth, which will by degrees enlarge and fill

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his mind, and gave it an internal strength that will enable it of itself successfully to contend with error.

‘ I have endeavoured herein, continues he, to imitate the skilful physician, who to cure disorders in the extremities of the body begins at the heart. He infuses the balsam into the vital stream, and the mass of the blood being once purified, carries as it circulates its healing virtues into the smallest vessels, and removes obstructions in the extremest capillary tubes.’

The work is divided into ten sections; the first of which contains some general observations, with which the discerning Reader will be pleased. After mentioning some of the various and inconsistent opinions which are maintained concerning the most important of all enquiries, *viz. what must we do to be saved?* Mr. Rotheram observes that this difference of opinion does not arise from any want of clearness in the revelation itself; that no words can represent truth so clearly as to secure it from all possibility of misrepresentation or mistake; and that prejudice and passion often form so thick a cloud about the mind, as not to give admission even to the strongest ray of truth.

There is besides, he says, a singularity in the conduct of revelation, which at the same time that it is a proof of wisdom, and a character of divinity, doth casually leave room for the seducer to build his pernicious designs upon, and gives some appearance of solidity even to the visions of enthusiasm.

‘ Revelation, continues he, was intended for the use of all mankind. The book therefore, in which it is recorded, is a popular work. The rules of faith and practice are delivered in such a manner as to be clear to the plain and untutored mind, without observing always a metaphysical precision, or pursuing a logical method. Those books of morality and religion which have been composed by the greatest merely human understandings, are studiously worked up into a regular system; where principles are laid down, remote consequences deduced from them, truths built upon truths, and where we are at first sight struck with the just disposition of the parts, and the symmetry of the whole. Revelation is a work of a different kind. All its precepts arise naturally out of the occasions on which they were delivered. And these we know were extremely various, apparently accidental, and unconnected. Its doctrines lie scattered about in a rich profusion, like the productions of nature. The most unskilful hand can take from this store to supply his wants, and learns to bless the goodness of that common parent who hath made this ample provision for all. And thus the lowest and the busiest part of mankind, they who have neither leisure nor ability to digest a whole system, may reap the greatest benefit from the scriptures, whilst they cannot look into a single page without returning the wiser from it, and without meeting with

with many lessons of instruction whose force they may fully comprehend. Thus much was necessary to render the scriptures fit for common use.

‘ However it is one argument, amongst many, of the divinity of the holy scriptures, that these seemingly unconnected parts do all yet unite in one great plan. Scattered like the stars in the firmament of heaven, like them too they are the parts of an harmonious system. The designs of the Almighty are distinguished from those of man, by being of an extent far beyond all the powers of human execution. The work of revelation taking its rise in the beginning of things, advanced slowly through many ages towards its accomplishment. Many were the agents commissioned by heaven to labour in the progress of this great work. And while each seemed to study only his own times, and to be intent only on the execution of his own particular part, he was working on the vast design of heaven, in concert with those who had lived many ages before him, or were to arise in ages yet to come. And what could give consistency to the labours of men thus situated in times and countries the most remote from each other, amongst whom no human means of communication could possibly lie open, but that the guiding hand of him who “ knows the end from the beginning,” and before whom the secrets of all future ages are unfolded, conducted the whole, and led each, unknown to himself, to fill up his part of the immense plan? Whilst therefore the common eye sees nothing in the volume of revelation, but separate predictions and miracles, distinct histories, undigested laws, and detached events; the just and attentive observer beholds an amazing chain of connection running throughout the whole, beholds the strongest union under an apparent disorder, and discerns what at first sight seemed perplexed and void of design, to be, as was beautifully said of the ways of providence, a “ regular confusion.”

It must necessarily happen, that many parts of revelation, at the same time that they served a more limited purpose, must have been planned in subservience to this great design. And therefore, if we overlook this reference, we can never be master of their true force, nor understand their full effect. It is the business of the faithful teacher of God’s word, to study these relations, and to compare the revelation of one age with that of another. By this means, many of those passages which are otherwise “ hard to be understood,” will be cleared up, many new lights will be obtained, many truths better supported, and, every part mutually sustaining each other, revelation will stand firm and unshaken, and will appear, in the beautiful image of the royal psalmist, like “ a city that is at unity in itself.” And thus will the faithful minister of God’s word be enabled, by the

divine blessing, to lead others more steadily in their duty, and to protect from error those who do not enjoy his abilities or opportunities. He will go before them like a skilful guide, who is not barely acquainted with one single beaten path, and therefore may easily be thrown beyond his knowledge, but is master of the whole country through which he is appointed to lead them.

‘ Thus it is, that revelation hath, by the wise author of it, been at once adapted to the capacities of the vulgar, and to the most improved understandings; affording, at the same time, exercise for the brightest talents, and instructions suited to the vulgar mind. Nor is it necessary that the common Christian should be in possession of all those hidden stores in the system of revelation which learning gives access to; no more than the peasant should understand all those wonders of nature, hidden from the vulgar eye, with which every part of the world around him is enriched. Both enjoy the fruits of these wonders, without understanding the sources from whence they flow.

‘ But whilst this admirable disposition of the whole work of revelation gives many advantages to the sincere and able interpreter of God’s word it must necessarily lay it open to numberless mis-representations when it comes into the hands of the ignorant or ill-disposed. When the blind will undertake to lead the way, and ignorance, with that confidence which is peculiar to itself, boldly steps into the seat of instruction, what wonder that we find errors multiplied; passages explained, not only without any regard to the general design of revelation, but even without attending to the purpose of the writer, or the tenour of the discourse to which they belong; and doctrines drawn from them, which are absolutely irreconcilable to the attributes of God, and repugnant to every other plain and undoubted doctrine of scripture? Hence the unity of the church is violated, and all order is subverted; every contriver of new opinions, or reviver of those which have been long exploded, becomes the leader of a sect; and he who can build the most mysterious doctrine on some obscure text, no matter how little understood the doctrine be, or, as far as it can be understood, how little consistent with every clearer part of scripture; he who can, by these arts involve the whole body of revelation in those clouds which dwell on some mysterious part, is regarded as one favoured with new lights, and whilst he labours to render every thing obscure, is held in admiration, as the only clear interpreter of the oracles of God.

‘ Amidst all these jarring opinions, one point only seems to remain uncontroverted, that faith is necessary in order to salvation; faith in name at least, since they are much divided about the true import and extent of this term.

‘Taking therefore our beginning from that in which all seem to agree, let us enquire into the nature, the origin, foundation and evidence, the tendency and operations of faith.’

Our Author now proceeds, in the second section, to enquire into the true *nature* of faith, and observes that this enquiry cannot be long nor difficult to any one who is contented to understand the gospels in their plain and natural meaning.—The Apostles were appointed to convert the world to the Christian faith, and to convey to all mankind the glad tidings of redemption. When therefore they received their commission to execute this great work, one would expect to find some clear account of that faith which they were to implant in the minds of mankind, and which was to be the foundation of the religion they were to propagate. Accordingly the words of our Saviour’s commission to them are these:—*Go ye unto all the world, and preach the gospel to every creature. He that believeth, &c.*

Were we possessed, Mr. Rotheram says, only of this plain account of faith, no honest and well-meaning Christian could be at a loss to understand the nature of that faith which he professes. It would then no longer be reckoned a thing which can neither be explained nor comprehended, nor would there be any room for those confused and mystic descriptions of it, which are calculated rather to perplex than to inform. The single act of the mind concerned in faith, as it is described by our Saviour himself, is that of believing; and the object of faith is that history of redemption delivered by the first inspired preachers of the gospel, and now recorded in their writings. This then, our Author says, is to be considered as the fundamental rule of faith, to which all subsequent accounts of it are to be referred. And if we meet with difficulties in any part of the scripture where this subject is treated of, to this test must we bring them, and by this great original must they be cleared up; both because, in all reason, that which is obscure should be explained by that which is manifestly clear; and because the sacred writers must be supposed always to have preserved a consistency with that great commission, by virtue of which they acted. Accordingly, Mr. Rotheram produces a variety of instances to shew that this rule of faith was strictly adhered to, and strongly confirmed in their practice.

The act of the mind then concerned in faith, he observes, is simple, but the object is complex and extensive. The object of faith includes a great variety of matter, through which there runs one grand division that we must carefully attend to. It contains an history and a revelation; an history of the whole progress of redemption, from the first unfolding of the design soon after the fall, till its completion in the death and resurrection of our Lord; and a revelation of whatever belongs to a future state,



state, to heaven, and to eternity. When faith looks back on all that our blessed Saviour hath done and suffered for us, it is closely connected with gratitude and love; when it looks forward to all those scenes of bliss and glory that are in reserve for us, it is then more immediately united with trust and hope.—The historical object of faith was at first small; but as acts of divine mercy were multiplied, and the records of them enlarged, this part of the object increased. And as it increased we find the promises of God, which were at first revealed in general terms, growing at the same time more distinct and explicit. The horizon, which bounds the view, enlarges as we advance forward in the history of revelation, so that each succeeding patriarch or prophet had a fuller prospect of the blessings and the promises of God, than those that went before him. The history of past, and the promises of future mercies, were still increasing together, till, at length, to us who have the happiness of seeing the work of redemption accomplished, and whatever concerns our eternal state placed in the clearest light, the object of faith is completely revealed, and appears before us in its full magnitude.

In the third section, Mr. Rotheram endeavours to shew, that the distinction already remarked in the object of faith, and consequently in faith itself, as connected on one hand with love, on the other with trust, is the only distinction that is well founded in scripture, or that is of any consequence in the study of our religion; that we may lay aside all other distinctions, as of no importance to common Christians at least, as tending only to encumber and embarrass their minds, and to open the way to a train of needless difficulties and groundless suspicions.

If we are content to follow the simplicity of the gospel, we shall find, that there is in reality one kind of faith: faith being every where a belief of redemption, and of all the blessings and promises that belong to it, as far as they are revealed. To us therefore, who have the happiness to see revelation finished and completed in the gospel, and all saving truths there summed up and centered, faith, our Author says, may be defined, *a belief of the gospel*.

This simple idea, we are told, will be found to answer every purpose, and to be the basis of every character ascribed to faith in the holy scriptures. All that the inspired writers affirm of faith, arises from this fundamental idea, which, like a central light, discovers to us the symmetry of the whole Christian system, and clears up the difficulties which must ever be inexplicable to such as attach themselves to some inferior part only, regardless of what is principal or dependent in the system, and losing sight of that grand order and connection which run through all the works of the Almighty.

Mr.

Mr. Rotheram, in the fourth section of his work, considers the origin of faith; but what he says upon this subject was published some time ago in a single discourse, which, he tells us, has gone through two impressions.

In the remaining sections, he treats of the tendency and operation of faith, of regeneration, of good works, &c. and concludes the whole subject with an address, first to those who maintaining the sufficiency of reason, do blindly reject the assistance of revelation: and secondly, to those who imagine, that revelation doth wholly supersede the use of reason, and exclude its exercise from the noblest subject on which it can be employed, the subject of religion.

As to the merit of Mr. Rotheram's essay, we can only say, that those who are acquainted with the subject will find little that is entirely new in it; they will be much pleased, however, with his manner of writing, which is very sprightly and very agreeable.

R.

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*The Sermons of Mr. Yorick*\*. Vol. 3d. and 4th. 12mo. 6s. bound. Becket and De Hondt,

**W**HETHER all the sermons contained in these two volumes were preached or not, we cannot inform our Readers. We would willingly believe, for the sake of the Author's credit, that they were not: there is an air of levity in some of them, altogether unbecoming the dignity and seriousness of pulpit-discourses, and which no brilliancy of wit, luxuriance of fancy, nor elegance of composition can atone for. *Propriety* is a rule as necessary to be observed in writing, as decorum is in conduct; and whoever offends against the one, must necessarily incur the just censure of every competent judge, as much as he who offends against the other.

Serious subjects, indeed, seem but little suited to Mr. Sterne's genius; when he attempts them, he seldom succeeds, and makes but an awkward appearance. He is possessed, however, of such a fund of good humour, and native pleasantry, and seems, at the same time, to have so large a share of philanthropy, that it is impossible, for us at least, to be long displeased with him.—His sermons, if they must all be called by that name, contain many pertinent and striking observations on human life and manners: every subject, indeed, is treated in such a manner as shews the originality of his genius, and as will, in some measure,

\* There is a different Title to the 4th. Vol. which says, Sermons by *Laurence Sterne*, M. A. Prebendary of York, and Vicar of Sutton on the Forest, and of Stillington near York.

soften the severity of censure, in regard to his ill-timed pleasantry and want of discretion.

We shall, for the satisfaction of our Readers, present them with some of those parts of his work, which have given us the most entertainment.—The first part of his sermon upon *the prodigal son* is truly excellent, and must strongly affect every Reader, who has any real sensibility of heart.

‘ I know not, says he, whether the remark is to our honour or otherwise, that lessons of wisdom have never such power over us, as when they are wrought into the heart, through the groundwork of a story which engages the passions: is it that we are like iron, and must first be heated before we can be wrought upon? or, is the heart so in love with deceit, that where a true report will not reach it, we must cheat it with a fable, in order to come at truth? ’

‘ Whether this parable of the prodigal (for so it is usually called)—is really such, or built upon some story known at that time **A** Jerusalem, is not much to the purpose; it is given us to enlarge upon, and turn to the best moral account we can.

“ A certain man, says our Saviour, had two sons, and the younger of them said to his father, Give me the portion of goods which falls to me: and he divided unto them his substance. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.”

‘ The account is short: the interesting and pathetic passages with which such a transaction would be necessarily connected, are left to be supplied by the heart:—the story is silent—but nature is not:—much kind advice, and many a tender exhortation would fall from the father’s lips, no doubt, upon this occasion.

‘ He would dissuade his son from the folly of so rash an enterprise, by shewing him the dangers of the journey,—the inexperience of his age,—the hazards his life, his fortune, his virtue would run, without a guide, without a friend: he would tell him of the many snares and temptations which he had to avoid, or encounter at every step,—the pleasures which would solicit him in every luxurious court,—the little knowledge he could gain—except that of evil: he would speak of the seductions of women,—their charms—their poisons: what hapless indulgences he might give way to, when far from restraint, and the check of giving his father pain.

‘ The dissuasive would but inflame his desire,——

‘ He gathers all together.——

‘ ——I see the picture of his departure:——the camels and asses laden with his substance, detached on one side of the piece, and already on their way:——the prodigal son standing on the fore

fore ground, with a forced sedateness, struggling against the fluttering movement of joy, upon his deliverance from restraint : —the elder brother holding his hand, as if unwilling to let it go : —the father, —sad moment ! with a firm look, covering a prophetic sentiment, “ that all would not go well with his child, ” —approaching to embrace him, and bid him adieu. — Poor inconsiderate youth ! From whose arms art thou flying ? From what a shelter art thou going forth into the storm ? Art thou weary of a father's affection, of a father's care ? or, Hopest thou to find a warmer interest, a truer counsellor, or a kinder friend in a land of strangers, where youth is made a prey, and so many thousands are confederated to deceive them, and live by their spoils ?

‘ We will seek no farther than this idea, for the extravagancies by which the prodigal son added one unhappy example to the number : his fortune wasted, —the followers of it fled in course, —the wants of nature remain, —the hand of God gone forth against him, —“ *For when he had spent all, a mighty famine arose in that country.* ” —Heaven ! have pity upon the youth, for he is in hunger and distress, —stray'd out of the reach of a parent, who counts every hour of his absence with anguish, —cut off from all his tender offices, by his folly, —and from relief and charity from others, by the calamity of the times.

‘ Nothing so powerfully calls home the mind as distress : the tense fibre then relaxes, —the soul retires to itself, —sits pensive and susceptible of right impressions : if we have a friend, 'tis then we think of him ; if a benefactor, at that moment all his kindnesses press upon our mind. —Gracious and bountiful God ! Is it not for this, that they who in their prosperity forget thee, do yet remember and return to thee in the hour of their sorrow ? When our heart is in heaviness, upon whom can we think but thee, who knowest our necessities afar off —puttest all our tears in thy bottle, —seest every careful thought, —hearest every sigh and melancholy groan we utter ?

‘ Strange ! —that we should only begin to think of God with comfort, —when with joy and comfort we can think of nothing else.

‘ Man surely is a compound of riddles and contradictions : by the law of his nature he avoids pain, and yet *unless he suffers in the flesh, he will not cease from sin*, tho' it is sure to bring pain and misery upon his head for ever.

‘ Whilst all went pleasurably on with the prodigal, we hear not one word concerning his father —no pang of remorse for the sufferings in which he had left him, or resolution of returning, to make up the account of his folly : his first hour of distress, seem'd to be his first hour of wisdom ; —*When he came*

*to himself, he said, How many hired servants of my father have bread enough and to spare, whilst I perish!*

‘ Of all the terrors of nature, that of one day or another dying by hunger, is the greatest, and it is wisely wove into our frame to awaken man to industry, and call forth his talents; and tho’ we seem to go on carelessly, sporting with it as we do with other terrors—yet, he that sees this enemy fairly, and in his most frightful shape, will need no long remonstrance, to make him turn out of the way to avoid him.

‘ It was the case of the prodigal—he arose to go unto his father.—

‘ —Alas! How shall he tell his story? Ye who have trod this round, tell me in what words he shall give in to his father, the sad *Items* of his extravagance and folly?

‘ —The feasts and banquets which he gave to whole cities in the east,—the costs of Asiatic rarities,—of Asiatic cooks to dress them—the expences of singing men and singing women,—the flute, the harp, the sackbut, and of all kinds of music—the dress of the Persian courts, how magnificent! their slaves how numerous!—their chariots, their horses, their palaces, their furniture, what immense sums they had devoured!—what expectations from strangers of condition! what exactions!

‘ How shall the youth make his father comprehend, that he was cheated at Damascus by one of the best men in the world;—that he had lent a part of his substance to a friend at Nineveh, who had fled off with it to the Ganges;—that a whore of Babylon had swallowed his best pearl, and anointed the whole city with his balm of Gilead;—that he had been sold by a man of honour for twenty shekels of silver, to a worker in graven images;—that the images he had purchased had profited him nothing;—that they could not be transported across the wilderness, and had been burnt with fire at Shusan;—that the apes and peacocks\*, which he had sent for from Tharhis, lay dead upon his hands; and that the mummies had not been dead long enough, which had been brought him out of Egypt:—that all had gone wrong since the day he forsook his father’s house.

‘ —Leave the story—it will be told more concisely.—When he was yet afar off, his father saw him,—Compassion told it in three words—*He fell upon his neck and kissed him.*

‘ Great is the power of eloquence: but never is it so great as when it pleads along with nature, and the culprit is a child strayed from his duty, and returned to it again with tears: Casuists may settle the point as they will: But what could a parent see more in the account, than the natural one, of an ingenuous heart too open for the world,—smitten with strong sensations of pleasures, and suffered to sally forth unarm’d into the midst of enemies stronger than himself?

‘ Gene-

\* Vide 2 Chronicles ix. 21.

‘ Generosity sorrows as much for the over-matched, as pity herself does.

‘ The idea of a son so ruin’d, would double the father’s cares: every effusion of his tenderness would add bitterness to his son’s remorse.——“ Gracious heaven ! what a father have I rendered miserable.”

‘ *And he said, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.*

‘ *But the father said, Bring forth the best robe——*

‘ O ye affections ! How fondly do you play at cross-purposes with each other ?——’Tis the natural dialogue of true transport : joy is not methodical ; and where an offender, beloved, overcharges itself in the offence,——words are too cold ; and a conciliated heart replies by tokens of esteem.

‘ *And he said unto his servants, Bring forth the best robe and put it on him ; and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf, and let us eat and drink and be merry.*

‘ When the affections so kindly break loose, Joy, is another name for Religion.

‘ We look up as we taste it: the cold Stoic without, when he hears the dancing and the musick, may ask sullenly, (with the elder brother) What it means ? and refuse to enter : but the humane and compassionate all fly impetuously to the banquet, given for a son who was dead and is alive again,——who was lost and is found. Gentle spirits, light up the pavillion with a sacred fire ; and parental love, and filial piety lead in the mask with riot and wild festivity !——Was it not for this that God gave man musick to strike upon the kindly passions ; that nature taught the feet to dance to its movements, and as chief governors of the feast, poured forth wine into the goblet, to crown it with gladness ?

‘ The intention of this parable is so clear from the occasion of it, that it will not be necessary to perplex it with any tedious explanation : it was designed by way of indirect remonstrance to the Scribes and Pharisees, who animadverted upon our Saviour’s conduct, for entering so freely into conferences with sinners, in order to reclaim them. To that end, he proposes the parable of the shepherd, who left his ninety and nine sheep that were safe in the fold, to go and seek for one sheep that was gone astray,—telling them in other places, that they who were whole wanted not a physician, but they who were sick ;—and here, to carry on the same lesson, and to prove how acceptable such a recovery was to God, he relates this account of the prodigal son and his welcome reception.’

In the sermon on Pride, we find many just and striking reflections.——‘ In other vicious excesses, says our Author, which a man commits, the world (tho’ it is not much to its credit) seems



seems to stand pretty neuter : if you are extravagant or intemperate, you are looked upon as the greatest enemy to yourself,——or if an enemy to the public,——at least, you are so remote a one to each individual, that no one feels himself immediately concerned in your punishment : but in the instances of pride, the attack is personal : for as this passion can only take its rise from a secret comparison, which the party has been making of himself to my disadvantage, every intimation he gives me, of what he thinks of the matter, is so far a direct injury, either as it with-holds the respect which is my due,——or perhaps denies me to have any ; or else, which presses equally hard, as it puts me in mind of the defects which I really have, and of which I am truly conscious, and consequently think myself the less deserving of an admonition : in every one of which cases, the proud man in whatever language he speaks it,——if it is expressive of this superiority over me, either in the gifts of fortune, the advantages of birth or improvements, as it has proceeded from a mean estimation and possibly a very unfair one of the like pretensions in myself,——the attack, I say, is personal ; and has generally the fate to be felt and resented as such.

‘——If you look into the best moral writers, who have taken pains to search into the grounds of this passion,——they will tell you, That Pride is the vice of little and contracted souls ;——that whatever affectation of greatness it generally wears and carries in the looks, there is always meanness in the heart of it :——a haughty and an abject temper, I believe, are much nearer a-kin than they will acknowledge ;——like *poor* relations, they look a little shy at one another at first sight, but trace back their pedigree, they are but collateral branches from the same stem ; and there is scarce any one who has not seen many such instances of it, as one of our poets alludes to, in that admirable stroke he has given of this affinity, in his description of a *Pride which licks the dust*.

‘ As it has *meanness* at the bottom of it,——so it is justly charged with having *weakness* there too, of which it gives the strongest proof, in regard to the chief end it has in view, and the absurd means it takes to bring it about.

‘ Consider a moment,——What is it the proud man aims at ?——Why,——such a measure of respect and deference, as is due to his superior merit, &c. &c.

‘ Now, good sense, and a knowledge of the world, shew us, that how much soever of these are due to a man, allowing he has made a right calculation,——they are still dues of such a nature, that they are not to be insisted upon : Honour and Respect must be a *Free-will offering* : treat them otherwise, and claim them from the world as a tax,——they are sure to be with-held ;  
the

the first discovery of such an expectation disappoints it, and prejudices your title to it for ever.

‘ To this speculative argument of it's weakness, it has generally the ill fate to add another of a more substantial nature, which is matter of fact; that to turn giddy upon every little exaltation, is experienced to be no less a mark of a *weak brain* in the figurative, than it is in the literal sense of the expression——in sober truth, 'tis but a scurvy kind of a trick (*quoties voluit Fortuna jocari*) when Fortune, in one of her merry moods, takes a poor devil with this passion in his head, and mounts him up all at once as high as she can get him——for it is sure to make him play such phantastick tricks, as to become the very fool of the comedy; and was he not a general benefactor to the world in making it merry, I know not how Spleen could be pacified during the representation.’

After considering briefly the natural imperfections of humanity, he proceeds to the wilful depravations of our nature.——

‘ Survey yourselves, my dear Christians, says he, a few moments in this light,—behold a disobedient, ungrateful, intractable and disorderly set of creatures, going wrong seven times in a day——acting sometimes every hour of it against your own convictions——your own interests, and the intentions of your God, who wills and purposes nothing but your happiness and prosperity——what reason does this view furnish you for Pride? how many does it suggest to mortify and make you ashamed?—well might the son of Syrach say in that sarcastical remark of his upon it, *That Pride was not made for man*——for some purposes, and for some particular beings, the passion might have been shaped——but not for him——fancy it where you will, 'tis no where so improper——'tis in no creature so unbecoming——

‘ ——But why so cold an assent, to so uncontested a truth? ——Perhaps thou hast reasons to be proud:——for heaven's sake, let us hear them——Thou hast the advantages of birth and title to boast of——or thou standest in the sunshine of court favour——or thou hast a large fortune——or great talents——or much learning——or nature has bestowed her graces upon thy person——speak——on which of these foundations hast thou raised this fanciful structure?——Let us examine them.

‘ Thou art well born;——then trust me, 'twill pollute no one drop of thy blood to be humble: humility calls no man down from his rank, ——divests not princes of their titles; it is in life, what the *clear-obscure* is in painting; it makes the hero step forth in the canvas, and detaches his figure from the group in which he would otherwise stand confounded for ever.

‘ If thou art rich——then shew the greatness of thy fortune, ——or what is better, the greatness of thy soul in the meekness of thy conversation; condescend to men of low estate,——sup-  
port

port the distressed, and patronize the neglected——Be great ; but let it be in considering riches as they are ; as *talents committed to an earthen vessel*—That thou art but the *receiver*,—and that to be obliged and be vain too,—is but the old solecism of pride and beggary, which, though they often meet,—yet ever make but an absurd society.

‘ If thou art powerful in interest, and standest deified by a servile tribe of dependents,——why shouldest thou be proud,——because they are hungry ?——Scourge me such sycophants ; they have turned the heads of thousands as well as thine.

‘ ——But ’tis thy own dexterity and strength which have gained thee this eminence :——allow it ; but art thou proud, that thou standest in a place where thou art the mark of one man’s envy, another man’s malice, or a third man’s revenge,——where good men may be ready to suspect thee, and whence bad men will be ready to pull thee down. I would be proud of nothing that is uncertain : Haman was so, because he was admitted alone to queen Esther’s banquet ; and the distinction raised him,——but it was fifty cubits higher than he ever dream’d or thought of.

‘ Let us pass on to the pretences of learning, &c. &c. If thou hast a little, thou wilt be proud of it in course : if thou hast much, and good sense along with it, there will be no reason to dispute against the passion : a beggarly parade of remnants is but a sorry object of Pride at the best ;——but more so, when we can cry out upon it, as the poor man did of his hatchet, *Alas ! Master,——for it was borrowed.*

‘ It is treason to say the same of Beauty,——whatever we do of the arts and ornaments with which Pride is wont to set it off : the weakest minds are most caught with both ; being ever glad to win attention and credit from small and slender accidents, through disability of purchasing them by better means. In truth, Beauty has so many charms, one knows not how to speak against it ; and when it happens that a graceful figure is the habitation of a virtuous soul,——when the beauty of the face speaks out the modesty and humility of the mind, and the justness of the proportion raises our thoughts up to the art and wisdom of the great Creator,——something may be allowed it,——and something to the embellishments which set it off ;——and yet when the whole apology is read,——it will be found at last, that Beauty like Truth, never is so glorious as when it goes the plainest.

‘ Simplicity is the great friend to nature, and if I would be proud of any thing in this silly world, it should be of this honest alliance.’

Mr. Sterne’s sermon, from Judges xix. 1, 2, 3.—*And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of Mount Ephraim, who*  
took

took unto him a concubine,——next demands our notice. Though it is less in the stile of sermons than any in the collection, and wears too gay an aspect, yet it contains many natural sentiments, and pathetic touches,—the power of which may perhaps be felt, even by the most rigid and pious Reader.

‘Notwithstanding all we meet with in books, says Mr. Sterne, in many of which, no doubt, there are a good many handsome things said upon the sweets of retirement, &c. . . . Yet still, “it is not good for man to be alone :” nor can all which the cold-hearted pedant stuns our ears with upon the subject, ever give one answer of satisfaction to the mind ; in the midst of the loudest vauntings of philosophy, Nature will have her yearnings for society and friendship ;——a good heart wants some object to be kind to——and the best parts of our blood, and the purest of our spirits suffer most under the destitution.

‘Let the torpid Monk seek heaven comfortless and alone——God speed him ! For my own part, I fear, I should never so find the way. Let me be wise and religious——but let me be Man ; wherever thy Providence places me, or whatever be the road I take to get to thee——give me some companion in my journey, be it only to remark to, How our shadows lengthen as the sun goes down ;——to whom I may say, How fresh is the face of nature ? How sweet the flowers of the field ! How delicious are these fruits !’——To all this we most cordially and sincerely give our full assent !

‘It is the mild and quiet half of the world, continues our Author, who are generally outraged and born down by the other half of it : but in this they have the advantage ; whatever be the sense of their wrongs, that pride stands not so watchful a sentinel over their forgiveness, as it does in the breasts of the fierce and froward : we should all of us, I believe, be more forgiving than we are, would the world but give us leave ; but it is apt to interpose it’s ill offices in remissions, especially of this kind : the truth is, it has it’s laws, to which the heart is not always a party ; and acts so like an unfeeling engine in all cases without distinction, that it requires all the firmness of the most settled humanity to bear up against it.’

There are many other passages in Mr. Sterne’s sermons, which it would give us pleasure to insert, but we must refer our Readers to the discourses themselves:

**R.**

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*The Clandestine Marriage, a Comedy, as it is acted at the Theatre-Royal in Drury-Lane.* By George Colman and David Garrick, 8vo. 1s. 6d. Becket and Co.

**B**EAUMONT and Fletcher, Dryden and Lee, Sternhold and Hopkins, Tate and Brady, are, to the best of our remembrance,

membrance, the principal poets of this country, who have clubbed their wits for our entertainment or edification. Now, though some people may not be able immediately to conceive the reason why the author who has produced one good scene, or act, might not have wrote the next, as well as his fellow-labourer, of no greater abilities than himself; yet, if there be any truth in the old proverb, that *two heads are better than one*, something greater may certainly be expected from such a coalition. But the probability of superior excellence from the united efforts of two men of genius, will more fully appear, if we consider them as two painters exerting their respective talents in the production of a picture in which history and landscape, for example, were united. It is easy to imagine how some fine pieces of antiquity might have been greatly improved by such an union. But to proceed to the piece before us.

In an advertisement prefixed to the play, and also in the prologue, we are given to understand that Hogarth's *Marriage A-la-mode* furnished the hint which produced this performance. It may be so; but as there is no resemblance in the two pieces, except the intended union between the family of a citizen and that of a nobleman, for the sake of money on one side, and grandeur on the other,—we think our poets needed not to have had recourse to a picture, when so many *hints* of this kind are so frequently supplied from real life.

The principal characters are as follows:

*Lord Ogleby*, an old decrepid man of quality, whose infirmities we are to suppose occasioned by a too liberal indulgence of his passions, otherwise his decrepitude is an improper object of satire. His lordship, however, becomes a fit subject of ridicule from his foolish opinion of, and attention to, his person; as also on account of his affectation of French manners, dress, and gallantry: but he is, nevertheless, humane and generous. We suppose him to be related to Lord Chalkstone, as there is a strong family likeness between his present lordship and that celebrated nobleman.

*Sir John Melvil*, nephew to Lord Ogleby, is the instrument by whose union with the daughter of a citizen, his lordship is to receive a considerable sum of money. As to his character, it differs in nothing from that of a thousand other people in the same situation.

*Sterling* is the merchant whose daughter is going to be married to Sir John Melvil. He is the usual citizen of the stage.

*Lowell*, apprentice to Sterling, and privately married to his youngest daughter Fanny. He is related to Lord Ogleby,

*Canton,*

*Canton*, a Swiss, gentleman to his lordship. His sole business through the play, is to flatter his master and laugh at his jokes. Our only objection to this gentleman is, that he happens to have been born in a wrong country. We are of opinion, he might with much greater propriety have been created a Frenchman.

*Mrs. Heidleberg*, sister to Sterling, the rich widow of a Dutch merchant. She is a person of great importance in Sterling's family, on account of her riches. The entertainment which she affords the spectators is owing chiefly to the comic talents of *Mrs. Clive*, by whom the part is played.

*Miss Sterling*, the young lady who was to have been married to Sir John Melvil.

*Fanny*, her younger sister, married clandestinely to Lovewell. The rest of the characters are of little importance. Let us now proceed to the story. Scene, Sterling's Country-house.

A C T I.

*Fanny*, in a private conversation with her husband, expresses great uneasiness at concealing their matrimonial connection any longer. The indelicacy of a secret marriage grows every day more and more shocking to her, and she earnestly intreats him, for very particular reasons, to disclose the affair to her father. Sterling finds them together. She retires, and Lovewell delivers a letter to his master, informing him that Lord Ogleby and Sir John will certainly arrive that night. In the next scene we have a conversation between the two sisters, in which the eldest triumphs in the expectation of her approaching magnificence. The remainder of the act is taken up in giving orders for the proper reception of my lord and his nephew.

A C T II.

Opens with a scene between his lordship's valet de chambre and a chambermaid, from which we learn, that *Fanny* the youngest daughter is esteemed, by the servants, for her affability, and her sister disliked for being proud. Lord Ogleby now crawls forth from his bed-chamber, is invited by Sterling to take a walk in the garden, where the whole family assemble, and where his lordship has an opportunity of shewing his gallantry to the ladies, and contempt for Mr. Sterling's taste. The rest of the good folks continuing their walk, Sir John and Lovewell remain upon the stage, where the latter is surprized by a declaration from the former, of his violent passion for *Miss Fanny*, alias *Mrs. Lovewell*; she happening at this moment to be walking alone in the garden, Sir John pursues her, repeats his solicitations, and at last, finding her still inflexible, falls on his knees, and seizes her fair hand. In this situation they are unluckily surprized by *Miss Sterling*. Sir John sneaks off; poor

REV. March, 1766.

Q.

Fanny



Fanny is left to be abused by her enraged sister ; and thus ends this very long act.

### A C T III.

Opens with the arrival of three lawyers, who come to settle the marriage-contract between Sir John and Miss Sterling. Whilst these formal gentlemen are in conversation with Mr. Sterling concerning the particulars, they are interrupted by Sir John, who has matter of importance to communicate to his host. The lawyers are desired to amuse themselves in the garden, and then Sir John discloses his passion for the youngest daughter, imploring the father's consent to marry her instead of her elder sister. Sterling is at first offended, but becomes reconciled on Sir John's proposing to relinquish 30,000*l.* of the 80,000*l.* which he was to have had with Miss Sterling. This proposal is the only new incident by which the story advances, during this whole act, the latter part of which is employed in a fruitless attempt to obtain Mrs. Heidleberg's consent to the intended transfer.

### • A C T IV.

Mrs. Heidleberg, who rules the roast in this family, resolves to send Fanny to town next morning ; to prevent which, Lovewell persuades his wife to disclose their marriage to Lord Ogleby ; who, he tells her, *seems* to entertain a *visible* partiality for her, and from whose influence in the family a reconciliation will most probably be brought about. Fanny, determined to disclose the dreadful secret, accosts his lordship in the garden. She begins her story ; but for want of resolution, speaks so equivocally, that his lordship, whose vanity has ever the ascendant, mistakes the whole of her conversation for a declaration of love to himself. She retires, and my lord, fully persuaded of her passion for him, determines to marry her. His mistake gives rise to another scene, partly of the same kind, between Lovewell and his lordship, who continues in his error to the end of the act. He proposes the match to Sterling, and obtains his consent ; and Lovewell is ordered immediately to London to fetch some papers necessary on the occasion.

### A C T V.

Lovewell, considering that he was dispatched on a needless errand, instead of setting out for London, retires to his Fanny's bed-chamber ; where, raising his voice rather too loud, he is overheard by Miss Sterling, listening at the door, she having been already informed by her maid that there was a man in her sister's chamber, which man Miss Sterling naturally concludes to be her faithless Sir John Melvil. Big with this idea, she sallies forth, in the dark, conducting Mrs. Heidleberg to the door of her sister's room. Having no doubt but that Sir John  
and

and Miss Fanny are together, laying a plan for their elopement in the morning, they determine, in revenge, not only to disappoint but to expose them; and therefore begin to make a horrible uproar, in order to raise the family. Sterling appears first, then Canton, then the lawyers, and then his lordship, all greatly terrified at Mrs. Heidleberg's outcry of thieves! The company being thus assembled, they are informed that Sir John is locked up with Fanny, in her bed-chamber. Lord Ogleby, having no doubt of his Fanny's affection, disbelieves the fact; and, calling aloud for Sir John Melvil, the baronet enters, not from Miss Fanny's chamber, but on the opposite side of the stage, to the great astonishment of the whole company. Lord Ogleby now requests that Miss Fanny may be desired to come forth and dispel all their doubts. She appears, but soon faints away. This occasions a fresh alarm; on which Lovewell rushes from the same apartment, catches her in his arms, and she recovers. They now confess their having been four months married. Sterling threatens to turn them out of doors, upon which Lord Ogleby generously declares that he will receive and patronise them. After a little expostulation, however, all parties are reconciled; the play concludes; and is followed by a very singular and very entertaining Epilogue.

It may possibly be said, with some appearance of justice, that in this comedy we are presented with no entire new characters; but if that be a fault, we shall more readily excuse it, when we consider the difficulty of finding any real character which hath not already been exhibited upon the stage; so that in this respect any thing truly original is hardly to be expected. As to moral, it certainly contains none; on the contrary, the only offenders, are the only persons made happy in the catastrophe: for, as to Miss Fanny's sufferings, we are of opinion there are not many young ladies who would scruple to suffer twice as much during the honey-moon with the man of their heart.

On the whole, however, tho' this comedy may not (in the *perusal*) have quite answered our expectation, so greatly raised by the united names in the title-page, yet, considering it merely as a piece of entertainment, it certainly deserves the applause which it has so generally received. Some of its scenes are truly comic, the story is well conducted, and the final event, or unravelment of the plot, judiciously brought about.—We cannot, however, take leave of our ingenious Authors, without expressing our surprize at their address to the spectators, in the last sentence of the play; in which they have offended against a most essential rule of the drama: which invariably supposes the whole action performed independent and entirely regardless of the spectators. It is, indeed, not only injudicious, but has too obviously the appearance of being merely intended to coax the audience into good humour.

*Philosophical Transactions*, Vol. LIV. concluded. See p. 63.

**I**N our Review for Dec. last, we gave an account of the papers in this Vol. of the *Philosophical Transactions*, relative to physics, natural history, &c. In our number for January, those on medical and anatomical subjects were mentioned; and now we proceed to the mathematical, mechanical and astronomical communications. The first of these is Article

III. *The description of a new and safe crane, which has four different powers; invented by Mr. James Ferguson, F. R. S.*

This machine, which cannot be easily understood without the engraved figure that accompanies it, is very well adapted to prevent the many fatal accidents that often happen by using the common tread-wheel crane. But either from the multiplicity of its parts, the considerable friction they occasion, the loss of time, or, perhaps, from the inflexible bigotry of the persons concerned in these machines, to their old methods, it has not yet been carried into execution. For we must observe, that though this piece of mechanism has never before appeared in any printed work that we have seen, yet a model of it was some time since presented by Mr. Ferguson to the society for the encouragement of arts, &c. and is now in their machine room; so that the contrivance has been long enough known to mechanics for it to have been carried into execution. Indeed the machine before us does not seem calculated for raising heavy weights with that dispatch which is necessary on the public wharfs. For though it is well known that the force of one man may, by this, or almost any other machinery, be sufficient for raising the most enormous weights; yet, as what is gained in power will always be lost in time, it becomes necessary, where dispatch is required, to proportion the power to the weight intended to be raised; so that the work may be performed in a reasonable time; and this is perhaps the principal reason why our mechanical gentlemen have not attempted to introduce Mr. Ferguson's machine instead of the common cranes now in use.

IV. *Of the Moon's Distance and Parallax: a Letter to Andrew Reid, Esq; from Dr. Murdoch.*

Mr. Murdoch has in this paper given an easy method for determining the moon's distance, from the received theory of central forces.

The method is this: Sir Isaac Newton concluded, from an investigation of the law of gravitation, that the gravitation at the earth's surface, being diminished as the square of the distance from the earth's centre increases, would, at the distance of the moon, produce a fall from rest, in one second, precisely equal to that versed sine. Or, that the gravitation of the moon toward the earth, being increased as the square of that distance is diminished, would, at the earth's surface, be of the same quantity

as that of falling bodies is actually found to be.—This law of gravitation Mr. Murdoch assumes as *given*, and makes the moon's distance the *quantity sought*.

Thus writing  $F$  for the number of feet which a body falling from rest, describes, in *vacuò*, at the equator in one second,  $V$  for the versed sine of the arc of the moon's orbit described in the same time, to the radius unity,  $D$  for the semidiameter of the equator in feet, and the ratio of the distance of the centres of the earth and moon, to the semidiameter of the earth, that of  $X$  to  $1$ : we have, by the general law, the moon's fall in 1 second, equal to  $\frac{F}{X^2}$ ; but the same fall is equal to  $V \times D \times X$ ;

whence  $X^3 = \frac{F}{V \times D}$ , and  $X = \sqrt[3]{\frac{F}{V \times D}}$  is the distance sought in semidiameters of the equator  $= 60.08906$ . And the arithmetical complement of the logarithm of the above number is the log. tang. of the moon's mean horizontal parallax at the equator, which therefore is  $57'. 12''. 34$ .

But as this distance will be somewhat increased by the revolution of the earth and moon round their common center of gravity, this able mathematician finds, by a very curious process, the true distance to be  $60.5883$  semidiameters of the equator, and the moon's horizontal parallax  $56'. 44'', 07$ .

XVII. XVIII. XIX. XX. XXI. XXIV. XXV. XXVI. XXX.

XXXI. XLV. *Observations on the eclipse of the sun, the first of April, 1764, made in Surry-street in the Strand, by James Short, M. A.; at the house of Joseph Salvador, Esq; by Dr. John Bevis; at Liverpool, by Mr. James Ferguson; at Brumpton Park, by Mr. Samuel Dunn; at Flamstead house, by Mr. Professor Bliss; at Thorley-hall, by Matthew Raper, Esq; at Schovezing near Heidelberg, by Christian Mayer; at Chatham by Mr. Mungo Murray; and at the Jesuit's college in Rome.*

As there is nothing very particular in these observations, we have placed them under one article, and shall refer those who are desirous of perusing them, to the original, as an abridgement would be useless. But must observe, that Dr. Bevis, Mr. Dunn, and Mr. Mayer, have also given in their papers, observations on the eclipse of the moon, which happened on the 17th of March, 1764.

XXVII. *A table of the places of the comet of 1764, discovered at the observatory of the Marine at Paris, on the third of January, about eight o'clock in the evening, in the constellation of the Dragon, concluded from its situation observed with regard to the stars: By Monsieur Charles Messier.*

This table contains sixteen places of the comet deduced from

from observations made from the third of January to the eleventh of February. To which Mr. Messier has added the following elements of the theory of this comet, as deduced by M. Pingré, from his first observation :

The ascending node  $\Omega$  ——— 3°. 29'. 20". 6".

Inclination ——— 53. 54. 19.

Place of perihelium ——— 16. 11. 48.

Logarithm of the distance of the perihelium 9.751415.

Passage of the perihelium 12 Feb. at 10<sup>h</sup>. 29'. mean time in the meridian of Paris. The motion retrograde.

**XXVIII.** *A Supplement to Mr. Pingré's Memoir on the Parallax of the Sun : in a Letter from him to the Royal Society.*

Mr. Pingré, in this supplemental part to his Memoir published in the preceding volume of the Philosophical Transactions, endeavours to shew, from several observations made at different places, particularly those made by Mr. Maskelyne at St. Helena, that his own observations on the late transit of Venus, made at the island of Rodriguez, are nearer the truth than those made by Messrs. Mason and Dixon at the Cape of Good Hope. He has also corrected a pretty remarkable difference that appeared between the account of his own observations on the transit of Venus, as transmitted to the Royal Society, and that published in the French Memoirs.

**XXIX.** *An Account of the Transit of Venus : in a Letter to Charles Morton, M. D. Sec. R. S. from Christian Mayer, S. J.*

According to the observations of this ingenious Astronomer, the interior contact of the western limb of Venus, with the western limb of the sun, happened at 20<sup>h</sup>. 53'. 8". true time. The moment of the egress, wherein the same limb of the sun after the interior contact first appeared corniculated, 20<sup>h</sup>. 53'. 35". and the first outer contact at 21<sup>h</sup>. 9'. 4".

**XXXV.** *Some new Properties in Conic Sections, discovered by Edward Waring, M. A. Lucasian Professor of Mathematics in the University of Cambridge.*

These new properties are delivered in six theorems, and are at once both curious and useful ; but cannot be abridged, or given without the figures.

**XLVI.** *The Description of a new Hygrometer, invented by James Ferguson, F. R. S.*

This instrument will certainly answer the end proposed, and point out very minute changes in the state of the atmosphere ; but no description of it can be rendered intelligible without the copper-plate.

**XLVIII.** *Concise Rules for computing the Effects of Refraction and Parallax in varying the apparent Distance of the Moon from the Sun*

*Sun or a fixed Star; also an easy Rule of Approximation for computing the Distance of the Moon from a Star, the Longitudes and Latitudes of both being given, with Demonstrations of the same.*  
By the Rev. Nevil Maskelyne, A. M. Fellow of Trinity College in the University of Cambridge.

As these rules are very well adapted to answer the purpose intended by the Author, and, at the same time, far more easy than any we have yet seen on the subject, we presume the Reader will not be displeased to find them here, in the Author's own words. The demonstrations, which, in our opinion, are sufficiently concise and elegant, cannot be understood without the figures.

‘ A rule to compute the contraction of the apparent distance of any two heavenly bodies by refraction; the zenith distances of both, and their distance from each other being given nearly.

‘ Add together the tangents of half the sum, and half the difference of the zenith distances; their sum, abating 10 from the index, is the tangent of arc the first. To the tangent of arc the first, just found, add the co-tangent of half the distance of the stars; the sum, abating 10 from the index, is the tangent of arc the second. Then add together the tangent of double the first arc, the co-secant of double the second arc, and the constant logarithm of 114" or 2,0569: the sum, abating 20 from the index, is the logarithm of the number of seconds required, by which the distance of the stars is contracted by refraction: which therefore added to the observed distance gives the true distance cleared from the effect of refraction.’

‘ A rule to compute the contraction or augmentation of the apparent distance of the Moon from a star, on account of the Moon's parallax; the zenith distances of the Moon and star, and their distance from each other being given nearly.

‘ Add together the tangents of half the sum, and half the difference of the zenith distances of the Moon and star, and the cotangent of half the distance of the Moon from the star; the sum, abating 20 from the index, is the tangent of an arch, which call A. Then, if the zenith distance of the Moon is greater than that of the star, take the sum of the arch A, just found, and half the distance of the Moon from the star; but, if the zenith distance of the Moon be less than that of the star, take the difference of the said arch A and half the distance of the Moon from the star; and the sum, or difference called B. To the tangent of B, thus found, add the cosine of the Moon's zenith distance, and the logarithm of the Moon's horizontal parallax, expressed in the minutes and decimals; the sum, abating 20 from the index, is the logarithm of the effect of parallax,



tending always to augment the apparent distance of the Moon from the star; except the zenith distance of the Moon be less than that of the star, and, at the same time, the arch A be greater than half the distance of the Moon from the star, in which case the effect of parallax diminishes the apparent distance of the Moon from the star.'

' Remarks on the use of the two foregoing rules.

' It has been remarked, after the rule for refraction above, that if the altitudes of the Moon or star are under 10 degrees, the zenith distances must be first lessened by 3 times the refractions corresponding to their respective altitudes before the effect of refraction be computed.

' But in order to compute the effect of parallax from the second rule, the observed distance of the Moon from the star must be first corrected by adding the effect of refraction to it found by rule the first; as must the observed altitudes of the Moon and star be also corrected by taking from them their respective refraction in altitude, and the corrected arches thus found must be made use of in computing the parallax. Only, if the altitudes of the Moon and star are both 10 degrees or more, part of the calculation of rule the second may be saved, and arch the second, found by rule the first, taken for arch A in the second rule without any sensible error. In this case, it will be most convenient to observe the following order of computation instead of that before prescribed to be used when the altitudes are under 10 degrees.

' 1st. Making use of the apparent altitudes of the Moon and star uncorrected, compute arches the first and second by the directions contained in the rule of refraction.

' 2dly. Taking arch the second for arch A in the rule of parallax, compute the effect of parallax according to rule the second.

' 3dly. With arches the first and second compute the effect of refraction by rule the first.

' 4thly, and lastly. Applying the two corrections of parallax and refraction duly, according to the rules, to the observed distance of the moon from the star, you will have the true and correct distance of the Moon from the star, cleared both of refraction and parallax.'

' A rule for computing a second, but smaller correction than the first, necessary to be applied to the observations of the distance of the Moon from a star on account of parallax.

' Call the principal effect of parallax, found by the preceding rule, the parallax in distance; and find the parallax answering to the Moon's altitude. Then to the constant logarithm 0.941 add the logarithm of the sum of the parallax in altitude and the  
parallax

parallax in distance, the logarithm of the difference of the same parallaxes, and the cotangent of the observed distance of the Moon from the star (corrected for refraction, and the principal effect of parallax), the sum, abating 13 from the index, is the logarithm of the number of seconds required, being the second correction of parallax; and is always to be added to the distance of the Moon from the star, first corrected for refraction, and the principal effect of parallax found above, in order to obtain the true distance; unless the distance exceeds 90 degrees, in which case it is to be subtracted.

‘ A concise rule to find the distance of the Moon from a zodiacal star, very nearly; the difference of the longitudes of the Moon and star, and the latitudes of both being given.

‘ To the cosine of the difference of the longitudes add the cosine of the difference of the latitudes, if both of the same denomination, or sum; if of contrary denominations, the sum of the two logarithms, abating 10 from the index, is the cosine of the approximate distance. This gives the true distance of the Moon from the Sun, being then nothing more than the common rule for finding the hypotenuse of a right-angled spherical triangle from the two sides given. But in the case of a zodiacal star apply the following correction to the approximate distance thus found.

‘ To the constant logarithm 5.3144 add the sine of the Moon’s latitude, the sine of the star’s latitude, the versed-sine of the difference of longitude, and the cosecant of the approximate distance; the sum of these 5 logarithms, abating 40 from the index, is the logarithm of a number of seconds, which subtracted from the approximate distance, found before, if the latitudes of the Moon and star are of the same denomination, or added thereto, if they are of different denominations, gives the true distance of the Moon from the star.

‘ *N. B.* This rule, though only an approximation, is so very exact, that even, if the latitude of the Moon was  $5^{\circ}$ , and that of the star  $15^{\circ}$ , the error would be only  $10''$ ; and if the latitude of the Moon be  $5^{\circ}$ , and that of the star  $10^{\circ}$ , the error is only  $4''\frac{1}{2}$ ; and if the latitudes be less, will be less in proportion as the squares of the sines of the latitudes decrease.’

**XLIX.** *Extract of a Letter from Mr. John Winthorp, Professor of Mathematics in Cambridge, New-England, to Mr. James Short.*

In this Letter Mr. Winthorp has answered some remarks, which it seems Mr. Short had made on his observation on the transit of Venus; and concludes with a request, that his paper may be inserted in the *Philosophical Transactions*.

L. O~~h~~

**L. Observations on the Transit of Venus, June 6, 1761, at St. John's, Newfoundland. By the same.**

Mr. Winthorp appears to have taken every precaution in his power to render his observation useful to astronomers; but not being able to determine the longitude of his observatory, it cannot be depended upon. Mr. Short has however calculated the sun's parallax, from a comparison between Mr. Winthorp's Observation and that made at the Cape of Good Hope, and the result is, 8'', 25.

**LII. A Demonstration of the second Rule in the Essay towards the Solution of a Problem in the Doctrine of Chances, published in the Philosophical Transactions, Vol. LIII. Communicated by the Rev. Richard Price, in a Letter to Mr. John Canton, M. A. F. R. S.**

This demonstration being very long, and not capable of abridgement, we must refer the Reader to the paper itself, which is extremely subtle and curious, and cannot fail of pleasing those who are fond of such enquiries.

**LIV. Extract of a Letter from Mr. John Horsley; fourth Mate on board the Glatton East-India Ship, to the Rev. Mr. Nevil Maskelyne, F. R. S. dated Batavia, Nov. 16th, 1763, giving an Account of his Observations at Sea, for finding out the Longitude by the Moon.**

It appears from this ingenious navigator's account, that the method of finding the longitude at sea, by the moon, may be used to great advantage; and there is no reason to doubt, but if those who have the care of ships would assiduously apply themselves to this useful study, they would be able at all times to know the place of their ship, and consequently to prevent the effects of those fatal mistakes that too often attend the common practice of navigation.

**LVI. Some Remarks upon the Equation of Time, and the true Manner of computing it. By Nevil Maskelyne, A. M. &c.**

This is one of the most curious papers we ever remember to have seen on this subject. The ingenious Author has here corrected two mistakes of that able mathematician Mr. Delalande, who has asserted, in the *Connoissance des Mouvements Celestes*, for the year 1760, That "to calculate exactly the difference between mean and true time (that is to say the equation of time) at the instant of apparent noon, the sum of the equation of the sun's centre, the difference between his longitude and right ascension, the lunar equation, the equation of Jupiter and Venus, and that of the precession of the equinoxes, with their proper signs, must be converted into mean solar time. He adds, that it was impossible, before this time, to obtain the equation of  
time

time exactly; 1st, because hitherto no account has been made of the four little equations, the sum of which may produce above three seconds of time; 2dly, because it has been the practice to convert the equation of the sun's centre, and the difference between his right ascension and longitude into time of the *Primum Mobile*, instead of converting them into mean solar time, which, says he, may produce an error of two seconds and a half; 3dly, because the equation of the sun's centre was not known exactly before, every minute of which answers to four seconds in the equation of time."

"I readily agree with M. Delalande, that the equation of time could not be had so exactly formerly as it may now, when we have a much more exact theory of the sun, and are lately made acquainted with new equations of his motion. I cannot, however, assent to his position, that the equation of the equinoctial points is to be taken into this account, together with the other equations, since this is not an inequality in the sun's motion, but arises from a motion of the equator itself; yet of such a kind as cannot accelerate or retard the coming of the sun, or any star lying within the tropics, to the meridian, by above a quarter of a second of time. This will, perhaps, appear in a good measure plain, if it be considered, that the diurnal motion of the earth round its axis is neither accelerated nor retarded by the action of the sun and moon in producing the precession of the equinoxes, and variations of the inclination of the earth's axis to the ecliptic. The effect of these actions is, that the terrestrial pole, each day, describes a small arc of a circle about the centre of the earth, in the plane of a celestial meridian passing through the sun or moon, or rather one between both; and, consequently, the equator of the earth has its motion in its own plane neither accelerated nor retarded, but obtains a new motion, whose axis is one of its own diameters. This is the true origin, as well of the minuter and periodical nutations, as of the regular and perpetual motion of the earth's axis about the pole of the ecliptic, observed in all ages, on which the continual precession of the equinoxes depends."

After giving a demonstration of what he has asserted, Mr. Maskelyne proceeds to shew the true manner of computing the equation of time from the sun's right ascension; and also how to calculate the equation of time, as affected by the nutation of the earth's axis.

"But this, adds Mr. Maskelyne, is not the only mistake in the computation of the equation of time in the *Connoissance des Mouvements Celestes*, tho' it may exceed one second of time. M. Delalande says that the sum of the equation of the sun's centre, the difference between his longitude and right ascension, and the sum of the four little equations, must be converted into mean solar time, in order to find the equation of time; and adds, that no exact equation table could be had, before this time, for three reasons,

reasons, one of which is, that it has always been the practice to convert the equation of the sun's centre and the difference between his longitude and right ascension into time of the *Primum Mobile*, instead of mean solar time, which, says he, may produce an error of  $2\frac{1}{2}$  seconds.

‘ Now I must here freely own, that as I could not, without some reluctance, and only from the fullest proof, allow all the mathematicians and astronomers, before this time, to have been mistaken in the manner of converting the quantities above-mentioned into time, so I can find no reason to conclude so from what has been cited above: on the contrary, from a full consideration of the subject, I apprehend the method hitherto used by the mathematicians to be just, and that the author has himself fallen into an equal mistake with that of which he accuses them.

‘ But, in order to set this matter in a clearer light, it will be first necessary to consider motion and time, relatively to each other; for, except this be done, it will be impossible to understand any thing precise from converting a certain number of minutes and seconds into mean solar time, or time of the *Primum Mobile*.

‘ There are three different kinds of time used by astronomers, sidereal time, apparent solar time, and mean solar time. The interval between the transit of the first of Aries across the meridian one day, and its return to it the next day, is called a sidereal day, which is divided into 24 equal parts or hours, and the hours into minutes, &c. This time is shewn by a clock regulated to agree with the transit of the stars across the meridian. The interval between the transit of the sun across the meridian one day, and his transit the next day, is called an apparent solar day, which is divided into hours, minutes, &c. of apparent time. The solar day, it is manifest, and its hours, minutes, &c. are of different lengths, at different times of the year: on account of which inequality, a good clock, which keeps equal time, cannot long agree with the sun's motion, which is unequal. Therefore, astronomers have devised an imaginary time, called mean solar time; which is what would be pointed out by the sun, if his motion in right ascension from day to day was uniform, or, in other words, it is what would be pointed out by a fictitious sun or planet supposed to move uniformly in the equator, with a motion equal to the mean motion of the sun in longitude, its distance from the first point of Aries (meaning hereby the mean equinox) being always equal to the mean longitude of the sun: and as apparent noon is the instant of the true sun's coming to the meridian, so mean noon is the instant at which this fictitious planet would come to the meridian. The interval between its coming to the meridian on any two successive days is a mean solar day, which is divided into hours, minutes, &c.

of mean solar time ; all which it is manifest will preserve the same length at all times of the year.

‘ The equation of time, at the instant of apparent noon, or of the sun’s passing the meridian, being equal to the difference between mean time and 12 hours, is also equal to the interval between the mean and true sun’s passing the meridian expressed in mean solar time : to find which, we have the distance of the mean sun from the meridian, at the instant of apparent noon, equal to the difference between the sun’s apparent and mean right ascension (both reckoned either from the mean or apparent equinox) which may be called the equation of right ascension. The question, therefore, comes to this, How many minutes and seconds of mean solar time doth the mean sun take to move this distance up to or from the meridian ? Astronomers hitherto have allowed 1 minute of time to every 15 minutes of right ascension, and so in proportion ; and, I apprehend, justly too ; for does not the mean sun, in returning to the meridian, describe  $360^{\circ}$  about the pole in 24 hours of mean solar time ? whence it is plain, that his departure from the meridian is at the rate of  $15^{\circ}$  to 1 hour, and  $15'$  to one minute of mean solar time. Therefore astronomers have not converted the equation of right ascension into time according to the motion of the Primum Mobile ; for, the equation of time being mean solar time, and the motion of the Primum Mobile being compleated in 23 H. 56 M. 4 S. of mean solar time, therefore  $15^{\circ}$  motion of the Primum Mobile does not answer to 1 hour of mean solar time (though it does to 1 hour of sidereal time) but to the 24th part of 23 H. 56 M. 4 S. or 59 M.  $50\frac{1}{2}$  S. And it appears, that the equation of time in the *Connoissance des Mouvements Celestes* has been computed in this manner, and the table in the 79th page of the *Connoissance* for 1761 has been made use of, entitled, “ A table to convert into degrees the time of a clock regulated according to the mean motion of the sun.” The degrees of this table are evidently degrees of the Primum Mobile, 1 hour of mean solar time giving  $15^{\circ} 2' 27,8''$ , which answers to the motion of the stars from the meridian, but not to the mean motion of the sun from thence, which is  $15^{\circ}$  to 1 hour of mean solar time : whence it appears, that this writer hath evidently fell into the mistake of taking motion or space of the Primum Mobile, instead of the mean motion of the sun from the meridian ; an equal mistake to that of which he erroneously supposes former mathematicians to have been guilty, in computing the equation of time. So that the equation of time in this ephemeris, besides the mistake arising from the taking in the equation of the equinoctial points into the account, is constantly too small in the proportion of 24 hours to 23 H. 56 M. 4 S. or of 366 to 365, or too small by 1 second upon every 6 minutes



minutes of the equation of time: and the mistake of  $2\frac{1}{2}$  seconds, which was supposed to be found in the old manner of reducing the equation of right ascension into time, really takes place in this new method; which, added to 1 second of time, arising from the mistake in taking the precession of the equinoxes into the account, produces  $3\frac{1}{2}$  seconds, an error which, I apprehend, the astronomical equation tables used since Mr. Flamsteed's time have but rarely exceeded.\*

LVII. *Astronomical Observations made at the Island of St. Helena.*  
By the same.

LIX. *Astronomical Observations made at the Island of Barbadoes; at Willoughby Fort; and at the Observatory on Constitution-Hill, both adjoining to Bridge-Town.* By the same.

Both these are very useful papers, containing a great number of very accurate astronomical observations; but are, from their very nature, incapable of abridgement.

There are, likewise, in this publication, three articles relating to literary antiquities, viz. N<sup>o</sup>s 16, 22, and 60. The *first* of these contains 'observations on two Etruscan coins, never before illustrated.'—By the Rev. John Swinton, B. D. &c. The *second* consists of remarks on the first part of Abbé Barthelemy's Memoir on the Phœnician Letters, relative to a Phœnician inscription in the Isle of Malta. By the same. And the *third*, from the same hand, contains also remarks on the said Abbé's Reflections on certain Phœnician Monuments, and the Alphabet resulting from them.—But it is time to conclude this article.

**B.**

## MONTHLY CATALOGUE,

For MARCH, 1766.

### MISCELLANEOUS.

Art. 7. *An Essay on Luxury.* Written originally in French, by Mr. Pinto\*. 12mo. 1s. 6d. Becket.

**T**HE Author of this superficial performance, though apparently a man of sense and observation, treats his subject in so vague and desultory a manner, with so little accuracy and precision, that (if we may judge from our own experience) the discerning reader will have very little pleasure in the perusal of his essay.

He sets out with the following definition of Luxury:—Luxury, says he, is the use which we make of riches and of industry, in order to procure an agreeable existence.—Now, as the idea of what renders ex-

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\* A merchant of considerable character in Holland.

Itence agreeable is very different in different persons, luxury, according to this definition, may be applied to very different and even opposite characters. The man, for instance, who employs his riches in relieving the indigent, in assisting the industrious poor, in encouraging genius, and promoting schemes of public utility, may be denominated luxurious, though he is extremely temperate and frugal; and far from being expensive in his table, equipage, dress, or furniture. Such characters, it must be acknowledged, are but rare; this is nothing, however, to our Author's definition, which, at first sight, appears to be extremely inaccurate.

Luxury, indeed, may be considered either as innocent or vicious, and though it is difficult, perhaps impossible, to determine exactly where it ceases to be innocent and begins to be vicious, yet it is reasonably expected of every author who writes upon the subject, that he should avoid confusion and ambiguity as much as possible, both for the benefit of his readers and his own reputation.

'Luxury, says Mr. Pinto, is excessive in all those occasions, when individuals sacrifice to their ostentation, to their convenience, to their fancy, their duty, and the interests of the public; nor are individuals led into this excess but by some defects in the constitution of their country, or by some faults in the administration. In this case, it does not signify whether the nations are rich or poor, civilized or barbarous; when the love of country, and the useful passions are not kept up among them, their manners will be depraved, and luxury will assume the character of the current manners.'

This assertion must appear strange to those who are acquainted with human nature, or the history of mankind, as it must be evident to all such, that under the best administrations, under the most perfect forms of government that human wisdom hath as yet been able to plan, there have been always found individuals who have sacrificed their duty and the interests of their country, to ostentation and private convenience. A well-modelled government and upright administration, it is readily allowed, are absolutely necessary to form and support public spirit and public virtue; but human nature must be new-modelled, before the selfish passions lose their influence, or are made conducive to the public good.

The desire of acquiring and enjoying riches, our Author says, are passions natural to men in a state of society; all great societies are maintained, enriched, and animated by them: luxury, therefore, he concludes, is a good; contributes to the greatness of states, and the happiness of mankind; and the great point, he tells us, should be to encourage, enlighten, and direct it.

The abuses that may be made of luxury, and the excesses to which it may rise, are owing, he apprehends, to faults or defects in the administration, or the constitution, and will be reformed, when such defects are reformed.

To conclude; as far as we are able to collect Mr. Pinto's meaning from the confused manner in which he writes, the principal design of his essay is to shew, that luxury has no natural tendency to beget venality and corruption, and that it has often been assigned as the cause of disorders, which, in reality, have proceeded from an ill-modelled government. But this is no new discovery. The Reader will meet with the same sentiments

iments in many moral writers, particularly in Mr. Hume's ingenious *Essay on Refinement in the Arts*.

**R.**

Art. 8. *A new Introduction to English Grammar, in the simplest and easiest Method possible.* By John Houghton, Master of a private Grammar-school at Nantwich in Cheshire. 8vo. 1s. Cooke.

In the analysis of human language, as in the anatomy of the human body, there are many dependencies, relations and connections, which have escaped the most accurate researches, and which, therefore, furnish objects for further enquiries. But the Author of this piece is, by no means, qualified for any such task; and, indeed, he pretends to nothing more than the laying down simple precepts; yet he does not appear to have that accuracy which is necessary even for this. Thus he says of the word *people*, that it has no plural; but he might more properly and more justly have said that it has no singular, the termination *le* being in our language many times of a plural power and quality, *e. g.* cattle, stubble, &c. *Folks*, he observes, has no singular number, and so far he is right; but it is not, as he seems to suppose, upon the principle of the *s* being added to it, for it has the same power without it; and *folks*, which he holds to be the right, is the wrong spelling; the word ought to be written *folk*. There are many other instances of inaccuracy in this little tract, which we do not care to be at the trouble of enumerating.

**L.**

Art. 9. *A Letter to the Rev. Dr. Brown.* From Dr. Lowth. 8vo. An Half-sheet.

This genteel and sensible letter is annexed to the 4th Edit. of Dr. Lowth's letter to the Bishop of Gloucester.—The Author politely rallies Dr. Brown, for his *groundless* apprehensions with regard to the *supposed* attack of his moral character, in certain passages of Dr. L.'s celebrated letter to the author of the Divine Legation: see Review for Nov. 1765.

Art. 10. *A free Address to the Author of the Essays on the Characteristics.* In Answer to his Letter to the Rev. Dr. Lowth. 8vo. 6d. Richardson and Urquhart.

The Author of this address observes, very justly, that Dr. Brown's letter contains nothing but one single point of knowledge, which the world has long been master of, viz. the Doctor's importance to himself.

**R.**

Art. 11. *An expostulatory Letter to the Author of Essays on the Characteristics; occasioned by his Letter to the Rev. Dr. Lowth.* 8vo. 6d. Ridley.

The design of this short letter, which is written with some degree of severity, is to shew, that no attack has been made by Dr. Lowth upon Dr. Brown's moral character.

**R.**

Art. 12. *A Dialogue in the Shades, between the celebrated Mrs. Cibber, and the no less celebrated Mrs. Woffington, both of amorous memory;*

*Memory; containing many curious Anecdotes of the dramatic and intriguing World; the Amours of the modern Roscius; the real State of the Case for which Theophilus Cibber prosecuted Mr. S\*\*\*\*\*.* 4to. 1s. 6d. Bladon.

These ghosts of departed players amuse themselves in the shades with rehearsing old stories—the ghosts of departed anecdotes, long ago consigned to the grave of oblivion; from whence this Dialogue-writer has in vain attempted to harrow them up.

Art. 13. *The History of Inland Navigations; particularly those of the Duke of Bridgewater, in Lancashire and Cheshire; and the intended one promoted by Earl Gower and other Persons of Distinction, in Staffordshire, Cheshire, and Derbyshire. Illustrated with Geographical Plans, shewing the Counties, Townships, and Villages through which these Navigations are, or are intended to be carried.* 8vo. 2s. 6d. Lownds.

The greatest part of this pamphlet is compiled from letters and descriptions lately inserted in the news-papers: the remainder chiefly consists of transcripts from an excellent tract, mentioned in a late Review, and entitled, *A View of the Advantages of Inland Navigations*, &c. from which this notable history hath also taken the liberty of borrowing the engraved plan of the navigable canal intended for a communication between the ports of Liverpool and Hull.

Art. 14. *Observations and Conjectures on some Passages of Shakespeare.* 8vo. 1s. Rivington.

With the judgment and penetration of a critic, this Commentator preserves the decency and politeness so essential to the character of a gentleman: too often lost in the rude demeanour of the mere scholar, who is more conversant with books than with men. It is needless to enlarge on the merits of so small a tract. Those who are fond of Shakespeare, and desirous of perusing whatever may tend towards illustrating his beauties, will think it sufficient if they are informed that our Observer seems possessed of a genuine taste for his Author, and to have been a diligent collator of the old editions. As to his conjectures, if they have not all of them the force of demonstrations, they are, at least, upon a footing with the conjectures of all other scholiasts. But to confess a truth, without intending any affront to this ingenious Annotator, we must say, with the old Roman in the tragedy, we are ‘weary of conjectures;’ and (with regard to Shakespeare) should not be sorry were this pamphlet to ‘end them.’

Art. 15. *A compleat System of Italian Book-keeping, according to the modern Method practised by Merchants, and others.* By Daniel Dowling, late Teacher of the Mathematics. 8vo. 4s. Johnston.

Every new book of arithmetic, and every new system of book-keeping, is, of course, ‘more perfect than any thing of the kind, before  
REV. March, 1766. R offered

offered to the public.' Accordingly Mr. Dowling's book is the best of the sort, that ever appeared since the year of the world No. 1. down to the year of our Lord 1765. The next that appears will not fail to be better than Mr. Dowling's.

Art. 16. *Moral Tales.* By Mr. Marmontel. Translated from the French. Vol. III. 8vo. 3s. Becket.

As we have already given an account of the genius and manner of this Writer, in our review of the two first volumes of these tales, (see Rev. Vol. XXX. p. 59) we shall only observe that, in the volume now before us, there is the same merit of sentiment, vivacity, and imagination,—the same deviations from nature and probability in the original, and the same want of ease and elegance in the translation.

L.

Art. 17. *The History and Antiquities of St. Saviour's, Southwark; containing Annals from the first Founding to the present Time; List of the Priors and Benefactors; Description of the Building, Ornaments, Monuments, remarkable Places, &c. with Notes.* By Arthur Tiler. 8vo. 1s. Wilkie.

Collected from Linsted, Stow, Brown Willis, Wever, &c. &c. with a few additions. There is nothing here that can admit or deserve an extract, unless we except the following quaint epitaph on a Grocer:

Garret some call him, but that was too high,  
His name is Gerrard, who now here doth lie;  
He in his youth was tofs'd with many a wave,  
But now, at port arriv'd, rests in his grave;  
The church he did frequent whilst he had breath,  
And wish'd to lie therein after his death.  
Weep not for him, since he is gone before  
To Heaven, where Grocers there are many more.

Art. 18. *The Manner of securing all Sorts of Brick-buildings from Fire; or a Treatise on the Construction of Arches made with Bricks and Plaster, called Flat-arches, and of a Roof without Timber, called a Bricked-roof: with the Addition of some Letters that have passed between the Count of Espie, and Peter Wyche, Esq; on this Subject. Adorned with Copper-plates, serving to illustrate the whole Work.* Written in French by Monsieur le Comte D'Espie; and translated by L. Dutens. 8vo. 2s. Piers.

There is no date to the title-page of this treatise, which appears to have been in print these five or six years; and therefore may not properly come under our cognizance, as a new publication: yet, as it hath been very lately advertised, and relates to a subject of great importance, we thought fit to afford it a place in our Catalogue.—It seems Mr. W. Beckford, who, a few years ago, suffered so much by fire, was desirous of rebuilding his house, on the plan laid down by the Count D'Espie; and this pamphlet contains the correspondence which ensued on that subject, between our Author and Mr. Wyche, who wrote to the Count, at Mr. B.'s desire, for instructions, and for workmen who had been

been used to construct such buildings. Whether Mr. B. did actually put this scheme in execution ; and how far it might answer his expectations, we are not informed ; but the design appears to be very curious ; and to have been successfully tried in France.

Art. 19. *The History and Antiquities of the City of Dublin, from the earliest Accounts ; compiled from authentic Memoirs, Offices of Record, Manuscript Collections, and other unexceptionable Vouchers.* By the late Walter Harris, Esq; with an Appendix containing an History of the Cathedrals of Christ-church and St. Patrick, the University, the Hospitals, and other public Buildings. Also Two Plans, one of the City, as it was in the Year 1610, the other as it is at present, from the accurate Survey of the late Mr. Rocque ; with several other Embellishments. 8vo. 6s. Knox.

The anonymous Editor of this account of Dublin assures us, that it is compiled from the materials collected by the late Mr. Harris, whose indefatigable industry, and opportunities for information, on this subject, are well known. The public, however, are here only to expect what was intended as *part* of a more extensive design, in which Mr. H. had engaged, with two other gentlemen \*, of known abilities in the respective departments which they had undertaken. The whole was to have been entitled, *The ancient and present State of the City and County of Dublin, Ecclesiastical as well as Civil ; and also the Natural History of the same County.* The civil history and antiquities alone, of the city, are here presented ; and the Editor is unable to say, to what accident or cause the disappointment, with regard to the remainder, is to be charged. —Imperfect, however, and crude as this publication is, it will doubtless be acceptable to the lovers of Ireland in general, and to the natives of its CAPITAL in particular : but to others it will afford no great entertainment ; as it contains but a meagre description of the city, and the historical details are not of a very interesting nature. The prints, too, which are mentioned in the title, as *embellishments* of the work, are, in truth, so poorly done, that they are rather a disgrace to it. It must however be observed, that the modest Editor, for such he really appears to be, does not presume to recommend what is here offered to the reader as an unexceptionable production ; on the contrary, he himself mentions it as never having ‘ received the Author’s *last hand* :’ and he acknowledges ‘ that much more might have been said on so fruitful an occasion.’ But, adds he, ‘ as that gentleman has furnished the *contour*, this publication may be productive of this happy effect, (besides the pleasure afforded to every lover of Irish antiquities) to prove an incitement to some able writer, to set about the completion of a piece on so entertaining and useful a subject.’

\* It is probable that one of these gentlemen was the late ingenious Dr. Smith, who published the histories of the counties of Cork, Waterford, and Kerry.

Art. 20. *The Life of William Augustus Duke of Cumberland. Containing a circumstantial and historical Account of the Times for the*  
R 2 *last*



*last Forty-four Years.* By Andrew Henderson, M. A. Author of the History of the Rebellion. 8vo. 5s. Ridley, &c.

It was natural to expect that Mr. Henderson, who has written so many histories, lives, and memoirs of illustrious personages, (of which we have taken due notice in the course of our Review) would not be the *last* of the biographical tribe, to celebrate so popular a character as that of his late Royal Highness. He is, indeed, as well became so industrious a compiler, the *first in print*, although we have reason to believe that other pens have been in motion, in order to take the field as early as possible; but the active North-Briton has got the start of them all.

It was also equally natural to expect, that from the pen of a North-British Historian, the character of the Royal HERO would probably meet with as little quarter, as the traducers of his fame have reported HE himself gave to this Historian's vanquished countrymen, on the field of Culloden. But nothing of this kind, no such vengeful retaliation, appears in this performance. On the contrary, like a staunch and thorough Whig, Mr. Henderson is the Duke's warm and zealous panegyrist, as well as his minute and circumstantial historiographer. In his detail, every public action of his Royal Highness is the action of a great man; every private deed, the manifestation of a good one.—All this is very right:—we were always equally inclined to think well of the Duke; and we revere his memory as much as Mr. H. possibly can.—We therefore heartily wish our Author success in this his laudable endeavour to transmit the fame of his Royal Highness to future ages, unsullied by the breath of calumny, unimpeached by the slanders of Jacobitical defamation.

We think it quite unnecessary to give any specimens of this history, as our Readers are already so well acquainted with Mr. Henderson's talents for compositions of this kind. It is enough that we have apprized the public, that he continues steady to those principles he so conspicuously manifested in his History of the Rebellion; and that, though a Scotchman by birth, he is a very Englishman, in his affection to the late Duke of Cumberland, King George the Third, and all the Royal Family.

Art. 21. *State Worthies; or the Statesmen and Favourites of England, from the Restoration to the Revolution: their Prudence and Politics, Successes and Miscarriages, Advancements and Falls.* By David Lloyd. Republished by Charles Whitworth, Esq; 8vo. 2 Vols. 10s. Robson.

To this edition of a well-known, and, in several respects, valuable compilement, are added, characters of the kings and queens of England, during the above period; with translations of the Latin passages, wherewith, according to the fashion of the times in which the Author wrote, the work most plenteously abounds. Mr. Whitworth has also added an *Appendix*, containing some lives extracted from *Winstanley's Worthies*; which, as our Editor observes, though they may not, perhaps, be wrote with the spirit and conciseness of Lloyd's, yet may properly accompany his memoirs, in order toward compleating a catalogue, down to the Revolution.

Art. 22.

Art. 22. *A Narrative of the Transactions in Bengal, from the Year 1760 to 1764; during the Government of Mr. Henry Vansittart. Published by himself. Large 8vo. 3 Vols. 18s. bound. Newbery.*

‘The original papers contained in these volumes are the same which the friends of Mr. Vansittart found it necessary to publish in 1765 \*, with some few additions ;—they are now connected together, by a narrative, which will render them more intelligible to the Reader.’—The book seller hath advertised, that the purchasers of the former books, (in 2 vols ) may exchange them for the present edition, with an allowance of the price which was paid for them.

\* See Rev. Vol. XXXII. p. 318.

Art. 23. *Twenty of the Plays of Shakespeare, being the whole Number printed in Quarto, during his Life-time, or before the Restoration; collated where there were different Copies, and published from the Originals. By George Steevens, Esq; 8vo. 4 Vols. 1l. 4s. Tonson, &c.*

The public have, for some months past, heard so much of *Shakespeare* and of the *Stamp-act*, that we believe they have had enough of both, for the present. Of the latter subject, it is rather hoped than expected, they will never *bear more*; but the former, undoubtedly, will, with pleasure, be revived, in due season, and remain a favourite object, with all men of true taste, as long as the manly strength of our old English poetry shall be able to maintain its ground against the encroachments and vicissitudes of time, and the fluctuations and corruptions of language.

This edition of so many of Shakespeare’s plays, as are best authenticated, from the circumstance of their having been originally printed in the author’s lifetime, before the folio edition published by the players, in 1623, cannot fail of proving acceptable to the more critical admirers, and the future editors, of this prince of modern poets. Mr. Steevens appears to have most diligently and skilfully collated the old quarto impressions, from which the present one is made; but this edition, it is apprehended, will prove less agreeable to the generality of readers, than *Fibbald’s*, &c. on account of the old, exploded, barbarous and capricious modes of spelling and printing, which are here retained; and which, in our opinion, can only serve to offend the eye, and confuse the attention, of those who do not peruse these admirable writings with so strict a regard to critical minutiae, as may seem requisite to the more learned and curious reader.—Indeed, we are not much delighted with the restoration of these uncouth peculiarities of *the times*, which rather tend to obscure than illustrate the poet’s meaning; for they are less the peculiarities of the *writer* than of the *press*. It is not the genius of Shakespeare, but the unimproved art of his printer, with which we are, in any especial manner, brought acquainted, by these literary copies and collations of the earliest impressions:—which, nevertheless, as we have already observed, may prove serviceable to future editors; and, considered in that light, they ought to be gratefully received by the public,

public, who will ultimately reap the advantage arising from such nice and laborious undertakings.

Mr. Steevens hath prefixed to this edition of the twenty plays, a very sensible preface; and hath also added to them the *sonnets* of Shakespeare, reprinted from a copy published in 1609, by G. Eld, one of the printers of his theatrical pieces. He hath likewise re-published a tragedy of K. Lear, which appeared before that of Shakespeare, on the same subject;—from which he thinks it sufficiently apparent, that our immortal bard condescended to borrow the circumstance of Lear's kneeling to his daughter, when she kneels to ask his blessing.

#### POLITICAL and COMMERCIAL.

Art. 24. *The late Regulations respecting the British Colonies on the Continent of America, considered.* In a Letter from a Gentleman in Philadelphia to his Friend in London. 8vo. 1s. 6d. Almon.

Written in behalf of the Colonies; and said to be the work of Mr. Dickinson of Philadelphia; of whose abilities we have formerly made mention. It is now too late to enter into the particulars of any publication on this subject, which preceded the late parliamentary determinations; and this piece should have appeared in our last collection; but it came out too near the end of the month.

Art. 25. *A short and friendly Caution to the good People of England.* 8vo. 6d. Wilkie.

This short and friendly Gentleman tilts furiously at the Colonies; and assures the good people of England that they must all be unavoidably ruined by a repeal of the Stamp act. He also cautions them against reposing any confidence in —— 'a man who [he avers] would overturn Heaven to gratify his pride, ambition, and revenge; and who [he adds] is not insensible to the lust of titles and of riches, as you [the good people of England] have vainly imagined.'——How happy for the great Commoner, that the *lust of praise* is not in the catalogue of his virtues; as in that respect, he must be sorely mortified, indeed, by what his good friend, our Author, has here more than insinuated against him!

Art. 26. *Good Humour: or, Away with the Colonies. Wherein is occasionally enquired into, Mr. Pitt's Claim to Popularity; and the Principles of virtuous Liberty, as taught in the School of Mr. Wilkes, and other Peripatetics.* 8vo. 1s. Nicoll.

Another fruitless attempt to stem the tide which hath run so irresistibly in favour of the repeal. There is a mixture of the serious and ludicrous in this pamphlet; and the Author tells us, in his preface, that he *flatters himself* his 'argument will convince, and his vein of humour please.' People are seldom more egregiously mistaken, than when they *flatter THEMSELVES*.

Art. 27.

Art. 27. *A short History of the Conduct of the present Ministry, with regard to the American Stamp-act.* 8vo. 6d. Almon.

A most bitter, virulent, outrageous attack on the present ministry; whom the Author charges with having not only been *wholly* the occasion of the distresses of Great Britain and America, so far as relates to the Stamp-act, but with having *wantonly, cruelly, and unnecessarily* aggravated those distresses, by their *negligence, timidity, and incapacity*. For the manner in which he proves this charge, we refer to his short but furious pamphlet; which is written in the very spirit of that egregious news-paper politician, who signs himself *Anti-Sejanus*.

Art. 28. *Occasional Thoughts of a Free Briton.* 8vo. 6d. Almon.

We frequently meet with writers who are not amenable to the jurisdiction of any court of criticism,—because they are not to be understood. This Free-Briton is one of the class we are speaking of. We really know not what he means to communicate to the public, in these Occasional Thoughts. He seems, indeed, to have the American taxations in view; but he chiefly talks about King Alfred and King John, and magna charta, and faction, and liberty; and all in such a bouncing fustian strain, that we cannot help thinking the impression of his pamphlet ought to be bought up by the manufacturers of squibs and crackers for rejoicing nights: by which they would certainly make a great saving of gun-powder.

Art. 29. *A Man of Abilities for the Earl of B—; or, Scotch Politics defeated in America.* 8vo. 1s. Williams.

*The Man of Abilities*, here alluded to, is Lord George S—e; of whose conduct, from his first appearance in a public capacity, the Author gives a most severe and libellous detail\*. He falls *soul*, also, on the Lords H—x and S—d—h; and treats their characters with a *freedom* which cannot but highly mortify and exasperate these noblemen and their friends: as to the authenticity of his anecdotes, we have nothing to say on that head.

\* His lordship's father, the late Duke of D—t, is also mentioned with great malevolence. The memory of the late Earl of Egre—nt is likewise plentifully traduced.

Art. 30. *What should be done: or, Remarks on the Political State of Things.* Addressed to the present Administration, the Members of the House of Commons, and the good People of England. 8vo. 1s. Flexney.

This Author seems much discontented at the 'daily increase of political writers,'—'smatterers, not qualified to judge of those matters, with which they are constantly disturbing the public tranquility:—'—forgetting, like the fat man in the croud, how much he himself contributes towards the inconvenience he complains of.

## MEDICAL.

Art. 31. *A Treatise on the Crime of Onan; illustrated with a Variety of Cases, together with the Method of Cure.* By M. Tissot, M. D. Author of *Advice to the People, &c.* Translated from the 3d Edition of the Original. 8vo. 3s. 6d. B. Thomas.

Though we cannot say much in favour of publications on such subjects as that of the present treatise, yet it must be acknowledged, that great deference is due to the judgment of so respectable a writer as Dr. Tissot; who in his preface, hath answered the objections which are likely to be most naturally and generally raised against this treatise.—There is another English translation, under the assumed name of *Hume*, which merits little regard.

## THEATRICAL.

Art. 32. *Falstaff's Wedding: a Comedy. Being a Sequel to the second Part of the Play of King Henry the Fourth.* Written in Imitation of Shakespeare, by Mr. Kenrick. 8vo. 1s. 6d. Wilkie, &c.

We cannot with more truth, nor with more brevity, characterize this play, than in the words of an undoubted judge of theatrical merit †; who, in a letter to a friend, styles it 'a very good imitation of Shakespeare, particularly in the character of Falstaff.'

† Mr. Garrick; in a letter to R. B. Esq; see the Author's *Pref.*

Art. 33. *The Dramatic Works of Samuel Foote, Esq;* 8vo. 2 Vols. 14s. bound. Vaillant, &c.

These volumes containing only the Pieces formerly and separately published by Mr. Foote, require no farther mention here.

## NOVELS.

Art. 34. *The History of Sir Charles Beaufort. Containing the genuine and interesting Memoirs of a Family of Distinction in the South of England, &c. &c.* 12mo. 2 Vols. 6s. Lownds.

Of the many imitations of Richardson's plans, this is not the meanest. The capacity of the Writer is very considerable; his \* invention is copious, his characters are (some of them) striking and new; and many of the scenes he describes, are extremely interesting. But, on the other

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\* Perhaps we should rather have said *her*; as we think there is some appearance of *femality* in several parts of this work. We do not, however, mean to disparage the performance by this insinuation; for we must observe, to the honour of the lady writers, that the best of our late productions in this way, are said to be the fruits of their intimacies with the gods of INVENTION and INTRIGUE.

band,

hand, the adventures recited, are to the highest degree wild and improbable: inasmuch that the Author has hardly kept within the boundaries of possibility. The work is also defective in respect of the moral; for every thing turns out unfortunately for the best and most amiable personages of the story. What Voltaire has observed of Milton's *Paradise Lost*, may be here applied, with great propriety. The Devil, says he, is Milton's hero;—and we say the heroine of this performance is a Devil too; for, surely, never was there, before, so infernal a being in petticoats, as the Miss Stanhope who makes the greatest though the most hateful figure in this absurd history: a history which we are glad to say, for the honour of human nature, cannot be *true*. But the epithets *genuine*, *authentic*, &c. &c. are now become words of course, in the title-pages of the most romantic fictions.

Art. 35. *The Adventures of Miss Harriet Sprightly, a Lady of Pleasure. Interspersed with the Histories and Characters, the Amours and Intrigues of several Personages well known in the polite World.* 12mo. 2 Vols. 5s. sew'd. Serjeant.

It will be easy for every one who reads the title-page, to guess what kind of entertainment is likely to be met with, in the adventures of a prostitute.

Art. 36. *The Amours of Lais; or, the Misfortunes of Love.* 12mo. 2s. 6d. Wilkie.

The story of the famous Corinthian Courtesan, is here wrought up into a sort of Romance, quite in the French taste; though we cannot but think that the modern embroidery looks oddly enough on the plain old Grecian stuff. It is like sewing lace and fringe upon a blanket.

Art. 37. *The Faithful Fugitives: or, Adventures of Miss Teresa M——. In a Series of Letters to a Friend.* 12mo. 2s. 6d. Vernor.

Calculated for the meridian of a circulating library.

Art. 38. *Memoirs of Mr. Walcott, a Gentleman of Yorkshire.* 12mo. 2 Vols. 5s. Jones.

Such wretched scrawling as this, is enough to disgrace *any* library.

\* See the preceding article.

#### P O E T I C A L.

Art. 39. *The Demi-rep.* By N. O. Author of the *Meretriciad*. 4to. 2s. 6d. Moran.

Were we now to shew any civility to this *Demi rep* Writer, whose name we have formerly reprov'd for her *meretricious* behaviour, it might be supposed that we had been bullied into some degree of complaisance for the dirty drab, by her gross and groundless abuse of the Reviewers.

On



On the other hand, were we to find fault with the present performance, it would, possibly, be imputed to resentment.—Should we do neither, but give a specimen of this poem, without passing any judgment on its merit, we might still be liable to censure, from the soberer part of our Readers; who would not fail to blame us for circulating such licentious verses.—This Bayes of St. Drury may, therefore, if he pleases, walk off in triumph; and boast how compleatly he has *puzzled* the dull rogues!

Art. 40. *Pride, a Poem, inscribed to John Wilkes, Esq.* By an Englishman. 4to. 1 s. 6d. Almon.

If the Reader should expect to find, in this poem, a philosophical account of the nature and effects of pride, he will be disappointed. It is not so much an ethic as a political epistle, wherein the stale distinctions of parties, whose very ghosts have vanished, are raked over again: yet one cannot but approve of those sentiments of liberty which run through the whole piece, and are in some places not ill-expressed. Thus, speaking of some natural privileges which we have lost, he says,

The sportsman, then, unaw'd by slavish fear,  
Wanted, nor wish'd an hundred pounds a-year:  
O'er Nature's wilds, like Nature's son, he ran,  
Nor Lords denied what Heaven design'd for man:  
Shall I the woods, the hills, the dales resign?  
Who dares forbid? Creation's bounds are mine.

L.

Art. 41. *Ponteach; or the Savages of America. A Tragedy.* 8vo. 2 s. 6d. Millan.

Major Rogers, of whose Military Journal, and Description of North America, we gave some account in our Review for January last, is the reputed author of this Indian tragedy; which is one of the most absurd productions of the kind that we have seen. It is great pity that so brave and judicious an officer should thus run the hazard of exposing himself to ridicule, by an unsuccessful attempt to entwine the poet's bays with the soldier's laurel. His journal, and account of our western acquisitions, were not foreign to his profession and opportunities; but in turning bard, and writing a tragedy, he makes just as good a figure as would a Grubstreet rhymester at the head of our Author's corps of North-American Rangers.

Art. 42. *Political Epistles on various Subjects of the present Times.* Epistle III. 4to. 1 s. Nicoll.

We are still as much at a loss\* as ever.

\* See what has been said of the two former Epistles, in last Month's Catalogue.

Art. 43. *A Poem occasioned by the Death of the most illustrious Prince William Augustus, Duke of Cumberland.* Humbly inscribed to her Royal Highness Princess Amelia. 4to. 6d. Kearsly.

All

All hail George Pooke, or Sir William Brown, or whatever illustrious Bard thou art, who hast written this poem, All hail! Bion's Adonis, and Moschus's Bion, are poor models of Elegiac composition, compared to this!

When those recreant wights, called Rebels, ran away from 'George's valiant Son,' how pathetic is the description of the dry belly-ach, with which they then happened to be afflicted!

Thro' night's brown horrors mixt with wind-blown rain,  
They bound away, tho' rack'd with inward pain.

The Cholic of poor Albion is not less affecting:

Scotia's distress'd, all Albion in great pain,  
Entreat's that William may command again.

L.

Art. 44. *Pynsent, a Poem.* 4to. 1s. Williams.

By an advertisement of infinite importance prefixed to this poem, the reader is given to understand that it was written in March last.—It would indeed have been of just the same consequence to the public if it had never been written at all; for private panegyric is certainly of a very uninteresting nature; and particularly where the merit of the subject is problematical, it is quite impertinent.

Of this poem, the purpose of which is to sacrifice to the manes of Pynsent, and the popularity of Pitt, the following lines, on the accession of his present Majesty, may serve as a specimen:

A youth succeeds, a fight to England new,  
Whom Nature, strict to Virtue's model, drew  
Of manners mildly good, himself sincere,  
He gives his heart to whom he trusts his ear.  
But dread, unwary kings, the ills that come  
From Flattery's lip, a court is Flattery's home,

Curious observation,—and altogether new!

L

Art. 45. *The Demagogue.* By Theophilus Thorn, Esq; 4to.  
1s. 6d. Robinson and Roberts.

The ingenious author of the verses occasioned by the death of the Duke of Cumberland had described Albion as having a great pain in her bowels, but 'Squire Thorn gives her the *Coup de Grace*, and tears them fairly out. This was done by means of a German vulture,

Whose cruel talons Albion's Intrails tore;  
Whose hungry maw was glutt'd with her gore.

The intent of this poem is to abuse Mr. Pitt; and it is, consequently, as impertinent with regard to the public and the cause of letters in general, as that which was employed in his praise.

L

Art. 46. *A Poem to the Memory of the celebrated Mrs. Cibber.*  
4to. 6d. Doddsley.

Melpomene is introduced in this poem bewailing the Death of her favourite actress; in strains by no means unworthy of herself.

Clos'd

Clos'd are those eyes which knew each vary'd art,  
 And could my meaning with such force inspire;  
 Call tears of pity from the melting heart,  
 Freeze with wild horror, or with rapture fire!

By Death's cold hand those features now are bound,  
 That once could every change of passion wear;  
 Mute is the voice, whose more than magic sound  
 Stole like soft music on the ravish'd ear.

The public is indebted to the Author<sup>r</sup> of this Elegy, for *The Alps*, and several other pretty poems.

• Mr. Keate.

L.

Art. 47. *The Methodist and Mimic, a Tale, in Hudibrastic Verse.*  
 By Peter Paragraph. Inscribed to Samuel Foote, Esq. 4to.  
 1s. 6d. Moran.

There is humour and satire in this Hudibrastic conference between Mr. Foote and a *la'erra-le f.int*; who taking advantage of the late unfortunate accident which beset the former, and deeming it a proper juncture to attempt his *conversion*, repairs to him for that purpose; but meets with a repulse, which is conveyed in a droll representation of the cant and cunning of 'Squintum' and his disciples: and a bold declaration of the mimic's resolution to renew his hostilities against them.

Art. 48. *The Recruiting Serjeant, a Tale.* 4to. 6d. Wilkie.

This political Rhimester seems to intend to be arch upon Mr. Pitt, and *somebody* else, under the names of Capt. Plume, and Serjeant Kite. The verses are smart; but the Satire is too closely wrapped up, to be clearly discerned by the generality of readers.

#### RELIGIOUS and CONTROVERSIAL.

Art. 49. *The whole Duty of Youth, with respect to their religious Conduct in Life.* By a Divine of the Church of England. 12mo. 1s. 6d. Law.

This little manual of instruction, being written in the form of question and answer, and in a familiar style, adapted to the capacities of the youth of both sexes, may be of use in forming young and tender minds to piety and virtue.

Art. 50. *Sermons on several Occasions, preached in Westminster Abbey, and St. Margaret's, Westminster.* By Peirson Lloyd, M<sup>r</sup>. A. Second Master of Westminster-school. 8vo. 5s. Tonson, &c.

Though there is nothing in these sermons, that renders a particular account of them necessary, yet there is a plainness and simplicity in them, which, to those who are fond of this species of composition, must be

be very pleasing and agreeable.—The principal subjects are.—The scripture-doctrine of temptation.—The right government of our thoughts.—Every man's life a mixture of prosperity and adversity, and the wisdom of God in so ordering it.—The divine omnipresence.—The intemperate curiosity of prying into the secrets of God, &c.—Private calamities not to be interpreted into divine judgments.—The duty and advantage of setting our affections on things above.—The folly of all human confidence, and the wisdom of putting our trust in God.—The proper use of scripture examples :—and a sermon preached at Lambeth chapel, Dec. 28, 1761, at the consecration of the bishops of Lincoln and Bristol.—The Author's principles, with respect to a certain very capital doctrine, appear to be what is generally understood by the term *orthodox*.

R.

**Art. 51.** *The Truth of the Christian Religion vindicated from the Objections of Unbelievers; particularly of John James Rousseau. In a Series of Dissertations.* By the Editors of the Christian's Magazine. 8vo. 5s. Newbery.

As these dissertations have already appeared in detail, through the periodical course of the magazine above mentioned, they do not properly fall under our cognizance.—The orthodox may now brandish their pens, and redouble their attacks on Mr. Rousseau, (whom they will consider as an infidel, notwithstanding all his earnest professions to the contrary \*) as he hath repeatedly declared his resolution never more to renew his connexions with the press: a declaration, by the way, the rather to be wondered at, as he is now safely sheltered in that land of liberty in which, alone, his writings have neither drawn upon themselves nor on their author, the persecution of zeal, nor the prohibitions of authority!—We hope he hath not, since his arrival in this country, seen any thing that may have given him just cause to doubt his perfect security. For, though poor, friendless, obscure writer, may dread the rigours of a King's-bench-prosecution, yet, surely, in distinguished, so admired a philosopher, so virtuous a man, can have nothing to apprehend! No, Mr. Rousseau! We dare venture to assure you, that while you continue to express your sentiments with a decent respect to the established religion, and legislative power of the country in which you now reside, you have nothing to fear from the spirit of the laws, you have no reason to doubt the candour of the people; but may safely and freely propose to the public, whatever you conceive may prove conducive to their real instruction, or their rational entertainment.—Be assured, Sir! that though TRUTH, and REASON, and a proper exertion of them in that fair FREEDOM of ENQUIRY without which no church, no state can long subsist, should be banished from every other nation upon earth,—it is yet the glory and the pride of England, that THEY, and every honest advocate for them, will find a sure asylum (and we trust will long continue to flourish) in her happy soil!

\* See the Anecdotes relating to Mr. Rousseau, in the APPENDIX to our 33d Volume, published in January last.

**Art. 52.** *A Dissertation on the Ancient Pagan Mysteries. Wherein the*

*the Opinions of Bp. Warburton and Dr. Leland on this Subject, are particularly considered.* 8vo. 1s. Davis and Reymers.

The Author of this dissertation defends the Bishop of Gloucester's opinion concerning the ancient Pagan Mysteries against the objections urged by the late learned Dr. Leland, in his work concerning the *advantage and necessity of the Christian Revelation*. — He sets out with an explanation of the term MYSTERIES, and tells us, that each of the Pagan Gods had, besides the *public and open*, a *secret worship* paid unto him; to which none were admitted but those who had been selected by preparatory ceremonies, called *initiation*. This *secret worship* was termed the MYSTERIES.

Of these there were two sorts, the *greater* and the *lesser*. According to the Bishop of Gloucester, the lesser taught, by *certain secret rites and shows*, the origin of *society*, and the doctrine of a *future state*; they were preparatory to the *greater*, and might be safely communicated to *all the initiated without exception*.

‘ The arcana of the GREATER MYSTERIES, continues our Author, were the doctrine of the unity, and the DETECTION of the *error of the vulgar polytheism*. These were not communicated to all the aspirants without exception, but only to a small and select number, who were judged capable of the secret.

‘ The initiated were obliged by the most solemn engagements to commence a life of strictest piety and virtue. It was proper therefore to give them all the encouragement and assistance necessary for this purpose. Now in the Pagan world there was a powerful temptation to vice and debauchery, *the profligate examples of their Gods*. *Ego benedico hoc non facerem?* was the absolving formula, whenever any one was resolved to give a loose to his passions. This evil the Mysteries remedied by striking at the root of it: therefore, *such of the initiated as were judged capable*, were made acquainted with the whole delusion. “ The *Mystagogue* taught them, that Jupiter, Mercury, Bacchus, Venus, Mars, and the whole rabble of licentious Deities, were only dead mortals, subject, in life, to the same passions and infirmities with themselves; but having been, on other accounts, benefactors to mankind, grateful posterity had deified them; and, with their virtues, had indiscreetly canonized their vices.”

‘ The fabulous Gods being thus routed, the *supreme cause* of all things naturally took their place. Him they were taught to consider as the Creator of the universe, who pervaded all things by his virtue, and governed all by his providence. But here it must be observed, that the discovery of this *supreme cause* was so made, as to be consistent with the notion of local, tutelary Deities, beings superior to men, and inferior to GOD, and by him set over the several parts of his creation. This was an opinion universally holden by antiquity, and never brought into question by any Theist. What the arcana of the *Mysteries* overthrew, was the vulgar polytheism, the worship of dead men.

‘ To prevent or rectify mistakes, I shall add, that the Pagan Theology presents us with two sorts of Deities, who had their original here below, and were advanced from the condition of mortality into Gods: the one were denominated *Dii majorum*, the other *Dii minorum*

norum gentium. The first, or the *Celestials*, were not generally conceived to have been deceased mortals, but originally beings of the highest rank and order, or true and real Gods in their own right, and not in virtue of any deification, which had raised and exalted them to this state; such were Jupiter, Saturn, Neptune, Vulcan, and many others. As for the *Dii minorum gentium*; these were known to be only deceased mortals, deified for their public benefactions and services: they were often called Heroes and Dæmons: they were held the proper objects of divine worship and adoration, but a worship and adoration far subordinate and inferior to that, which was paid to the sovereign and supreme Gods, or the *Dii majorum gentium*.

‘The mystagogue discovered the error of the vulgar polytheism, and routed this rabble of the greater Gods, by shewing that they were only dead men deified. By this means he divested them of their superior characters, and put them on the same foot with the *Dii minorum gentium*, or the deities of the lower class and order. For it is not to be imagined, that the knowledge of their human existence would have totally undeified them, and deprived them of all divine honours and adoration; but only that it must have degraded and reduced them to the lower degree of worship, which was paid to the inferior deities, or the heroes and dæmons.

‘This is all which the present system or explication of the Mysteries requires us to suppose. The institutors detected the human original of the greater Gods to a few, that their bad examples might not hurt private morals. They were generally esteemed *Celestial Deities*; and, while regarded as such, might be safely imitated in all things: the Mysteries brought them down to *Terrestrial*, and then they were to be imitated with caution and reserve.

‘However, it was natural for these politicians to keep this a secret in the Mysteries; for, in their opinion, not only the *extinction*, but even the *degradation*, of their false Gods, would have too much disconcerted and embroiled the established system of vulgar polytheism.’

After giving this concise account of the Bishop of Gloucester’s representation of the Pagan religious Mysteries, our Author proceeds to examine Dr. Leland’s two propositions, wherein he contraverts his Lordship’s opinion: the first is, that the Mysteries did not detect the error of the vulgar polytheism. The second, that they did not teach the unity. — As the subject cannot be supposed to be interesting to the generality of our Readers, we shall refer those who are competent judges of it to the dissertation itself, where they will find many plausible things advanced in answer to Dr. Leland’s objections, and more decency in the manner of attack than is usually to be met with in those of the *Warburtonian* party.

R.

Art: 53. *Several Discourses preached at St. James’s, Westminster.*  
By George Baddeley, D. D. Curate of St. James’s, Westminster. 8vo. 6s. Keith.

Plain and useful exhortations to a pious and virtuous life.

SERMONS.



## S E R M O N S.

I. *Before the House of Commons*, at St. Margaret's Westminster, Jan. 30, 1766. By J. Barnardiston, D. D. Master of Corpus Christi College, in Cambridge. Johnson, in Ave-Mary-Lane.

II. At the Ordination of the Rev. Mr. Edward Harwood of Bristol, and the Rev. Mr. Benjamin Davies, of Marlborough, Oct. 16th, 1765, in the Old Jewry, London. By the Rev. Mr. Thomas Amory. To which is annexed, the Rev. Mr. Harwood's Confession of Faith, and a Charge delivered by Samuel Chandler, D. D. 8vo. 1s. 6d. Becker.

\* \* \* We recommend the Perusal of this Sermon, &c. to all those who are engaged in, or designed for the ministry; they will find in it many observations that well deserve their serious attention.—The discerning Reader will likewise be pleased with Mr. Harwood's confession of faith, and his pertinent answers to the questions proposed to him.

III. At St. John's Chapel, Birmingham, Dec. 27, 1765; on the Excellency and Usefulness of *Masonry*: before a respectable Body of the ancient and honourable fraternity of Free and Accepted Masons. By the Rev. Thomas Bagnal, A. B. Stuart.

IV. *The Doctrine of Transubstantiation clearly and fully confuted*; from Common Sense; from the unerring Attestation of the Senses; from the indubitable Maxims of Philosophy; from the Proof of our Saviour's Miracles, vouched by himself; and from the Words of his Mouth, repeated and attested by St. Paul, and three evangelists. By Patrick Delany, D. D. Dean of Down, in Ireland. Johnston.

V. *Family Religion*.—On Joshua's Resolution, Chap. xxiv. 15. By Thomas Reader. Buckland.

VI. *The Appearing of Christ, the chief Shepherd*, considered and improved.—On the Death of Mr. Sanderlon, Pastor of the Dissenting Congregation at Bedford, Jan. 24, 1766. By Samuel Palmer. Buckland.

VII. At Eustace-street, Dublin, Jan. 16, 1766, on the Death of the reverend and learned John Leland, D. D. who departed this Life on the 16th of the same Month, in the 75th Year of his Age. By Isaac Weld, D. D. Johnston.

✍ In this discourse, Dr. Weld (as usual in funeral Sermons) gives a sketch of the life and character of that truly amiable and excellent person, whose death was the occasion of its being delivered:—the particulars will, doubtless, be very acceptable to all who were personally acquainted with the worthy Doctor, or conversant with his learned, valuable and celebrated writings.

✍ *The late Sermons by the Drs. Sharpe and Kennicott, in our next.*

\* \* \* The Continuation of our Account of Dr. Blackstone's Commentary is deferred to the next Month's Review.

✍ We have received an anonymous letter containing some objections to our account of Mr. T——r's Trigonometry: but it will be soon enough to shew the injustice of the charge, when the Writer has demonstrated that Mr. T——r's artificial numbers are deduced from true principles. For every attempt to solve mathematical problems by methods founded on erroneous principles, must be considered as an attempt to substitute error in the place of truth.

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T H E

MONTHLY REVIEW,

For A P R I L, 1766.



*Public Prayer. A Treatise in Two Parts. Part I. Representing the Advantages and Disadvantages of set Forms, and their respective Moment in determining the Mode of Public Worship. Part II. Pointing out the Defects of Public Free Prayer, as practised among Protestant Dissenters, and directing to proper Methods of Reformation and Improvement in that Mode of Worship. 12mo. 2s. Buckland.*

**I**N the Advertisement prefixed to this Treatise, we are told, that it has more than one author; which, indeed, without any such declaration, must be evident to every discerning reader; the second part, though not without its merit, being obviously inferior to the first.

The design of the first part, which is written with freedom, moderation, and Judgment, is to shew the expediency and usefulness of *free prayer*, in preference to *forms*. In the introduction, the Author gives his readers a few strictures on the authority and antiquity of the two modes of prayer. As to the point of authority, he observes, that the scripture neither expressly enjoins, nor forbids, by any positive precept or prohibition, the praying with or without a form; that one mode of worship may nevertheless be better, and more eligible than another, though it is not enjoined as universally necessary in all cases; that if any mode of worship is preferable to another, the preference must be justly due to the primitive mode, whatever that might be, as Christ and his apostles, and all their pious followers in the first and purest ages, certainly worshipped God in the best way and manner.

He further observes on this head, that the practice of the primitive church, so far as can be collected from the New Testament, is in favour of free-prayer; that the silence of scripture, with respect to the particular mode of prayer, argues much more strongly for free prayer than for forms, as it is not to be sup-

posed, that the great founder of the Christian church would have left it without forms, or given no direction for the composition of them, if they had been absolutely necessary, or generally expedient and useful.

As to the point of antiquity, he observes, that it is allowed by the most celebrated and learned writers in favour of forms; that free-prayer was the primitive mode of worship among Christians; that the first introduction of forms into the Christian church was upon an occasion by no means honourable to them, namely, the gross ignorance and scandalous insufficiency of some ministers towards the close of the fourth and beginning of the fifth century. He concludes his introduction with some general remarks, and proceeds to consider the advantages of forms, the principal of which are these following :

Set forms establish and secure the unity of faith and worship, reduce all the churches to an uniformity, prevent any disagreement or contradiction in their petitions, and instruct them, as they worship the same God, to worship him with the same mind and voice.—Forms of prayer are an useful, and, in some cases, necessary relief to the infirmities of mankind; particularly, in times of general and prevailing ignorance, when few are to be found, otherwise capable of conducting the public devotions, with tolerable propriety or decency.—Set forms claim the honour and advantage of exact and accurate composition. Where they are introduced, it is reasonable to suppose that learning, genius, and study, will all be employed, to give the highest possible finishing to them; and, in the use of such forms, the worshippers depend not on the abilities of their minister, whether they must offer up proper and becoming petitions in suitable language and method. Whereas the performer in free prayer is liable to run into much incoherence, and, in consequence, to violate grammar, apply mean and vulgar phrases, use tedious repetitions, dwell too largely upon some topics, and omit or glance too slightly upon others, and the like, which cannot fail of exposing the public offices of religion to some degree of contempt or neglect.—Set forms are an useful curb upon the wild fancies and licentious passions of some men, that may be employed in leading the public devotions.—Set forms give people the advantage of bearing a vocal part in the public prayers.—The people, who worship by a prescribed form, are apprized beforehand of what they should join in as their address to God. When the people depend upon their minister for the matter of their prayer, there must be more uncertainty whether it will be such as they can conscientiously join in. They must hear in order to understand, and understand in order to judge; and if what they have heard be agreeable, they adopt it, and offer it as the devout breathing of their hearts to God; the mind passes through this process

process as the minister is uttering, or as soon as he has uttered a sentence in prayer; and yet it is no sooner uttered, than he is going on to another part of his prayer, that requires the same operation. Thus the hearer is kept in painful suspense and doubtful hesitation, and has little scope left for the exercise of his devout affections.

After giving such a representation of the advantages of forms, as appears to our Author to include every thing of importance that has been urged in their favour, he now proceeds to take a review of these advantages.—The unity of the Christian church, the decency of Christian worship, and the devotion of Christian worshippers, are the three grand objects, he observes, which those who plead the advantages of forms must have in view; and he is not worthy the name of a Christian, he adds, who regards any of them with indifference, much less who treats them with neglect or contempt.

As to the unity of the Christian church, continues he, which forms are supposed to secure and advance in a greater degree than free prayer; we observe that Christian unity and ecclesiastical uniformity are two things in some men's ideas strangely confounded; and yet in their own nature, far from being so connected, as that ~~that~~ they must necessarily stand or fall together. The former is conversant about the inward substantial and vital parts of Christianity, things essential to a Christian as such; the latter about circumstantial matters, points of mere ceremony and form, things no more essential to a person as a Christian, than his particular features, motion or dress are necessary to his being a man, or one of the human kind. The one admits variety in speculative opinions and external modes of religion; the other fixes an invariable standard to which the consciences of men must be stretched, and by which their practice must be determined in doubtful, or confessedly indifferent matters. The one is founded in humility, and cemented by charity and love; the other takes its rise from a spirit of domination, and requires fines, imprisonments, and worldly terrors effectually to support it. The one consists with free enquiry and mutual forbearance; the other damps or destroys them. *Through Christ we have access by one spirit unto the Father.* Eph. ii. 18. Thus does an inspired apostle express the common privilege of all true Christians, and exhibit the grand point in which all the great lines of true Christian faith and worship unite as their common centre. They who worship the Father *through* the Son, as the only Mediator, and *by* the Spirit, with humble reliance on his gracious aids, sensible that they are in themselves unworthy to be accepted, and of themselves unable to perform their duty in an acceptable manner, unite in the main essentials of the Christian profession and worship, how much soever they be in other respects divided.

‘ As to an agreement in the same form of address to God, it is as easy to conceive how Christian unity may subsist amidst variety in the exercise of free prayer; as how the several bodies-corporate in a kingdom may all unite in addressing their prince, each in their own manner, and according to their own particular sentiments and circumstances, but all with such harmonious expressions of loyalty, as shew them well affected to his government; and such a general agreement in the matter of their addresses, as shews them all to have the same confidence in his royal wisdom and goodness for the common blessings of an equal government, and such particular favours as are suitable to their respective circumstances, and consistent with the general good. It is indeed natural to expect some difference in the addresses presented by different bodies of men; as for instance, an house of convocation, and a number of dissenting ministers, and it is possible they may contradict one another: but if one petition only for the protection of the church established by law, and the security of her privileges and revenues; and the other for the maintainance of toleration and religious liberty, here is difference without contradiction; and a wise and gracious prince (such as we have reason to esteem his present Majesty) may look upon them both as his very good subjects, and return them both a very gracious answer. A form of common address to prevent disagreement or contradiction in the addresses of his Majesty’s subjects, would be a new, unheard of, and strange device indeed; and why they should have a form of common prayer to prevent the like inconvenience in their addresses to the King of Heaven, is not easy to understand; unless we suppose, what ought not to be once admitted into our imaginations, that there is no allowance to be had in the court of Heaven for the different byases of mankind from particular sentiments, passions, and interests, which sometimes affect their worship; or that God exacts from those, that worship him, a seeming and outward agreement more perfect, than he knows can in this imperfect state of things, really and inwardly take place amongst thinking and inquisitive minds.

‘ Upon the whole, it is hard to conceive, why in providing for unity of faith and worship, so particular a stress should be laid upon the use of one common form of prayer; and yet the matter be left absolutely undetermined in respect of public preaching. Must ministers and people use the very same words in prayer to prevent contradiction and disagreement; and yet the public instructions be left to the discretion of every minister, and the consequence, that doctrines as widely different from one another, as earth and heaven, are taught to the people, be thought no breach of unity? Is it of such vast importance to prevent disagreement in what ministers speak as the mouth of the people to God; and yet of no importance to prevent the like disagreement

ment in what they deliver as the mouth of God to the people? Shall the fear of discord and contradiction lay a restraint upon the minister's business in the desk; and yet that fear vanish, when his business is transferred to the pulpit? The desire of unity does not operate uniformly in these two cases. There was a time\*, indeed, when this passion had its effect both ways, and the spirit of uniformity affected both the desk and the pulpit also in a considerable degree. But all true lovers of civil and religious liberty wish never to see the precedents of that time brought into the imitation or practice of this or any future age, and they will be cautious of pleading for uniformity of prayer upon principles, which pursued to their genuine consequences, lead to the most pernicious infringements of the religious liberties of mankind.'

Our Author now proceeds to the decency of Christian worship; and here he acknowledges that the same degree of propriety and exactness is not generally attainable in free prayer, as in forms. He observes, however, that between the highest and lowest degree of that decency, which regards the stile, sentiment, or method in public prayer, there are several intermediate degrees sufficient for the purposes of piety and devotion, within which free prayer, under the management of ministers of richer or poorer talents, may fall, so as always to be above contempt, and sometimes to come near the utmost attainable exactness of a form.

In conducting public prayer, he says, there is a happy mean between a rude negligence and coarseness on the one hand, and a finical niceness on the other; a mean, which falls within the compass of ordinary capacities properly applied and improved, and is at once most suitable to the nature of the duty, and most edifying to the generality of worshippers. As to the indecency of men's giving vent to their own weak fancies and ungoverned passions, he does not in the least attempt to excuse it, but leaves those who are chargeable with such indecency to bear their own burthen. For a possible, or in some few instances actual inconvenience of this kind, however, he cannot give up the cause of free prayer. Sound learning and real piety must be at a lower ebb, he says, than we can imagine them to be in the present age, before such an inconvenience can be common or general; and supposing it common or general, the use of a form would be but a partial and imperfect remedy. The true way of curing this evil, if common, he thinks, would be, to take measures for the education and encouragement of a learned and pious clergy; and then as little scandal would accrue to religion from a few in one way, who might possibly utter strange and wrong things in their public prayers, as from a few in another way, who may possibly

\* The time of *Laud's* arch-episcopal domination.



read an excellent form in a strange and little less than profane manner.

As to the devotion of Christian worshippers, *that*, our Author observes, must be the best manner of worship, which best promotes the great end of worship, by exciting and cherishing pious attention and affections.——‘ Now, continues he, that stated forms do not require a very close and fixed attention is in effect acknowledged by the best advocates for them, for it is one of their boasted advantages, that by being known beforehand, and so requiring less attention, they leave more room for the exercise of the affections; whereas free prayer is charged with requiring too much attention to admit of affection. Well, if free prayer require too much, that forms may not seem to require too little, the composers of them have hit upon the expedient of responses, that the people may not want something to say or do in order to awaken their attention, when it grows flat for want of novelty and variety to excite and engage it. This expedient does, we own, secure some attention to the part the people are to act in the public service, but whether it is favourable to a true devotional fixed attention may be justly questioned. The serious settled attention of devout minds is most favoured by the solemn silence of all, but him, who is the common speaker, and must naturally be broke and hindered by the confused murmur of discordant voices. The indevout, as may justly be suspected, have no attention excited or engaged by responses, but what consists in waiting for their turn to speak, and is much influenced by a low pleasure they take in elevating their voices, and reading faster or louder than their neighbours.’

If it be urged, that free prayer requires too much attention to allow due scope to the affections, our Author answers in the words of Bishop Wilkins:——that as a man may in his judgment assent unto any divine truth delivered in a sermon which he never heard before, so may he join in his affections with any holy desire in a prayer which he never heard before. If he, who is the mouth of the rest, shall, through imprudence, deliver what we cannot approve of, God does not look upon it as our prayer, if our desires do not say *amen* to it.

• The operations of the mind in understanding, judging, assenting, exercising reflection, and the like, continues our Author, are sooner exerted than described, and more immediately connected in themselves than they appear to be from a progressive survey or description of them. Free prayer, in order to its being understood, judged of, and answered with suitable affection, as the minister proceeds in it, requires no stretch of faculties beyond what they will very well bear, none beyond what they suffer in hearing sermons, none but what is requisite to the carrying

rying on common conversation every day of our lives. One would almost think that some people looked upon the public prayers, in the same light with a mathematical lecture, at which a certain proposition was to be demonstrated, which would require such a degree of attention to understand it, and judge of the several steps and their connection, in order to form the demonstration, as would make it necessary to have them wrote down upon a paper or board before their eyes. But if there be a wide difference in the two cases, (as surely there is) if the great truths of religion expressed in prayer are immediately obvious to all serious and sensible minds, we must say with a late ingenious writer, that “we, for our parts, cannot see the difficulty of a good man’s lifting up his heart to God, in holy desires and affections, *instantly* upon its being struck with a pious sentiment plainly, properly, and feelingly expressed; just as the darting rays of the sun both enlighten and warm all at once. The holy affections of a devout soul may be conceived like the strings of a musical instrument in tune *instantaneously* to answer to the first touch of thought.” We conclude therefore that they do not sufficiently attend to the natural quick motion of the thoughts, and the immediate correspondence there is between thought and affection, attention and devotion, in pious praying souls, who say that free prayer, by too much exercising the thoughts, hinders the exercise of the affections; and we leave it to our readers to judge, whether indevotion does not more commonly arise from too little, than too much thought and attention.’

Our Author now proceeds to enumerate the disadvantages of forms; and here he suggests the principal arguments in favour of free prayer.—The use of forms is not so subservient to the method of *divine influence* on the minds of men as free prayer.—Set forms of prayer are too indulgent to the backwardness and remissness of mankind, in applying their thoughts closely to subjects of a religious nature.—Set forms cannot be fully adapted to particular circumstances and necessities, and are no more pertinent to every case, than *general remedies to all particular diseases*.—Set forms have a tedious sameness and uniformity in them, and do not so powerfully excite and engage the attention of the mind, in the performance of the duty as free prayer.—In the use of forms there is great danger of men’s taking up with a mere form of godliness, and neglecting the power thereof.—The use of forms may proceed by an easy and natural gradation to the imposition of them.

On surveying the disadvantages of forms, our Author feels himself chiefly affected, he says, with considering them, as more unfriendly to the cause of religious liberty and reformation, and as

less apt to promote the knowledge and sense of religion, than free prayer.

‘ We mean not to assert, says he, that serious practical religion must necessarily sink and perish under a form of prayer. It is sufficient to our purpose, if free prayer hath in this respect the advantage of forms; and to be convinced that it has so, let us attend a little to the nature and tendency of the mode in itself, and to fact and observation. As to the former, free prayer does in its own nature tend to increase the furniture of the mind, and warm the affections of the heart, whether we lead the public devotions in the free way, or join in them. If we lead the public devotions in this way, all the furniture of the mind is on several occasions brought into use, and a close attention is necessary to its being used in a proper and becoming manner. Our minds must labour after an acquaintance with spiritual and divine things, to lay in furniture for the duty; and when furnished in any good measure for it, cannot without diligent serious attention engage in the performance of it to advantage. If we join the public devotions in this way, we cannot in any measure fulfil our duty, without giving a close, serious, and fixed attention to *his* words, who is our mouth to God, nor can we, while hanging as it were upon the lips of the speaker, so easily let down or relax our attention, as if we were hearing or repeating a form, the customariness whereof, might dispose us to pass over it with a superficial glance of thought, just as in reviewing a book, we have often read before, we are prone to run hastily over the pages, and attend to the general contents of every chapter only, without that particular attention we might be inclined to bestow upon it at first reading. As without attention, there can be no devotion; so that, which is a means to help us in our attention, is certainly serviceable to promote our devotion; and that conceived prayer is a means to engage our attention, we know by our own experience. Now the great things of religion, which we make the matter of our prayers, do greatly need to be better attended to, in order to their being more powerfully felt and practically improved; and consequently that mode of devotion must be best, and most conducive to serious practical religion, which tends most to excite and fix the attention. Besides, are there not charms in novelty and variety, that at once please and affect the human mind, and so far as free prayer admits these charms, it is much more likely to please and affect than forms. Human nature is the same in prayer as in other things; and it is to no purpose to say, we should never be weary of a good thing, merely because it is not new, or not different from what we had seen or known before; for, though we may not be so weary as to loath it, if it be good in itself, yet it cannot invite  
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or engage the same degree of attention, nor yield the same relish of delight. On the whole, if attention and affection are of any importance in religion, or are proper to advance and promote it, free prayer, as tending to engage them, is of great advantage to the cause and interest of practical piety in the world.'

As the first part of this treatise was drawn up with a view to the case of introducing liturgies amongst dissenters, the Author closes it, with addressing the following queries to the ministers and people of that denomination :

' 1. Whether serious vital religion is more likely to flourish among dissenters by introducing liturgic worship, than in the way of free prayer ?

' 2. Whether the dissenters of the present age have not lost much of the serious spirit and character, which is so essential to the grace, and so helpful to the gift of prayer, and therefore seek refuge in forms ?

' 3. Whether the neglect of family-religion now too common among them, be not one evidence of the decay of serious piety ?

' 4. Whether forms did not take place in the Christian church, after the primitive spirit was departed from it, and whether they were not followed by numberless corruptions ?

' 5. Whether the plainness and simplicity of divine worship can be long maintained in the universal use of forms, or whether various ceremonies of human device, have not generally gone along with them, or in due time followed, as a proper appendage to them ?

' 6. Whether the credit of the ministry is likely to be kept up in the use of forms ; and whether those who are thought unfit to lead the public devotions without a form of other men's devising, have not lost much ground in the esteem of the people ?

' 7. Whether the old dissenters will not dwindle more and more under the use of forms, while the methodists in the use of free prayer will draw greater numbers from their congregations, than they have ever yet done ?

' 8. Whether a liturgical worship will not disunite dissenters more and more ; and as it is morally certain, they will not all join in one form ; whether a variety of forms will not cause odious comparisons, and split them into as many parties as there are different forms composed in *usum Londini, Eboraci, Mancunii, Liverpooliæ, &c.* ?

' 9. Whether a dissenting liturgy, standing as a rival to that by law established, will not be more offensive to their neighbours than free prayer, and rather hinder than promote the coalition of church and dissenters ?'

We have now given a pretty full view of what is contained in the first part of the treatise now before us, and must refer such  
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of our Readers as have any desire of knowing what is advanced, in the second, to the work itself.

**R.**

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*The Morality of the East; extracted from the Koran of Mohammed: digested under alphabetical Heads. With an Introduction, and occasional Remarks. Small 8vo. 2s. sewed. Nicoll.*

**E**VER since the publication of the late learned Mr. Sale's edition of the Koran, in this country, it hath been a kind of fashion with men of a certain turn of sentiment, to cry up, and recommend, the Mohammedan dispensation. Their view in doing this, is obvious enough; and therefore we, as Christians, should be cautious how we listen to their specious insinuations, in favour of other schemes of religion or morality, to the diminution of that honour or that zeal which are due to the superior worth and unparalelled excellence of our own.—Candour, nevertheless, must allow, that there is much truth and propriety in the observation with which the Compiler of this little synopsis of the Mohammedan system begins his introductory discourse:

‘In order, says he, to form a proper judgment of men and things, it will be incumbent on us to generalize our ideas, to extend them beyond the contemplation of our own countrymen, the professors of the same religious principles, and beyond local modes of thinking: to mankind collectively, and subjects abstractedly; overlooking the several denominations by which humankind are broken into independent communities, and separate brotherhoods; whether by the barriers of nature, the policy of governments, or mere obstinate tenacity of particular opinions.’

As it seems to be no part of our Editor's design, to convert us to the Mohammedan *faith*, but merely to present us with a compendium of Eastern morality, of a more modern date than the Bible, in order to enlarge our Ideas, and extend our candour and charity to different persuasions; so he previously remarks, that, ‘to form an impartial estimate of the intrinsic merits of any religion, it may be necessary to pass over all the supernaturals wherewith it is embellished, and recommended to the veneration of its votaries; and to examine the tendency of those practical duties enjoined for the conduct of man toward man: this is the infallible test, the golden rule, laid down by our Messiah, and brought home to the apprehensions of those to whom it is addressed, by a familiar and most happy allusion. We are not only invited to judge for ourselves what is right; but are referred to a fruit tree as a guide to our judgment: *Do men gather grapes of thorns, or figs of thistles? Even so every good tree*

*tree*

*tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit,—Wherefore, by their fruits ye shall know them.*'

The very sensible Editor of this little Turkish manual of moral precepts, thus proceeds to explain the scheme, and apologize for the nature of his present undertaking. 'It is hoped, says he, this publication may not be misconstrued, or misrepresented, into a design to recommend Mohammedism to Christians; or in any measure to set the Koran in competition with the Holy Scriptures: God be thanked *we* are not reduced to derive our morals from any such source; as '*having the superior advantage and infinite happiness of\**' drinking the waters of life from a purer stream! The only view was, by undergoing a piece of drudgery, to present the public with what may at least be esteemed a curiosity by numbers who might be disgusted with the toil of acquiring it, viz. from a heap of jargon to extract and throw into a concise view, the moral maxims of an Arab, whose dictates have been received by such extensive regions, in the fairest and most delightful quarter of the globe. May one farther motive be tolerated? The operations of that zeal, which is not according to knowledge, are so violent in some, contract the operations of the mind into so narrow a circle, and warp the judgment so far from the truth; that we ought to pray for that degree of Laodicean lukewarmness, which may preserve to us the free and perfect use of our rational faculties: and there are many sincere and well meaning people, to whom it may be some information, to find that mussulmen, although painted with such fierce whiskers on sign posts at inn doors, are taught by their law, understand, and practice, the moral duties; to a degree that may shame many who profess a better religion: this compilation may therefore not be without its use in extending that charity of opinion toward our fellow creatures, which is so little understood, though it constitutes so fundamental an article of the Christian religion.'

Our Author now goes on, by way of farther introduction, to lay before his Readers a compendious view of the life and conduct of that subtil Arabian genius, whose pretended mission from heaven caused so prodigious a revolution on earth! This account is chiefly borrowed from Mr. Maclaine's excellent translation of the learned Dr. Mosheim's ecclesiastical history; of which we lately made ample mention in some of our Reviews. At the close of this extract from Dr. Mosheim, he introduces the following remark from Tournefort:

"Of all false religions, the Mahometan is the most dangerous, because it not only strongly flatters the senses, but in many points also agrees with Christianity. Mahometism is founded

\* The words printed in Italics, are inserted in the place of a parenthesis which we have omitted, as referring to a quotation from another writer, not here extracted.



on the knowledge of the true God, the Creator of all things, upon the love of our neighbour, the purification of the body, and a quiet peaceable life. It abhors idols, and the worship of them is strictly prohibited."

To this last quotation, our Editor subjoins the following singular conjecture, which we shall transcribe, and leave to the Reader's animadversion :

“ Indeed Mohammed, says he, appears to have been a zealous asserter of the unity of Deity ; taking frequent occasion throughout the Koran to insist on it as the fundamental point of religion, and to denounce severe vengeance against those who associate other names or relations with God. If it may be pardonable to indulge a little in conjecture, it may not appear perhaps the most absurd that has been hazarded, when we reflect how extensive the spread of Mohammedism has been, if we attribute somewhat of that reformation from Romish idolatry, the seeds of which continued taking root, long before they were cultivated for political purposes ; to the indirect influence of the doctrine of the unity of the great God of the universe, who is truly, if, in an erroneous manner, the pure object of eastern adoration. That this conjecture may not be laughed out of countenance, without something farther being urged to apologise for making it ; the Reader is requested to consider, that while the Christian world were daily worshipping and eating their God in the form and substance of a cake ; while they were debasing and wasting their rational powers on scholastic subtilties, founded in absurdity ; the Asiatics adored a God whom they were taught to conceive in these terms—“ God ! there is no God but he ; the living, the self-subsisting ; neither slumber nor sleep seizeth him ; to him becometh whatsoever is in heaven, and on earth. Who is he that can intercede with him, but through his good pleasure ? He knoweth that which is past, and that which is to come to them, and they shall not comprehend any thing of his knowledge, but so far as he pleaseth. His throne is extended over heaven and earth, and the preservation of both is no burthen unto him. He is the high, the mighty.” These are expressions which must strike with their sublimity, even those who despise the Arabian apostle that dictated them.

“ Were it necessary to enter into a comparison between the Mohammedan system and popery, a thinking man would not hesitate long in deciding to which the preference was due : for to instance only in another particular ; whereas the penances and atonements for sins in the latter, are chiefly directed to useless rituals, and unprofitable mortifications ; the expiations of the former have generally a benevolent direction to the good of society ; as to the freeing the captive, to feeding and cloathing the hungry, &c. See some instances of this kind, under the

the articles MURDER, OATHS, &c. beside other instances which do not come so directly under our view.

‘ That the more northern nations have improved so happily this first principle of theology, which dawned on them through the Mohammedan system ; and perhaps assisted them in recovering and refining the Christian religion from the rubbish under which it was overwhelmed by craft and ignorance, may be partly accounted for from those principles which will equally explain why they have asserted and maintain, the natural and civil rights of mankind, in a greater or less degree, while the soft nations of the east, continue from century to century the dispirited subjects to an absolute and fixed despotism.’

But enough of *Introduction* : let us now proceed to the principal part of this complement, the collection from the Koran. These are not, however, very numerous ; the following general heads comprehending most of the several subjects, thus alphabetically digested, viz. *Alms, Avarice, Beneficence, Calumny, Charity, Civility, Covetousness, Dissentions, Divorces, Envy, Forgiveness, Hypocrisy, Infidelity, Justice, Marriage, Modesty, Murder, Oaths, Parents, Patience, Pride, Retaliation, Slander, Toleration, Usury, Whoredom, Women* ; and a few others, which we have omitted for the sake of brevity.

To what has been delivered on most of these topics, by the Arabian Legislator, our editor has subjoined such remarks as respectively occurred to him, on the several subjects ; and these remarks seem in general to be founded in good sense, and an enlarged generous turn of thinking. Some of his opinions, however, will, we believe, appear very singular to many of his readers ; and may, perhaps, be combated with success, by those who entertain different sentiments, with regard to his notion of polygamy, and one or to other capital points. What he has said, under the article INHERITANCE and LEGACIES, is, to say the least of it, ingenious. The Koran ordains, that “ Men ought to have a part of what their parents and kindred leave behind them when they die : and women ought also to have a part of what their parents and kindred leave, whether it be little, or whether it be much ; a determinate part is due to them. And when they who are of kin are present at the dividing of what is left, and also the orphans, and the poor, distribute unto them some part thereof ; and if the estate be too small, at least speak comfortably unto them. And let those fear to abuse orphans, who, if they leave behind them a weak offspring, are solicitous for them : let them therefore fear God, and speak that which is convenient. Surely they who devour the possessions of orphans unjustly, shall swallow down nothing but fire into their bellies, and shall broil in raging flames. God hath thus commanded you concerning your children. A male shall have as much as the share

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of two females : but if they be females only, and above two in number, they shall have two third parts of what the deceased shall leave ; and if there be but one she shall have the half. And the parents of the deceased shall have each of them a sixth part of what he shall leave, if he have a child ; but if he have no child, and his parents be his heirs, then his mother shall have the third part. And if he have brethren, his mother shall have a sixth part, after the legacies which he shall bequeath, and his debts be paid. Ye know not whether your parents or your children be of greater use unto you. This is an ordinance from God, and God is knowing and wise. Moreover, ye may claim half of what your wives shall leave, if they have no issue ; but if they have issue, then ye shall have the fourth part of what they shall leave, after the legacies which they shall bequeath, and the debts be paid. They also shall have the fourth part of what ye shall leave, in case ye have no issue ; but if ye have issue, then they shall have the eighth part of what ye shall leave after the legacies which ye shall bequeath, and your debts be paid. And if a man or woman's substance be inherited by a distant relation, and he or she have a brother or sister ; each of them two shall have a sixth part of the estate. But if there be more than this number, they shall be equal sharers in a third part, after payment of the legacies which shall be bequeathed, and the debts, without prejudice to the heirs. Chap. iv. vol. i. p. 93.

“ We have appointed unto every one kindred, to inherit part of what their parents and relations shall leave at their deaths. And unto those with whom your right hands have made an alliance, give their part of the inheritance ; for God is witness of all things. Men shall have the preheminance above women, because of those advantages wherein God hath caused the one of them to excel the other, and for that which they expend of their substance in maintaining their wives. Chap. iv. vol. i. p. 101.

“ If a man die without issue, and have a sister, she shall have the half of what he shall leave ; and he shall be heir to her, in case she have no issue. But, if there be two sisters, they shall have between them, two third parts of what he shall leave ; and if there be several, both brothers and sisters, a male shall have as much as the portion of two females. God declareth unto you these precepts, lest you err ; and God knoweth all things.” Chap. iv. vol. i. p. 127.

To the foregoing ordinance, the Editor has subjoined the following remark.

‘ The Turkish empire was founded on conquest ; the prince is the fountain of property, and may be considered as a perfect despot : yet, under this despotism, according to the law of Mohammed, by which the

the private concerns of the subject are to be regulated : succession is more equitably settled, than it is by the feudal systems which have obtained in other parts of Europe. It is true that commerce and the arts have in the latter, given commercial and monied property, such a counterbalance to that of land, that landed property has gradually lost much of its tyrannic influence ; and the forms of government first founded on these military tenures, have mellowed down to more equitable systems, in proportion to their attention to these objects. But, if the ~~Ottomans~~ *Turks* at any time, seized by the contagion of literature, should come to understand the native rights of mankind better, and by commerce to possess an influence which may enable them to avail themselves of their knowledge against their haughty Sultans ; this fundamental advantage, of a partition of inheritance, would, so far as it obtained in use, give them great advantages over states where landed property continues subject to its antient limitations, while their sovereigns have lost that ascendancy and military strength it formerly procured them. If we consider the extensive size of this vast empire, and conceive it freed from the oppressive government under which its inhabitants groan, and become full of people, springing from the allowance of polygamy ; they would under such circumstances promise fairer for universal empire, than any cramped state where land is tied up, where numbers of people are continually drained off from society, and buried in religious celibacy ; and where preposterous restrictions obstruct the entrance into matrimony, to the eventual check of propagation : or if an extension of knowledge and popular vigour, should break the Orientals into separate independencies, they would in all probability flourish in arts, commerce, and maritime strength, while Europe, in either case, declining, may see all these blessings by a reflux retire back to those climes from whence they first dawned on mankind.

We shall conclude this article, with the Author's *Remark on Divorces* ; omitting the extract from the Koran on this subject, on account of its too great length. It is sufficient to observe, that Mohammed allowed his followers to put away their wives, (for what reasonable cause or causes is not said) under certain legal regulations and restrictions ; and this they are permitted to do a second, and even a third time, in case of their so often renewing the matrimonial connexion. On this head, we have the following observations :

‘ It would be impertinent to enlarge on the natural intentions of matrimony ; of which, every man's reason, and much more his feelings, give him sufficient information : as it is capable of communicating the highest earthly felicity, so can it be perverted to the greatest extremity of misery. When the ends of entering into an indissoluble engagement, on which the domestic comfort of all the future parts of our lives, so intimately depends, are frustrated ! no situation can be conceived more intolerable ; and it is painful even to think that sufferers in these circumstances should have all their fond expectations, all their social enjoyments, all their peace of mind, ruined beyond redemption ! and that the laws which ought to protect the injured, should

should in these circumstances betray them; and often strengthen the hands of oppression! Divorces, by the Christian law are discouraged, except in cases of adultery; but numberless causes of unhappiness occur, which render the matrimonial state unsupportable, that do not offer such a plea to justify separation: and when this union, from whatever causes, becomes grievous,—for life is a dreadful term! the apostles replied very naturally—*if the case of the man be so with his wife, it is not good to marry.*—By the Mohammedan law divorces are allowed to take place between the same persons repeatedly: here therefore the facility of separating and coming together again, not only grants the remedy wished for, but grants it to an extream; and appears to afford too great a latitude to caprice. Perhaps the golden mean may lie between them. For, let whatsoever render it disagreeable for man and wife to live with each other, the sufferer ought to be allowed recourse to an easy remedy:—but if, after separation, they were prohibited the privilege of coming together again on any consideration; this would cause the motives of parting, to be as carefully weighed, as those of the first connexion. For if a couple found on enquiry, that notwithstanding their discontents, they had a foundation of secret tenderness for each other, which the thoughts of parting discovered, and which started at the undoing of what could not be renewed; the union which ought to subsist, would on such a result of self-examination, receive a fresh cement: while those who ought to part, would be gratified with the opportunity. Many gentle honest hearts would thus be preserved from breaking, many useful lives be prolonged, many a pains-taking person rescued from beggary, and many fortunes snatched from ruin. Those who failed in one adventure, might have the opportunity of trying another with more success; while those, of which there are many, with whom nobody ought to live, would be denied the diabolical pleasure of tormenting others to death, or of involving them in the consequences of ruinous conduct.

‘ This would *indeed* be a law of reasonable liberty.’

This subject of divorces, is a very delicate one; and we believe there are few of our Readers who will not enlarge on it, in their own minds. For us, we have neither room nor leisure, at present, to expatiate on this head. One remark, however, is obvious, as to the policy and expediency of this law of liberty to the Musselmans,—that as they were allowed to have no less than *four* wives at once (beside as many concubines as they could maintain) it was the more requisite to permit the husband to get rid of as many of them as he found himself unable to manage: for, otherwise, we do not see how it could be in the power of mortal man to keep his house quiet, with so many rival females under his roof: and mercy on him, if *all* or *any* of them proved to be Xantippes!

G.

*Voyages and Travels in the Levant, &c.* By the late Frederick Hasselquist, M. D. continued from Page 145, in our Review for February.

HAVING given a pretty full account of that part of this curious performance in which the Author describes the several countries through which he passed, the manners and customs of the people, together with the incidents of his travels, we shall in the present article consider more particularly his observations and discoveries in natural history, medicine and commerce. But before we enter upon this second part of the work, we shall transcribe, from the first, an anecdote, relative to natural history, with which the world in general is unacquainted.

At Smyrna, 'I waited, says our Author, on Mr. Peysonel, the French consul, and member of the academy of inscriptions and belles lettres. To his great knowledge I am indebted for the following observation relating to natural history. Corals have in our age been esteemed a proper subject for the pens of the greatest naturalists. Nature hath so contrived this part of her works, that corals have had a contrary lot from other *naturalia*, and have been classed under the different kingdoms of nature: and it is yet uncertain to which they properly belong. In Mr. Peysonel's company the learned Count Marfigli had the good fortune to overcome all the doubts he had entertained about these *naturalia*, when in his invaluable *Historia Maris*, he laid before the world what he took to be the flowers of the corals. At that time they were thought to be vegetables. We know of none who immediately dissented from this opinion. Mr. Peysonel, by some observations he made on the French coast, before Marfigli printed his book, had reason to think otherwise, experience convincing him that corals were inhabited by worms. Mr. Peysonel did not make natural history his study; he did not set much value on these observations, yet communicated them to his brother, a learned physician, who intended to publish them. At length Count Marfigli anticipated Mr. Peysonel, who suppressed his and his brother's observations; but afterwards informed Mr. Reaumur of them, who knew how to make use of such a considerable speculation. Mr. Reaumur gave it to the royal Parisian academy of sciences, augmented with his own observations; nor omitted to attribute the honour to the real discoverer. This was the rise of an opinion about corals, that since hath been thought worth the enquiry of the learned, and has received an almost universal applause.'

Dr. Hasselquist, being a pupil of the truly wonderful Linnaeus, arranges the various parts of the creation according to the  
 Rev. April, 1766. T system



system of his great master, beginning with the *Mammalia*. Among these the least known are the *MUS JACULUS*, and the *HIPPOTAMUS*. The first of these animals is thus characterized by Linnæus in his *Systema Naturæ*: *Mus cauda elongata floccosa palmis pentadactylis, plantis trydactylis, femoribus longissimis, bractiis brevissimis*. 'This animal, says our Author, is the size of a large mouse: it supports itself only on its hind-legs, and therefore hops or jumps in its progressive motion. When it rests it closes its feet to its belly, and sits on its knees bent. It holds its victuals with its fore-feet, as do the rest of this tribe. It sleeps in the day-time, and wakes at night; eats wheat, wheat-bread, and the seeds of oily grain; is not much afraid of man, yet is not easily tamed: and for this reason is always kept in a cage. It is met with in Egypt, or between Egypt and Arabia. The Arabians call it *Garbuka*; the French who live in Egypt, *Rat de Montagne*.' This animal has been called by some naturalists *Cuniculus Minor*, by others, *Lepus Indicus*. To the preceding account our Author subjoins the following sensible reflection: 'If one should follow the method of the ancients in describing this animal, we might say, it had a head like a hare; whiskers like a squirrel; the snout of a hog; a body, ears, and fore-legs like a mouse; hind-legs like a bird; with the tail of a lion. What a monstrous animal would this seem to be! and had it been delineated 2000 years ago, it would at this day have been accounted a monster. To this manner of describing, do most monstrous animals owe their origin, as griffins, unicorns,' &c.

The *HIPPOTAMUS* is thus characterized by Linnæus: *Dentes primores superiores 6, per paria remati; inferiores 4. prominentes, intermediis recta protensis. Lenarii solitarii, oblique truncati. Pedes margine unguiculati*. As this prodigious animal is an inhabitant of upper Egypt, never descending below the cataracts of the Nile, the Doctor had no opportunity of seeing it himself. The following particulars concerning it were related to him by a person of credit who had resided many years in Egypt, viz. Its hide is a load for a camel. It destroys the crocodile whenever they meet. He is so voracious, as in a very short time to destroy a whole field of corn; to prevent which, the inhabitants lay a large quantity of pease in his way, which having devoured, he becomes violently thirsty, returns to the river and drinks a vast quantity of water, which, swelling the pease in his belly, proves the cause of his immediate death.

Birds make the second class of animals observed by our Author in the course of his travels. Among these the following are the most remarkable.

*ARDEA IBIS*. By Linnæus, thus described; *capite lævi, corpore albo, rostro flavesciente apice pedibusque nigris*. According to our Author, it is the size of a raven; it feeds on insects and small frogs,

frogs, which abound in Egypt after the inundation of the Nile. 'I am inclined, says the Doctor, to believe this bird to be the Ibis of the ancient Egyptians, rather than any other, because it is : 1. very common in Egypt, and almost peculiar to this country ; 2. it eats and destroys serpents ; 3. the urns found in the sepulchres contain a bird of this size.'

**TETRAO COTURNIX.** The quail. 'It is of the size of a turtle-dove. I have met with it in the wilderness of Palestine, near the shores of the Dead Sea and Jordan, and between Jordan and Jerico; and in the deserts of Arabia Petræa. If the food of the Israelites in the deserts was a bird, this is certainly it, being so common in the places through which they passed.'

In speaking of the common pigeon, our Author observes, that she builds her nest in the following manner : 'The male gathers straw, &c. and carries it to the sitting female ; but he gives it to her in a very peculiar manner, leaning his neck over her's, so that she receives the materials from the opposite side, and lays them under her belly, building a round nest.'

Among the third class of animals, viz. **AMPHIBIA**, the first which claims attention is the *Lacerta Chamæleon*. 'I found, says the Doctor, the remains of various insects in its stomach, viz. tipulæ, coccionellæ and butterflies. I saw part of an entire ear of barley in the excrement, which is very singular. I could not find the *vesica urinaria*. This animal is very subject to the jaundice, especially if it is made angry. It seldom changes, unless it is made angry, from black to yellow, or greenish colour, that of its gall ; which last, being transmitted into its blood, appears very plain, as the muscles of the Chamæleon are very thin, and the skin pellucid. This lizard, of which the ancients have related so many true and fabulous stories, and which is known to all writers of natural history under the compound name of Chamæleo, I procured alive, about the time when the spring had induced it to leave its winter retreat. This elegant creature is frequently found in the neighbourhood of Smyrna : here it climbs the trees and runs among the stones.' After mentioning the common opinions concerning this animal, namely, that it assumes the colour of every object it approaches, and lives entirely upon air, he proceeds thus : 'I will now relate what I observed myself, in one I kept alive a considerable time. I could never observe that it assumed the colour of any painted object presented to its view, though I have made many experiments with all kinds of colours, on different things, flowers, cloth, paintings, &c. Its natural colour is iron-grey, or black mixed with a little grey. This it sometimes changes, and becomes entirely of a brimstone yellow, which is the colour I have seen it most frequently assume. I have seen it assume a darker yellow, approaching somewhat to a green ;

sometimes a lighter, at which time it rather inclined to a white. I have not observed it to assume any other colours. It changes colour especially on two occasions, viz. on being exposed to the beams of the sun, and when made angry, which I effected by pointing at it with my finger. When it was changing from black to yellow, the soles of its feet, its head, and the bag under its throat, began first to change. I saw it several times speckled with large black spots over its whole body, which gave it an elegant appearance. When it was of an iron-grey colour, it extended its sides, or ribs, and hypochondria, which made the skin fit close to the body, and it appeared plump and handsome; but as soon as it turned yellow, it contracted those parts, appearing thin, empty, lean and ugly; and the nearer it approached to white, the emptier and uglier it seemed; but it appeared worst in regard to shape, when it was speckled.\* He farther informs us, that it lived 24 days without food, continuing brisk and lively all the time; but that, at length, it became very feeble, and, being bit by a turtle, expired.

In class the fourth, viz. FISHES, we find nothing very remarkable except the *Silurus Glarias*. *Vide Systema Naturæ Linnaei*, N<sup>o</sup>. 150. 'It lives, says our Author, in the Nile, and is called *Scheilan* by the Arabians. If it pricks any one with the bone of the breast-fin, it is dangerous, being poisonous. I have seen the cook of a Swedish merchant-ship die of the prick of this fish.'

The fifth class consists of INSECTS. Here the Doctor's observations concerning the *Gryllus Arabicus*, (Arabian Locust) deserve attention. Those who are acquainted with scripture controversy know that John's feeding upon locusts in the wilderness hath been to many a stumbling block, locusts being supposed unnatural food; and that, in order to render the story probable, they are of opinion that the *axipides* of John were either some kind of fruit or fowl. Our Traveller, ever attentive to any thing which might tend to illustrate or explain the sacred writings, determined, during his stay in Egypt, to learn, if possible, whether locusts make any part of the food of the present inhabitants of the country where John dwelt. He observes, that, Arabia being inaccessible to Europeans, all that can be learnt concerning this matter must be gathered from the report of others. Accordingly he enquired of Armenians, Grecians, Coptites, and Syrians, who all answered in the affirmative. 'But, says the Doctor, the informations I had from Greeks, who had travelled to Mount Sinai, are those I can most depend on; for the Grecian church has a noted convent there. The Arabians live in the places adjacent.' From a learned and ingenious Scheck\*,

\* A kind of magistrate, or chief, or lawyer, among the Arabs. :  
with

with whom he was acquainted at Cairo, he obtained the following answers to his question, 'Whether the Arabs feed on Locusts?' 'At Mecca, which is furnished with corn from Egypt, there frequently rages a famine, when there is a scarcity in Egypt. The people here are then obliged, as in all other places of the world, to support life with unusual food. Locusts obtain a place then amongst their victuals: they grind them to flower in their hand-mills, or powder them in stone mortars. They mix this flower with water, to a dough, and make thin cakes of it, which they bake like other bread, on a heated griddle.'——'I then asked, continues he, whether the Arabs do not use Locusts without being driven by necessity? He answered, that it is not uncommon to see them eat Locusts when there is no famine; but then they boil them a good while in water, afterwards stew them with butter, and make a sort of fricassée, which has no bad taste.'——'I farther asked, says the Doctor, Whether the Locusts of the Arabians were different from those in Egypt? He answered, No.'

After mentioning the common Bee, *Apis mellifera*, 'The Egyptian Bee-hives, says our Author, are very singular in their kind. They are made of coal-dust and clay, which being well blended together, they form of the mixture a hollow cylinder of a span diameter, and as long as they please, from six to twelve feet: this is dried in the sun, and becomes so hard that it may be handled at will. I saw some thousands of these hives at a village between Damietta and Mansora; they composed a wall round a house, after having become unserviceable in the use they were first made for.'

CANCER CURSOR. The Running Crab: This insect is thus distinguished by Linnæus: *Thorace lævi integerrimo, lateribus postice marginato, antennis fissilibus, cauda reflexa*. It is an inhabitant of the sea-coast of Egypt and Syria. It generally issues forth from the sea about sun-set, and is seen running with great celerity along the sand. It has very singular appendices to its tail, and its eyes are fixed in the *antennæ*.

The only animals mentioned by Dr. Hasselquist in the sixth class, which (according to the Linnæan system) consists of VERMES, are the *Sepia octopodia*, the Cuttle-fish, and the *Pinna muricata*. The Cuttle-fish, says he, is the most inveterate enemy of the latter, rushing in, and devouring it as soon as it opens the shell, unless prevented; but there being always one or more of the *Cancer pinnotheris* in the shell, which always keep in the mouth of it, and as the enemy advances, he gives notice of the danger, and the Pinna shuts her shell. He is permitted to live within the shell as a recompence for his trouble.'

We come now to the botanical part of this curious work,

whence we shall select the Author's account of those plants which are least generally known.

‘*CORNUCOPIÆ CUCULATUM*. I found this plant the 22<sup>d</sup> of March, in the neighbourhood of Smyrna, towards Barnaba. It is one of those I was very desirous of seeing. It is a grass in appearance quite different from all of its tribe. I was the more rejoiced to find it, as it has been seen and described by very few botanists in its natural state. It is to be found in the vales round Smyrna, and has not been met with growing wild in any other place; nor has it ever entered any botanical garden.’ Those who are desirous of seeing Linnæus’s description of this plant, will find it among the *Triandria Digynia*, N<sup>o</sup>. 72. in the *Genera Plantarum*, and page 79. in the *Species*. This plant was sent many years ago from Smyrna by Dr. Sherard to Mr. Petiver in England, who, in his *Gazophylacium*, Vol. I. plate 73. has given a good figure of it. He calls it the Smyrna Club-rush, with crooked heads.

‘*MIMOSA NILOTICA*. This plant, and not the *Mimosa Senegal*, produces the *Gummi Arabicum*. Both species grow together promiscuously: hence it happened that the latter having been by chance brought to Europe, instead of the first, and Alpinus not having distinguished one from the other, the *Mimosa Senegal* was by all writers in Botany and the *Materia Medica*, believed to be the true plant which produced the above mentioned gum.’

We shall now pass on to the chapter which treats of plants, animals, &c. mentioned in scripture.

‘*Luke xvii. ver. 6. συκαμίνος*. Christ certainly meant the Sycamore of the ancients, and Pharaoh’s Fig-tree of the Egyptians, which the Arabians call *Guimez*, when he pointed to a large tree, he said the disciples might, by faith, remove it into the sea; for such there are now in Judea and Galilee, where Christ then was. Luther, therefore, translated it very badly in calling it a mulberry-tree, which is neither congruent with scripture nor natural history.’

‘*Luke xix. ver. 4. συκομουρία*. The tree on which little Zachæus climbed near Jericho, to see Christ pass. The Greek text shews it was a Sycamore; therefore the Roman Catholics, Greeks and Armenians, are led into an error, when they visit the holy places, for they are shewn a tree of a different genus.’

‘*Allium cepa*. That this was one of the species of onions for which the Israelites longed, we may guess by the quantity to this day used in Egypt, and by their goodness there. Whoever has tasted onions in Egypt, must allow that none can be had better in any part of the universe.

‘*Leo*. The Lion. This is not met with in Syria or Palestine; but in great numbers at Babylon, now Bagdad. It is not

an inhabitant of Egypt, unless it be on the confines of Lybia, coming from the inland parts of Africa. How is this consistent with the Bible, where the Lion is mentioned as an animal common to Palestine and Syria, especially in the history of Sampson? Where did the fight between Sampson and the Lion happen? — But it is now time to finish an article which some of our Readers may possibly think much too long. To confess the truth, we dwell with great pleasure on the writings of a traveller of Dr. Hasselquist's obvious integrity.

B—r.

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*A compendious Hebrew Lexicon, adapted to the English Language, and composed upon a new commodious Plan; to which is annexed a brief Account of the Construction and Rationale of the Hebrew Language. By Samuel Pike. 8vo. 5s. Dilly, &c.*

**H**EBREW Lexicons are generally formed in the manner of the Greek Lexicon of Scapula; that is, the primitive words only are placed in alphabetical order; and the derivatives are to be sought, each under its respective primitive. This renders it necessary for composers of Hebrew grammars to furnish the student with rules, by which he may investigate the root of any word he wants: these rules, however, are so numerous and perplexing, as to be of little service to the young Hebrician: indeed, in many cases, they would be of very little assistance to him were he ever so well versed in the application of them; for, after having rightly discarded the *servile* letters, there often remain but two *radicals*, sometimes only one, and he must be a considerable proficient in the language, who is able to supply the radicals that are wanting, without which, however, the word in question can only be found after repeated trials. The common remedy for this inconvenience is, for the learner to make use of a literal version, and to find the root in Buxtorf's Lexicon, by means of the Latin index: but this method supposes the person to know the signification of the word before he looks for it, and consequently makes the dictionary of little use.

The plan Mr. Pike has followed in the work before us obviates in a great measure these difficulties. He has ranged in one paragraph all those roots which have the same two permanent radicals; these are, however, separated from each other by a small black line, to prevent confusion. Where, after rejecting the servile letters, only one radical remains, the learner may find it by supposing it followed by ך. To each root is affixed, first the leading idea in Italics, which is supposed to go through all its various significations: then follow the other senses of the



word, the connection of which, with the primitive idea, our Author endeavours to point out; but the resemblance is often far-fetched, and sometimes whimsical; yet even then it may serve to assist the memory. Each root is followed by its respective derivatives in proper order. But our Readers shall see what Mr. Pike himself says, in his own words. 'I have cast together into one paragraph *all* those several roots, which have the same two permanent radicals. These indeed are sometimes more and sometimes fewer, and in all the possible varieties: but, on every such event, it is in some measure dubious in which of the several ways the root is to be compleated. But by means of this association, the learner will find the root *at once*, only by turning to those two radicals, which he has visibly before him in the Hebrew bible. And to prevent all confusion, I have kept the several roots distinct from each other, in the same paragraph, by a short line between them, and arranged them, as much as could be convenient, in the same uniform order: placing first the two permanent letters, if they by themselves make a root; then the root wherein the second radical is doubled; next where the third radical is  $\eta$ ; after that the roots, in which the  $\lambda$  or  $\nu$  are inserted as the second radical; and placing such roots last as are compleated by prefixing  $\nu$  or  $\eta$  or  $\aleph$ : for instance, under those two permanent letters  $\kappa\lambda$  where there are no less than eight roots thrown together, they are placed in the following order;  $\kappa\lambda\aleph$  &  $\aleph\kappa\lambda$ ,  $\kappa\lambda\eta$ ,  $\eta\kappa\lambda$ ,  $\kappa\lambda\lambda$ ,  $\lambda\kappa\lambda$ ,  $\kappa\lambda\nu$ ,  $\nu\kappa\lambda$ ,  $\kappa\lambda\aleph$  :

'As the quiescent and defective verbs are associated in this manner, the learner will easily conclude that he may, in using this Lexicon, for the most part, cast aside, as if servile, the third radical  $\eta$ , the second radicals  $\lambda$  &  $\nu$ , and the first radicals  $\nu$  &  $\eta$ ; and look into the Lexicon only for the two permanent radicals. However, in all cases, without exception, he may turn to the Lexicon for those letters which remain after the removal of the serviles, and he will either find, or be immediately directed to the root; there being sufficient notice taken of each root in its proper alphabetical place, to answer this end. In what cases the first radicals  $\nu$  &  $\eta$  may be deemed permanent, will be seen at the head of these two letters in the Lexicon.'

'To compleat this scheme, not only the several roots, which have the same permanent radicals, are thus assorted together, but also where the first radical  $\aleph$ , or any other letter is occasionally dropped, changed, or transposed; and wherever the Heemantic letters  $\aleph$ ,  $\eta$ ,  $\lambda$  are prefixed to an imperfect root, (in which case only they may be easily mistaken for radical letters) I have taken notice thereof in the proper places. In a word, this Lexicon is so contrived, that upon the removal of manifest serviles,

viles, the learner will, upon consulting it, immediately find the root he wants; or be directed to it; and not only so, but with this advantage, that he will see it in company with those other roots, which have the same constituent permanent radicals; whereby he may judge for himself, to which of those several roots the word he seeks for does, or may, most properly belong.'

On the whole, we look on Mr. Pike's method to be new, ingenious, and useful. As a very superficial knowledge of the language will suffice for investigating so much of the root as his plan requires, it is perhaps the best lexicon extant for those who are just entered on the study of Hebrew: and they who have made a further progress in it will find it convenient on many accounts to have all the conjugate roots thus brought together in one point of view.

There is added to the Lexicon, a short account of the construction and rationale of the Hebrew tongue. Here our Author goes upon principles, some of which will be contested with him by the best Hebrew masters: and few impartial judges will agree with him in his high notions of the excellence of the Hebrew language. But it is natural for those who have spent much time and labour on any particular branch of literature, to overrate its importance.

We shall only add this farther remark, that the work before us would not, perhaps, have been the less valuable and perfect, had its Author never been initiated into the *Hutchinsonian Mysteries*;—what effect *Sandimanianism* may have, we cannot conjecture.

S.

*A Complete Treatise on Gangrene and Sphacelus; with a new Method of Amputation.* By Mr. O'Halloran, Surgeon. 8vo. 5 s. Vaillant.

AUTHORS and Booksellers, persuaded of the vast importance of a title page, have left unattempted no device which in the advertisement might serve to prejudice the world in favour of their productions. With this view the word *complete* seems, particularly of late, to have crept into fashion; and yet, we cannot help thinking it, of all others, the least calculated to answer the purpose for which it is intended. Mr. Johnson, in his Dictionary, tells us, it means *perfect, full, without any defects*. Now for an Author to assert this of his own work, appears to us to require a degree of *unbashfulness*, which we should imagine must be far from prepossessing the public in his

his favour. The great Mr. Locke had the modesty to entitle his invaluable treatise on Human Understanding, an *Essay*. Indeed, self-sufficiency is so generally the companion of ignorance, that, for our own parts, we must confess, we never see this word *complete* in the title of a book, without suspecting the work to be chiefly designed to catch the vulgar, on whom alone it can be supposed to have any effect.

We cannot possibly proceed to the body of this work without taking some little notice of the dedication \*, inscribed to the present Lord Lieutenant of Ireland, to whom Mr. O'Halloran thus sayeth: — 'I flatter myself that the importance of the subject will apologize for the liberty of this address; and that your Excellency will graciously accept of the present, which, through you, I make the Public.' Since then it is a present to the Public, we wonder that Mr. Vaillant does not distribute the book gratis! But we do not understand how his Excellency could accept of a present which, through him, was made to other people! and what is still more tantalizing to his Lordship, he can upon no account whatsoever claim any right or title to more than the two first chapters, all the rest being separately inscribed to other gentlemen. Regardless, however, of this blunder, which we attribute to the climate in which our Author lives, we shall now proceed to speak of his book, with our wonted impartiality.

The introduction contains a succinct history of the rise and progress of amputation, in which the Author appears to have a general acquaintance with the principal surgical writers, down to the present time. In his first chapter he treats of Gangrene in general. In the second, of Gangrene and Sphacelus proceeding from an universal cachexy. This subject he divides into four distinct classes, and considers each separately, in the four following chapters; in which he proves, from the recital of several cases, that amputation being of no effect, a course of alterative medicines is the only rational method of cure. Chapter the 7th treats of Gangrene proceeding from an inflammatory state of the blood. Here he first advises the usual means of preventing the evil; but, supposing the mortification actually begun, he is of opinion that amputation ought to be deferred for some days, during which interval every possible means of restoring the circulation, or preventing the spreading of the gangrene, should be used, such as scarification, and stupes, and that we ought by no means to think of amputation till a digested pus issues from the scarified parts, and the mortification becomes circumscribed.

The subject of the eighth chapter is a species of gangrene subsequent to phlebotomy, which, with little or no inflammation, carries off the patient in a short space of time, and which has hitherto

\* Dated Limeric, Oct. 30, 1765.

hitherto almost entirely escaped the notice of writers on this subject. In cachochimic habits of body, says our Author, where the humours are ready to fall upon any part, *qua data porta ruunt*, if a hurt happens, suppose by a prick of a tendon in bleeding, for want of sufficient elasticity in the parts, or a proper sensibility in the *genus nervosum*, or both, it will not be disposed to inflammation and abscess, nor yet to disperse, but remains indolent and swells, with a slight reddish streak the length of the biceps muscle, if in the arm. If this swelling be neither a true *oedema*, nor yet an inflammatory one, attended with a quick pulse, a little reflection will soon make us apprehensive of the consequences: for in this state of indolence the disorder insensibly gains ground; the arm swells, with a reddish streak; the fore arm becomes oedematous, cold and insensible; the tumefaction reaches the shoulder and sides, and the patient dies. We shall not stop to examine the truth of his theory. His description of the symptoms is just, and therefore we have transcribed the passage. This subject he illustrates by the recital of several cases, the most extraordinary of which is the following:

Mr. C. a farmer near Croom, in January 1762, was bled for some slight indisposition. He found a little more pain than usual at the instant of bleeding; but when the arm was banding up after the operation, he complained of grievous pain on pressing the orifice. He was abroad the next day and found the orifice sore, which increased the day following; and finding it grow more troublesome, I was sent for the fifth morning. Instructed by my former miscarriage, I was determined not only to be more cautious here, but to inform myself minutely of the nature of a malady, which had hitherto escaped the observation of the first men of the faculty. The man was about forty, and though seemingly delicate in his constitution, yet hardy, and subject to no disorders, except inflammatory colds. I found him with a quick pulse, and a little husky cough; the arm swelled lightly, with a reddish streak over the *biceps*, and reaching up to the shoulder, from the bend of the elbow. He could still bend and extend the arm; nor was the pain great. I bled him in the other arm, and ordered stupes and poultices of the warm kind to the affected part; but told the people, that I apprehended things would not go right, as there was not a sufficient degree of inflammation in the parts to form matter, and too much to expect it would disperse. I also ordered a warm purge of tincture of senna, animated with a little tincture of jallap, on a presumption of throwing off some of this cold pituitous humour. Three days after, I was again called. The swelling had now reached the top of the fingers, and even that side was affected. His pulse was very quick, and he had a short cough. — The swelling

swelling in the hand and fore arm was quite oedematous and cold, without the least degree of elasticity, nor could I perceive any sensibility in the parts. The length of the arm it was more mixed. I had the arm extremely well stuped in a decoction of bitter herbs, with a good deal of tobacco leaves on stale urine, and a poultice of oatmeal and old bottled beer to cover the parts.' — 'Finding about ten o'clock that night, the hand and fore arm perfectly cold, and the swelling and coldness ascending to the shoulder, I took the resolution of making many profound parallel incisions, each about an inch long, about half an inch asunder, beginning near the bend of the arm. I found the *corpus adiposum* swelled and spongy, insomuch that of the depth of an inch I could not pervade it. Water as clear as crystal started from the wounds. In about two hours after I made a similar range of incisions, about two inches higher up the arm. After stuping I dressed the sores with a mixture of *mel ægyptiacum*, *tinctura myrrh. cum aloë*, & *sp. sal. ammon.* and the poultice to cover the whole, and desired Port wine whey to be given for his constant drink. About eight next morning the swelling of the arm had a little abated: he slept little; his cough was constant; but he sweated a great deal. I then made a fresh range of profound incisions higher up, out of which I pressed a good deal of clear water.' — 'By this means, and a gradual pressure from the shoulder down, the swelling sensibly lessened: but at twelve o'clock the arm was as turgid as before. I now made a fourth range of incisions which reached to the shoulder, prest out some water, and cut others of them deeper to make more drains; stuped the whole excessive hot and dressed as before. I still continued the port whey, and notwithstanding the quickness of the pulse, he took a paper of the bark every two hours. He took also toast and claret, strong broth, and two fresh eggs. At night the arm was visibly lessened; and upon renewing one of the incisions on the anterior part of the arm, and as near as I could conjecture over the *biceps* muscle, about a table spoon full of pus, of a pale whiteness, spouted out of the orifice, and he for the first time sensibly felt the heat of the stupes, and the activity of the dressings, which as he observed produced a tingling heat all over the arm. He passed this night with refreshing sleep; his pulse became more moderate; his cough lessened, the swelling was greatly abated, and a breathing sweat began to glow in the parts. After stuping for some time, instead of the *mel ægyptiacum*, &c. I had the sores dressed with pledgets armed with a digestive of *ang. basil. flav. præcipit. rub.* & *ol. terebinthin.* warm, and over the whole arm the poultice of oatmeal and beer. On the fore arm I also made several profound incisions, dressed them with the mixture of *mel ægyptiacum*, *tinct. myrrh.* & *sp. sal. ammon.* and over this the oatmeal poultice. On opening the sores at night,

night; those of the arm, which before seemed so deep and extended, now appeared small and superficial, and those of the fore arm greatly lessened. I quitted this man next day, and he soon recovered.

We shall now turn to chapter the twelfth, which treats of wounds of the larger vessels, of which immediate death is frequently the consequence, unless some effectual method be taken to stop the hemorrhage. For this purpose it is common to have recourse to amputation as soon as possible. But our Author, being an enemy to precipitate amputation, proposes a more speedy method of preventing the fatal effects of a wounded capital artery, viz. by first applying the tourniquet to the groin, or axilla, and then passing a large convex needle armed with six or eight threads, made flat and smooth with wax, under the artery, about an inch above the wound, and thus forming a ligature over a roller of fine linen. He would have the needle enter the skin at about an inch from the beat of the artery on one side, and the point of it emerge at the distance of half an inch on the other. The ligature is not to be drawn too tight, as the swelling of the parts will sufficiently compress the vessel.

Having in the fifteenth chapter considered the rise and progress of the Flap operation, our Author appropriates the remainder of his book to the consideration of his new method of amputation. To those who are acquainted with the history of surgery, it were unnecessary to explain what is meant by the Flap operation; it will be sufficient to remind them that it consisted in preserving a flap of flesh and skin which covered the stump after amputation. This, which was at first thought to be a very great improvement in surgery, was, like many other improvements, found, upon trial, not to answer expectation. But Mr. O'Halloran is of opinion that the mistake lay in applying the flap to the stump immediately after the operation: he orders, therefore, that the stump and flap should be dressed separately till about the twelfth day, that is, till the suppuration is effectually established; when the latter is to be turned up against the former. We must confess, we should have supposed, from the general principles of surgery, that the time of suppuration was not the most probable time to expect an union of the parts; but our Author has tried the experiment with success. In one of his patients the union was complete on the fourteenth day after the operation. — As we have no reason to doubt his veracity, his method certainly merits attention. Upon the whole, his book deserves to be read by those whom it may concern, especially as it contains a considerable number of cases from which young surgeons may reap improvement in their profession.

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*The Philosophical Commerce of Arts by Dr. LEWIS, concluded.* See the first Article in the Review for last Month.

**O**UR author proceeds to apply his chemical history of colours, to the several arts; and in section the sixth inquires into

*The preparation of common writing ink.*

The iron of green vitriol, united with a peculiar matter extracted from galls and other vegetable astringents, forms a compound, which is the basis of the black colours communicated to a variety of subjects.—Hence the preparation of our common black inks. Many of these, which at first give sufficient strength of colour, through length of time begin to fade; and at last the characters are no longer legible. Unfortunate instances of this, frequently occur to those who examine old records or other writings of considerable antiquity. It is a matter of importance, therefore, to point out a method of preparing an ink, which shall at the same time give a fullness and durability of colour.

It appears from the experiments of our author, that equal parts of vitriol and galls give a blackness, to which no addition can be made by a farther increase of either; that this colour however is not so durable, as where the proportion of galls is greater; and that three parts of galls to one of vitriol, is a proportion which gives a colour at once strong and durable. Galls therefore are the most perishable part of the composition, and the decay of inks is frequently owing to a deficiency of this ingredient; this is confirmed by the following observation: writings, which have changed to a brown or yellow, recover much of their former blackness, by washing such writings with an infusion of galls.

As to the menstruum by which this colouring matter is to be extracted, distilled water, rain, or hard spring water, had all the same effects: white wine produces an ink of a deeper black; and vinegar still deeper: proof spirit, extracted only a reddish brown tinge; the vitriol is not soluble in this menstruum, and when it is added to prevent mouldiness or freezing, it precipitates part of the colouring matter, and makes the ink spread and sink: a decoction of logwood used instead of water, sensibly improved both the beauty and fullness of the black, without disposing it to fade.

After the separation of the iron of the vitriol, the acid of vitriol remains united with the menstruum which was employed to extract the colouring matter; and this disengaged acid, our author suspects to be a principal cause of the change of inks to a rusty colour: to remedy this, he made a number of experiments, but with little success; and concludes with observing, that

that the addition of iron to the ink itself after it is made, seems to be the most probable means of preventing this redundant acid. ' Of this, says Dr. Lewis, I have not yet had full experience; but a friend informs me, that he has seen writings of more than eighty years standing, which continued of a full black colour, without any tendency to yellow or brown; that the ink was made in the common manner with vitriol and galls, and long kept with pieces of iron in the vessel.—Gum arabic is added, to suspend more of the colouring matter, to prevent the spreading of the ink, to collect a greater body of colour on the stroke, and to defend it from the action of the air.

This article is concluded with some directions for preparing an ink of more durable materials, in imitation of printers' ink.—The mucilage of gum arabic, united with the softer printers' varnish into a smooth uniform mass, and this well mixed with lamp-black, and as much water added by little and little as to form a fluid of a proper consistence, furnish an ink, which writes freely, and of a full brownish-black colour: if this be used on the more sinking kinds of paper, or on common paper made damp as for printing, the characters are not to be washed out without rubbing off part of the substance of the paper itself. It has often been remarked, that the inks used in former times were far more lasting than those used of later years; and these antient inks, the duration of which we so much admire, were no other than those which are here proposed. Pliny and Vitruvius mention the composition of writing-ink from lamp-black and gum; and Dioscorides gives the proportion of the two ingredients, viz. three ounces of soot to one of gum: this mixture was formed into rolls and occasionally diluted with water.—Dr. Lewis suggests a further improvement, by uniting the antient and modern inks together; and to use the common vitriolic ink, instead of water, for tempering the antient mixture of gum and lamp-black. Writings, with an ink thus prepared, have all the durability of the antient composition, with all the advantage that results from the vitriolic ink, which readily fixes itself, and the abovementioned ingredients, in the paper.

Notwithstanding the clearness of our author's principles and the ingenuity of his experiments, there are many things relative even to this very common subject, which remain unresolved. Vinegar, for instance, is known to be the best menstruum for dissolving or suspending the colouring matter of ink: whence is it then, that this same vinegar discharges the characters, after the ink is once dried and fixed upon paper?—The vitriolic acid likewise, while it remains united with the menstruum, after the iron of the vitriolic is separated from it and is joined with the astringent matter of the galls, does not destroy the colour of the ink; and yet this same acid, though very dilute, applied to the  
ink

ink in its dry and concentrated state on paper, immediately discharges the colour.—From these facts does it not appear, that the compound of iron and astringent matter, suffers a considerable alteration, from being exposed to the air and brought into a dry state?—While suspended in the menstruum, there is a stronger attraction between the iron and astringent matter, than between the iron and the vitriolic acid; but the compound is so changed by the drying and exposure to the air, that the astringent matter has now lost its superior degree of attraction, and the iron readily returns to, and is re-dissolved in the vitriolic acid.

Section the seventh treats

*Of the dying woollen black.*

To dye cloth black, is nothing more than to produce an ink in its pores, or to impregnate the subject with the colouring particles of ink already made. The compositions however which are best fitted for this purpose, differ in some respects from those of common ink.—Mixtures which are too perishable, when applied superficially on paper, are found of sufficient durability on their being introduced into wool or woollen cloth; and mixtures again which fix a good black on paper, form only a brown in the dyer's business.

The black dye, from the corrosive quality of the vitriol, increased too by the heat which is necessary to make it thoroughly penetrate the subject, is supposed to weaken the cloth more than any other dye; and the finer the black, the greater the damage in this respect. A German writer has placed this affair in a somewhat different light; he observes that vitriol is only corrosive, so far as it is not saturated with galls; and that when these are used in a proper quantity, the vitriol is mortified, and can do no injury to the cloth.—Our author says, he has had no fair experience himself as to this point, but has been assured by a skillful artist, that the black dye properly prepared has not the corrosive quality generally attributed to it. The rottenness so often complained of in black cloths, proceeds from the cloth's being damaged previous to the dying; for pieces damaged, or such as have been spoilt in other dyes, and are therefore unsaleable, are commonly committed to this colour as the last resource.

There is this particular circumstance with respect to fixing black colours in woollen, that unless a blue ground be first laid, no other than brown blacks can be obtained. This necessary blueness may be introduced along with the vitriol and astringents, but the colour thus fixed proves more permanent than when a blue ground of indigo or woad is used.—Hence the dyers, in order to shew that the piece was properly dyed

dyed on a blue ground, and that the colour will be lasting, leave some blue marks at the end of the cloth; this is done by fixing pieces of lead in such parts, which secure them from the action of the black liquor.—That the dye has been thus regularly applied, may be discovered with greater certainty, by boiling the cloth to be tried in a solution of alum and tartar: a blueish black will remain, if a blue ground has first been given; but if it has been dyed directly from the white, it will now look of a muddy reddish brown. This is the essay liquor for black cloths, directed in the new French regulations, which were drawn up from the experiments of Dufay, and published at the end of Hellot's *Art de teindre*.

After some further general and pertinent observations on this subject, our author says, ‘In the dying of black, as in most other colours, there are considerable variations in the practices of different workmen, which it would be difficult and even useless to collect. I shall here describe two processes, which I have often tried in small, and which appeared to me to be the best.’

*Black with galls, logwood, and vitriol.*

‘A hundred pounds of woollen cloth, dyed first to a deep blue, require for the black dye, about five pounds of vitriol, five of galls, and thirty of logwood. These, as I am informed by an experienced artist, are the quantities generally allowed by our dyers.

‘The galls, beaten into moderately fine powder, and tied up in a bag, are boiled for a little time in a copper of water sufficient for working the cloth in. The blued cloth, after being steeped in river water and drained, that it may be every where thoroughly moist, but not so as to drip, is in this state put into the boiling decoction of the galls, and kept turning therein for two hours or more, the bag of galls being now and then squeezed, that the virtue of this drug may be more effectually extracted and communicated to the cloth.

‘The logwood, rasped or shaved into small chips, or rather ground into powder, is boiled in another copper for several hours, this wood giving out its colour exceeding difficultly. The logwood liquor is most commonly prepared a considerable time before it is used, its colour being found to improve in keeping.

‘The logwood decoction being made of a scalding heat, but not quite boiling, the vitriol is thrown into it, and as soon as this is dissolved, the galled cloth is put in. A boiling heat should never be used after the addition of the vitriol, not only as it would needlessly augment the corrosive power of the salt, but likewise as it would injure the beauty of the colour, by hastily

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extricating part of the ferrugineous matter of the vitriol in an ochery form, before it can come sufficiently in contact with the astringent substance with which the cloth is impregnated. The cloth is incessantly turned in the liquor, that it may receive the colour uniformly, and now and then taken out and aired for a moment; which contributes to secure the colour, and at the same time affords an opportunity of judging of its deepness.

‘ After about two hours continuance in the dye, the cloth is found to have received a good black, and is then taken out, washed with cold water, and passed through the fulling-mill. The superfine cloth is three times fulled with warm solution of soap, which not only discharges the superfluous colour that would otherwise stain the skin or linen, but contributes also to soften the cloth itself by mortifying the acid.’

*Black dye with verdgris.*

‘ For some of the superfine black cloths, a little verdgris is used by our dyers, and this addition appears among the French to be more frequent. Mr. Hellot, after trial of sundry processes, gives the following, as being the best, or as that which produces the finest velvet black on cloth, and which accordingly is followed in the best dye-houses in France.

‘ For a hundred pounds of blue cloth; ten pounds of logwood chips, and the same quantity of Aleppo galls in powder, are tied up together in a bag, and boiled in a middling copper, with a suitable quantity of water for twelve hours.

‘ One third of this decoction is taken out into another copper, and two pounds of powdered verdgris added to it. In this mixture, kept gently boiling, or rather only scalding hot, the cloth is dipt, and turned without ceasing, for two hours; after which it is taken out and aired.

‘ Another third of the decoction is laded out into the same copper, eight pounds of green vitriol added, and the fire slackened about half an hour. The vitriol being now all dissolved, the cloth is put in and worked for an hour, and then taken out and aired again.

‘ The remaining third of the decoction in the first copper is then put to the other two in the second, the bag of galls and logwood being well pressed out. Fifteen or twenty pounds of sumach are now added; and as soon as the copper begins to boil, two pounds more of vitriol are thrown in, with some cold water to slacken the heat. The cloth is kept in for an hour, then taken out and aired, dipt a second time, and kept turning for an hour longer.

‘ The cloth, now compleatly dyed, is washed in a river, and scowered in the fulling-mill till the water comes from it colourless.

less. It is then passed through a copper of weld or woold, prepared as for dying yellow, which is supposed to soften the cloth and confirm the colour.

This process affords a very fine black, but is too expensive to be followed by our dyers, the fire and manual labour of the black dye, as here described, amounting to more, as I am informed by a person conversant in this business, than the dyer is paid for the whole dye of the above quantity of superfine cloth, including the blue ground. The quantities of vitriol and galls may be diminished, and the time of boiling greatly shortened. The passing through weld liquor, after scowering with soap, is entirely unnecessary; though probably it may be of use where the scowering is not complied with; not however in virtue of the \* weld itself, but of the alkaline salt with which the decoction of it is generally prepared by the dyers, so that the weld liquor does no more than supply the place of soap.

‘Both in this and the foregoing process, the liquor remains black after the dying of the cloth is finished, and communicates a dilute black, that is a grey colour, to as much fresh cloth as can be conveniently worked in it.’

The remaining parts of this section are employed in giving an account of the method of dying cloth grey;—dying wool black;—of a black dye without galls, by means of other vegetable astringents, viz. oak bark, oak wood, sumach, uva ursi, &c.—and concludes with an account of the black dye from a combination of colours.—Dr. Lewis next proceeds to the consideration

### *Of dying silk black.*

There is a peculiar matter which gives a harshness and colour to raw silk, and for the extracting of which, the alkaline salts, either in their pure state or made into soap with oils, are the proper menstrua: but these menstrua are likewise found to have a considerable action, upon the substance of the silk itself; in-somuch that in the common process for cleansing this subject, its strength is certainly diminished; the workmen allowing that a thread of silk boiled, is not so strong as when raw: and if the alkaline salt is used without being formed into a soap, and the boiling continued for a longer time, the silk becomes an in-coherent friable mass, not much unlike *papier maché*. Great

\* Weld, here mentioned by our author, is a vegetable subject, cultivated in great quantities in some parts of England, for the purpose of dying yellow. The wool is first to be boiled in a solution of allum and tartar, and after it is thus prepared, it is again to be boiled in five or six times its quantity of weld; and by this process we obtain a very elegant yellow.



nicety therefore is requisite to manage this part of the process in such a manner, as to dissolve the particular matter which gives the harshness, and yet to damage the silk as little as possible.

Mr. Macquer reckons it a difficult and complex affair to communicate black to silk; but experience, Dr. Lewis says, has abundantly shewn the contrary; and from his own observations; and the particulars of a process which Mr. Macquer relates as followed in the manufactories of Gours and Ginos, he concludes, that silk is not more averse than wool to the receiving the black dye; and that a good black may be dyed on silk, with the same materials, in the same method, and with the same dispatch, as on wool or woollen cloth. This is further confirmed by the process described in the next section, for dying hats black. 'The method of our hatters, as I have been informed, says Dr. Lewis, does not differ materially from that of the French, described in the *encyclopedie*, which is as follows:

'An hundred pounds of logwood, twelve pounds of gum, and six pounds of galls, are boiled in a proper quantity of water, for six hours; after which, about six pounds of verdegris and ten of green vitriol are added, and the liquor kept just simmering, or of a heat a little below boiling. Ten or twelve dozen of hats are immediately put in, each on its block, and kept down by cross bars for about an hour and a half: they are then taken out and aired, and the same number of others put in their room. The two sets of hats are thus dipt and aired alternately, eight times each; the liquor being refreshed each time with more of the ingredients but in less quantity than at first.

'This process affords a very good black on woollen and silk stuffs as well as on hats, as we may see in the smallest pieces of both kinds which are sometimes dyed by the hatters. The workmen lay great stress on the verdegris, and affirm that they cannot dye a hat black without it: it were to be wished that the use of this ingredient was more common in the other branches of the black dye; for the hatters dye, both on silk and woollen, is reckoned a finer black than what is commonly produced by the woollen or the silk dyer.'—Our author's next inquiry is into the method

#### *Of dying linen and cotton black.*

The black vitriolic dye, though very durable on the substances hitherto mentioned, is perishable on linen and cotton; and a method of communicating a full and durable black to these subjects, has long been one of the *desiderata* in our art of dying. Dr. Lewis has made a number of experiments, but could

could bring no process to such a degree of perfection as to produce the desired effect.—There is a curious dissertation of the Abbé Mazeas on the red printed cottons of the East Indies, in which he describes a method practised by the Indians, of impregnating their cotton with an animal matter in order to its receiving the red colour. This process Dr. Lewis endeavoured to imitate; and tried whether the same, or a similar animal impregnation, would dispose the subject to retain the black as effectually as the red dye. The black thus dyed, held the colour better, but not to such a degree as to be interesting to the workman. This shew of success however, in an unfavourable season, renders the experiment worthy of being tried again in more advantageous circumstances.

‘Some printed linens and cottons, says our author, have a durable black stain, which, as I am informed by an ingenious and skilful artist, is made with madder and a solution of iron. A quantity of iron is put into sour strong beer; and to promote the dissolution of the metal, the whole is occasionally well stirred, the liquor at times drawn off, the rust beaten off from the iron, and the liquor poured on again: a length of time is required for making the impregnation perfect, the solution being reckoned unfit for use till it has stood at least a twelvemonth. This solution stains linen yellow, and of different shades of buff colour, and is the only known material by which these colours can be fixed on linen. The cloth, stained deep with iron liquor, being afterwards boiled with madder, without any other addition, becomes of the dark colour which we see on printed cottons and linens, which, if not a perfect black, has a very near resemblance to it. It is submitted to the consideration of those whom it may concern, whether this fixt colour would not be preferable, on linen thread, to the perishable black with which thread has hitherto been dyed. It is probable, that even a better black might thus be dyed on thread, than that which the printer on linen produces; for in this last business, while some parts of the linen are stained deep with the iron liquor, in order to their being made black, others are stained paler, with the same liquor diluted with water, for making purple; and others designed to be red, are prepared with a solution of alum and sugar of lead: all these colours are dyed in one and the same copper of madder, with a heat a little below boiling: a boiling heat would give a dark tawney or blackish hue to the red, and therefore in this process must necessarily be avoided; but for the same reason it would contribute to deepen the black, and therefore ought always to be called in aid where thread, or entire pieces of linen or cotton, are to be dyed of this colour.’

In the eleventh section we have an account of the manner of staining wood, ivory, bone, horn, hair, marble, agate, &c. black.—This part is concluded with the following curious experiment:—‘Pieces of different stones, marbles, pebbles, flint, &c. were washed over with a saturated solution of copper made in aqua-fortis: when dry they were put into a crucible, and kept for a little time in a fire just sufficient to make the vessel almost red-hot. All of them were stained, in the parts which had been moistened by the solution, of a black colour, durable and pretty deep, though it had penetrated only a very little way into the substance of the stones.

‘When the smooth surface of an agate, or other stones not dissolvable in aqua-fortis, is moistened with a copper solution; if a small iron nail be set upright on its head in the middle, the iron absorbs the acid from the copper, and the copper, now separating from the fluid, shoots into fine ramifications like the branches of trees or shrubs, generally of a very elegant appearance. If the nail be then removed, and the corroded iron carefully washed off by dipping the stone in water, the vegetations may be changed by heat to the same black colour as the simple solution of copper in the foregoing experiments, so as greatly to resemble the figures naturally found in certain stones, as that called the mocho-stone. The colour is not indeed fixed on the stone, like that resulting from the solution of copper alone; but a plate of crystal laid over it in the manner of a doublet, conceals the imperfection. The only difficulty in this operation consists in the washing, in which great dexterity is requisite, to separate the corroded iron, which would give a rusty stain, without washing off or disordering the fine vegetations of the copper.’

With the twelfth section, which treats of *black glass and enamel*, Dr. Lewis finishes the first part of his *history of colours*.—The experiments and inquiries, which make up the remainder of this volume, are solely employed upon the *Platina*, of which indeed we have a very full history, extended to the length of 169 pages.—For this, however, we must refer our Readers to the work itself, as the abstracts and quotations already made have swelled this article to a very considerable bulk.

The *Appendix*, which is added to this volume, contains such observations and improvements, as occurred to our Author, after the former parts of the work were printed.—Dr. Lewis, when giving an account of the effects of the mineral alkali on platina, refers to the appendix, where he directs a process for obtaining this alkali from sea-salt.—Pure sea-salt is composed of the mineral alkali and the marine acid; if you detach this marine acid by the addition of acid of nitre, or, as it is commonly called, spirit of nitre, you then obtain cubic nitre, which is a neutral salt formed by the union of the acid of nitre with the mineral  
alkali:

alkali: and from this compound the mineral alkali is easily procured in a separate state, by deflagration. In order that this process may succeed, it is necessary that the sea-salt be pure, consisting only of its acid and the proper alkaline basis. The general admixtures with sea-salt Dr. Lewis enumerates, and the methods of getting clear from these. He then gives directions for obtaining the cubic nitre.

‘ Mr. Marggraff, says he, in a dissertation on the best method of separating the alkaline substance of common salt, found that two parts of smoking spirit of nitre, of such strength as instantly to fire pure oil of cloves, were sufficient for one part of purified common salt; but of the weaker nitrous spirit, called aqua-fortis, he recommends eight times the weight of the salt. He says the crystals obtained with the smoking spirit (for he does not seem to have tried the weaker one) were pure cubic nitre, which deflagrated on a burning coal without crackling, and had not the least mixture of common salt. Some have reported, that though a pretty strong spirit of nitre was used in more than double the weight of the salt, the residuum after the distillation consisted chiefly of marine salt unchanged, with only a small proportion of cubic nitre intermixed \*. On what cause the failure depended, the few experiments I have made on this head do not enable me to judge: perhaps it may be necessary that the nitrous spirit should be very strong, for a concentrated acid may produce decompositions, as well as dissolutions, which the same acid, diluted, is incapable of effecting.’

‘ The marine alkali being, by the above methods, combined with the nitrous acid, the acid is to be separated from it by deflagration with inflammable substances. Mix the cubic nitre with one fifth, or one sixth of its weight of powdered charcoal, grinding them thoroughly together: the coal of animal substances is preferable to that of vegetables, as the latter will leave, after burning, some small portion of an alkaline salt, of a different nature from that which is here required. Throw the mixture, by a very little at a time, into a large crucible made just

\* The cause of the failure here mentioned by Dr. Lewis we apprehend to be this; in the distillation of the acid of sea-salt by means of the addition of the acid of nitre, this last is so volatile as to come over in a considerable proportion into the receiver, together with the acid of sea-salt which it had detached: and the quantity of cubic nitre which is produced must necessarily be only in proportion to the quantity of acid of nitre which remains in the retort, and is united with the alkaline salt. — To remedy this inconvenience, nothing more is requisite, than frequently to repeat the distillation with the addition of fresh acid of nitre. Thus the sea-salt will be effectually decomposed, the alkali will be perfectly saturated with the acid of nitre, and nothing will remain in the retort but a pure cubic nitre.

red-hot, covering the crucible, as speedily and as close as may be, after each injection, to prevent the matter from being dissipated by the strong deflagration which ensues. When the mixture has been all thrown in, and the detonation has ceased, the fire may be augmented, and a pretty strong red heat kept up for half an hour or more, the crucible during this time being left uncovered. The nitrous acid being thus burnt out, there remains in the crucible a bluish-greenish alkaline mass, which is to be purified by solution in distilled water. It dissolves more difficultly than the vegetable alkalies, and, on duly evaporating the solution, shoots into fine white crystals, which do not liquify in the air.

The original of this process was first given by Mr. Boyle; was adopted by the succeeding chemists; and is here fully and accurately delivered by Dr. Lewis.—There is a method likewise of obtaining this mineral alkali from another of the native neutral salts.—If Glauber's salt, which is a compound of the vitriolic acid and the mineral alkali, be fused with some powdered charcoal, the vitriolic acid unites with the inflammable principle of the charcoal, and forms common sulphur, at the same time the alkali is joined with this sulphur and produces an *hepar sulphuris*; from this again the alkali may be disengaged by means of an acid: if we add the nitrous acid, a cubic nitre is produced, which may be treated according to the foregoing process: if a vegetable acid be employed, the alkali of the *hepar sulphuris* forms with this a neutral salt, called the *polychrestum rupellense*: in this salt the union of the acid and alkali is so weak, that it may be easily dissolved by the action of the fire; a proper calcination therefore dissipates the acid, and leaves the alkali in its pure state.

Dr. Lewis has thus brought to a conclusion the first volume of his Philosophical Commerce of Arts, in which he has been very full upon the following heads: I. The description of a portable furnace for making experiments. II. The history of gold, and the various arts and businesses depending thereon. III. Experiments of the conversion of glass vessels into porcelain, and for establishing the principles of the art. IV. Of the expansion or contraction of certain bodies at the time of their passing from a fluid to a solid state. V. Of the blowing air into furnaces by a fall of water. VI. The history of colours; Part I. of black colours. VII. The history of platina.

We are sorry to observe, from a passage in our Author's preface, that the further prosecution of this valuable work may now probably be dropt.—‘How far, says he, these principles and these views have a just foundation, or may tend to the advancement of arts and useful knowledge, and whether this laborious  
and

and expensive undertaking shall be dropt or prosecuted, is left to the determination of the public.'

When we consider the application, labour, and expence, which must attend the execution of so great a design; we almost wonder that any thing less than a SOCIETY, of able, industrious, experienced, and philosophical chemists, should have been hardy enough to enter into so wide a field. Such a work, however, we see, has been planned, entered upon, and in part executed, by an INDIVIDUAL: executed too in such a manner, as to be at once entertaining, interesting, and very extensively useful: for Dr. Lewis not only relates his own experiments and observations, together with the common practices in the respective arts, but refers likewise to such improvements as have been made by the best authors who have turned their chemical inquiries towards these subjects.—As the continuance therefore of that amazing power and grandeur, to which this nation has arrived, strictly and necessarily depends upon the perfection, vigour, and extent of our arts, manufactures, and commerce; we trust that the Author of the *Commercium Philosophico-Technicum*, will not be left, UNENCOURAGED, UNPATRONIZED.

**D.**

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*Twenty-two Sermons on the following Subjects: The Explication and Proof of the Divine Goodness.—The Goodness of God illustrated in Creation, particularly in the Frame of Man, in Providence, and Redemption.—The principal Properties of the Divine Goodness.—The Objections drawn from moral and natural Evil, and future Punishments, answered.—The Evidences of a future State.—The Necessity of Holiness.—The proper Temper for enquiring after eternal Life, and Jesus Christ the best Guide to it. By Thomas Amory. 8vo. 6s. bound. Becket and De Hondt.*

**A**S the belief of a Deity is the foundation of all religion, just and honourable sentiments concerning the Deity are, consequently, of the utmost importance in every inquiry wherein religion is concerned. GOODNESS, in particular, is that perfection of the Divine nature, of which, above all others, it most concerns us, to have just conceptions, and satisfactory evidence. Without the belief of the divine goodness, indeed, there can be no true religion, and the universe must appear a dark, uncomfortable waste. Necessary existence, eternity, independence, immensity, unerring wisdom, and consummate rectitude, can only fill the mind with awe and admiration: it is GOODNESS alone that can excite love and reverence. When this glorious attribute is added to the other perfections of  
Deity,



Deity, the face of nature assumes a bright and chearful aspect, omnipotence is disarmed of all its terrors, the awful splendors of eternity and independence are softened into the milder glories of kindness and condescension; the tribunal of impartial justice becomes the seat of mercy; the mind of man is reconciled to all events; his heart is filled with joy and confidence; and he can look up to the dread sovereign of the universe as to a kind and gracious Father.

There cannot therefore be a more important or a more delightful subject of enquiry than that of the goodness of God; and to the unspeakable comfort of every rational being, there is no truth of which there is clearer evidence. The traces of the divine power are not more striking or more numerous than those of his bounty; nor is any thing wanting in order to be convinced of this, but due attention and consideration.

The subject has been often treated by many able writers; but the best of these, as the judicious Author of the discourses now before us observes in his preface, have aimed more at the satisfaction of the thoughtful and studious, than the instruction and conviction of the main body of Christians, who yet are equally interested in this important doctrine.

‘ They have also omitted, continues he, a distinct and animating representation of the practical consequences. The author of the following discourses hath therefore endeavoured to set the evidences of this great doctrine in a light easy to the understandings of the generality, still preserving their clearness and strength; and to assist persons in regarding the works of God in a view, proper to raise their apprehensions of the divine goodness, and to warm their hearts with an habitual sense of it, and engage them to live as always surrounded with the presence and kindness of the best of Parents, well affected to their brethren, alike children of the great Father of Spirits, chearfully resigned amidst the trials of life, and serene and full of hope at death.

‘ This the Author can say, that to the firm belief, and frequent meditation of those interesting truths, which are included in the boundless benevolence of our Creator and Governor, he himself hath been obliged for the most valuable satisfaction he hath known in life; and to these he owes it, that he can look forward to a future state with the noblest hopes. And if the publication of the following discourses shall make these truths more cordially received, and their beneficial interest more felt, he shall greatly rejoice in the time and thought employed for these purposes.’

As Mr. Amory has pursued the main subject of his sermons thro’ several discourses, and proved and illustrated the great doctrine of the divine goodness from a variety of important topics, a regular abstract of what he has advanced cannot be expected from

from us. We shall content ourselves, therefore, with seriously recommending his work; which is, indeed, one of the most useful and important, of the kind, that we are acquainted with. The subjects of the several discourses are extremely interesting, and they are treated with perspicuity and judgment. From the great variety of arguments which may be produced in support of the divine benevolence, the Author hath selected such as are best calculated to carry conviction into the minds of the generality of readers; and he has placed these arguments in such a light as seems best adapted to strike and impress them. Through the whole of his work too there runs a vein of rational and well-founded piety, which cannot fail to recommend it to every well-disposed reader.

R.

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*A General View of England; respecting its Policy, Trade, Commerce, Taxes, Debts, Produce of Lands, Colonies, Manners, &c., &c. argumentatively stated; from the Year 1600, to the Year 1762. Translated from the French, first printed in 1762. 8vo. 2s. 6d. sewed. Robson.*

THE Translator, in his preface, says, that the Author of the following treatise (which appears in the form of a letter) is supposed to be a French gentleman who resided some time in England. 'During his residence here, he was extremely assiduous in obtaining all the information he could procure with regard to our constitution, laws, finances, tillage, manners and commerce; and the following work shews what use he has made of the information he got, and of his observations thereupon; how accurate, and well-founded they both are, is submitted to the consideration of the reader; the translator neither adopting, nor being answerable for the author's sentiments; which, partial, and groundless, as some of them may be, do many of them, however, convey hints that may prove extremely salutary and beneficial to this kingdom.'

After a long chain of argumentation upon the different topics enumerated in the title, the Author proceeds to draw the following conclusions; several of which must be allowed to have the appearance of *too much* truth;—though, as Englishmen, we could wish some of them had less of it for their support, viz.

‘ That a nation may have a foreign and *limited* trade, and yet gain considerably by exchange; as on the contrary, it may have a foreign and very *extensive* trade, and yet lose considerably by its exchange.

‘ That a nation can only gain by its foreign trade, while it sells

\* *Mons<sup>r</sup> Silhouette* —

sells more than it buys, whereas it loses by buying more than it sells.

‘ That a nation can never sell more than it buys, but by a judicious cultivation of its lands, and by observing such frugality in its manners as necessarily sets bounds to its foreign purchases.

‘ That any nation that cultivates its lands sufficiently, and yet, at the same time, gives itself up to useless and foreign extravagance, does in truth increase its foreign trade, but it is by increasing at the same time its purchases abroad; and from that moment it begins to live upon its capital, and makes great strides towards its ruin.

‘ That a nation that pays great interests to foreigners for sums borrowed, ought to be more frugal in its manners than any other, and should sell in proportion, a great deal more than it buys, in order to be able, from its savings, not only to pay the interest-money, but likewise gradually to pay off the capital of its debt; from whence it necessarily follows, that it behoves any nation that is debtor abroad, to contract the extent of its foreign commerce, seeing she ought to contract the extent of her foreign purchases.

‘ That England once had a very great balance in her favour, borrowed little, made good the interest of what she did borrow abroad, and also paid off a part of the capital sums borrowed, whilst she was prudent and frugal, and while she had not carried her foreign trade to so great an extent, as I have made appear was the case, during the epoch of King William’s reign.

‘ That England has had a much less balance in her favour; that she has borrowed great sums of money, that she has hardly been able to make good the interests due to foreigners; and that she has paid off no part of the capital of her debt from the time that she became less frugal, and that her foreign commerce extended itself further and further: the lucrative branches acquired by the treaty of Utrecht, and the increase in the *exportation of corn*\*, not having been sufficient, to counterpoise the want of frugality in manners, and the increase of her purchases abroad.

‘ That at this very time the balance of the foreign trade of England is against her, that she borrows a great deal, that she borrows even to make good the interest due to foreigners; and that this is actually so, and that this evil goes on, increasing ever since she gave herself up to every kind of trifling dissipation, and has been extending her commerce to all quarters of the globe.

\* This Writer, elsewhere, files the export corn-trade a *capital article to England*, (p. 74.)—the *principal source of her riches*, (p. 165.)—*power and strength*; p. 203.

‘ That

‘ That consequently the payment of the interests due abroad, cannot be placed to the account of the extention and profits arising from foreign trade; since, without breaking in upon the main stock, they have only been paid when England did not carry on so much of this same trade, but that this payment has arisen solely from oeconomy and the national savings, seeing from that moment, that this oeconomy and these savings no longer took place, the aforesaid payment could no longer be made, any other way, but by breaking in upon the main stock, and borrowing in order to pay it, which is always the case with those who spend more than they have coming in.’

What follows, certainly deserves to be noticed:

‘ The riches of nations, like those of individuals, should be considered both as *realities* and *relatives*. An individual who has an income of 100,000 livres a-year is *really* richer, than one who has but 50,000; but if the latter spends no more than 48,000 livres, and the other spends 102,000; the *last*\* becomes *relatively* the richest of the two, and is in fact more and more so, till at last he ceases to be *relatively* so, and then becomes *really* so. This is pretty nearly the case of England, comparing it at different times with itself. Under the reign of Queen Elizabeth, and till the revolution of 1688, its lands were much less cultivated, it had much less territorial income, few objects of barter, and but little trade either foreign or domestic; now, without being *really* rich, at that time, she was however *relatively* so, compared with what she has been since, and she actually became *really* so, more and more every day. Since that revolution, her lands have been greatly improved, she has made great augmentations in her territorial income, in a variety of objects of barter, and also in her foreign and domestic trade; in short, she has become *really* rich.—But then, from that very moment, she began to spend, in some shape or other, more than she had coming in, and has become *relatively* poor, compared with what she was formerly, till at last, by continually increasing her expence, and going such lengths as even to borrow money, to pay for her luxurious importation of baubles, and the support of her trade, she has become *really* poor. The gross of her territorial income, that in the beginning I fixed at 810 millions *sterling*†, is at present merely nominal, for it is very far

\* Somewhat inaccurately expressed;—but, by the *last*, we suppose he means him who spends no more than 48,000 livres, though here mentioned before the other.

† Thus it stands at p. 164: but, in the beginning, viz. at p. 10. this same territorial income is really fixed at 810 millions of *livres* only.—This, we apprehend, is what the *Author* means; though the *Translator* has, above, changed the sum (a little inadvertently) into *pounds sterling*.

from

from being effectively so; her military expences, the increase of the national debt, together with the great sums paid for interest due to foreigners, make a large breach in it, so that, to use a military phrase, there is little more to do, *than to order the attack, to know how to conduct it with spirit, and forthwith to mount the breach.*——Spoke like a true Frenchman.

But though our Author, we hope, is greatly mistaken, in drawing *this conclusion*; yet we think many of his *premisses* worthy of due consideration, from those who have it most in their power to promote the real interests of Great Britain.

**P.**

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*The Life of Cardinal Reginald Pole, written originally in Italian, by Lodovico Beccatelli, Archbishop of Ragusa; and now first translated into English. With Notes critical and historical. To which is added, an appendix, setting forth the Plagiarisms, false Translations, and false Grammar in Thomas Phillips's History of the Life of Reginald Pole. By the Reverend Benjamin Pye, L. L. B. 8vo. 3s. 6d. Bathurst.*

**P**OOOR Mr. Phillips really seems to have met with an hard fate! Ridley first knocked him down; Neale then gave him the *coup de grace*; and now comes Pye, to *kill him again*! But is it not somewhat inhuman, thus to *slay the slain*, and barbarously triumph over the dead? Does not this resemble the cruelty of the Roman catholics, who used to harrow up the breathless bodies of the protestant reformers, try them for the heresies of their departed souls, and hang and burn the poor passive carcases, with as much zeal as if they were alive, and capable of feeling the edge of such keen arguments?—at this rate, a popish *author* stands but a poor chance of making converts by his *writings*, in this heretical country: and we may conclude, if the Romish faith does, as hath been much asserted of late, gain ground among us, it must be owing to other means.

The zeal of a protestant divine, to counteract the efforts of a Romish priest, may be easily accounted for, and will naturally be approved, in a protestant country; but that such a divine should be at the pains of translating, and the expence of printing, a panegyric account of the life of a Romish cardinal, written by a Romish ecclesiastic, is a circumstance that may seem to demand some explanation.—Let Mr. Pye, himself, explain it:

‘These curious remains,’ says he, in his dedication to the present Bishop of Durham, ‘were lately rescued from the oblivion of almost two hundred years, by one of Pole’s zealous admirers, Cardinal Quirini, who professes to have drawn the first outlines

outlines of *his* character of Pole from this *Italian master*, though he hath filled up the canvas afterwards with some strange daubing of his own, in which he hath since been followed by a very humbly *copyist* in our own language.

‘ It may not therefore, my Lord! be altogether unseasonable to exhibit a true and simple representation of the *original* itself; which, though modest in its appearance in comparison with the piece of a late biographer, hath too much of the fictitious cast of panegyric to have been offered to the public, unless it had been contrasted at the same time with the plainness and simplicity of historical truth, that it may be seen at one view, not only what Pole’s transcendent merits were in the partial eye of his secretary and dependent Beccatelli; but also what was his true and genuine character in his travels, his retirements, his embassies, his legation, and his primacy.’

The *contrast* with *historical truth*, above intimated, will be found in our learned Translator’s very large and numerous annotations; in which he hath strictly scrutinized, not only every fact advanced by his Author, but also the subsequent representations of Quirini, and his follower Mr. Phillips: so that all three are here made to undergo such a cross-examination, as none but the plainest and most upright evidence could possibly endure. No wonder then, if the unguarded sallies and fallacious colouring of professed panegyrists should be found unable to stand so severe a test.

It is very well observed, by Mr. Pye in his prefatory discourse, that ‘ a biographer seems to be by profession a writer of panegyric; as it is a strong predilection in favour of some particular character, that generally determines him in the choice of his subject: praise therefore being the fixed object of his plan, he often makes a sacrifice of truth without scruple, to his partiality for a friend, or his gratitude to a benefactor.

‘ Compositions of this kind have therefore their principal merits in their elegant variety of compliment, and delicacy of expression; and it would be as unreasonable in a reader to complain of want of historical truth, in a work of pure declamation; as it would be absurd in a writer to make such effusions of the fancy, however ingenious, the basis and ground-work of real history. The Italian language, which, from its smoothness and melody, is the very dialect of flattery, seems also peculiarly suited to this species of composition; and the complexional genius of that nation, prone to admire every thing that is specious, together with the dependent state of the *literati* among them, bred up either in the libraries of their popes, the palaces of their petty sovereigns, or the colleges of their cardinals, in the learned servitude of librarians, and secretaries, conspire to form the talents of their men of letters to this particular mode of writing.

‘ This



‘ This may be a probable reason why writers of this class should be the more prodigal growth of Italy than of any other soil; and they seem to have been at no period so numerous as in the 16th century, when scarce a person of eminence appeared among them, but, soon as ever he left the stage, next to the marble bust, and monumental inscription, succeeded the *Panegyric to his Memory*, though under the less flattering denomination of *The History of his Life*.’

As no account hath ever been given of Beccatelli, who wrote the panegyric history of his friend and patron Cardinal Pole, our Translator hath collected a few anecdotes concerning him, from his own writings, and other memoirs in the collection of Cardinal Quirini: of these we shall give a very concise abstract.

Beccatelli was a native of Bologna, and had his education at Padua; where he became acquainted with Pole, at a second visit made by the Cardinal to that university. The intimacy and friendship in which they engaged, may be traced, says our Author, through the progress of both their lives, for more than 20 succeeding years, till Pole's promotion to the see of Canterbury, and Beccatelli's settlement in that of Ragusa.

‘ But this intimacy, continues our Author, was not cemented by any particular connection till after the death of Cardinal *Contarini* in 1542, during which interval Beccatelli was *his* immediate secretary and domestic, and spent the seven last years in which that cardinal lived, chiefly in *his* family, who expired in his arms at Bologna, August 24, 1542.

‘ Upon this misfortune, he seems to have passed over immediately into the household of C. Pole, carrying with him the grateful and affectionate remembrance of their common friend; and as he had oftentimes before been his companion and attendant in his journies and his embassies, he became now the chearful partner of his happier hours in his elegant retreat at Viterbo.

‘ Here he indulged his natural bent to poetry, the most delightful amusement of a disengaged mind, in the society of the gay and lively *Flaminius*, who has addressed him in an ingenious copy of verses published by Mr. Pope, in the second volume of the *Poemata Italorum*.——

‘ When C. Pole was called away from his repose at Viterbo, in 1545, Beccatelli accompanied him, in character of secretary, to the council of Trent: here we find him extremely busy in the duties of his office, and posting to and fro between Rome and Trent, to receive fresh orders from the pope as new difficulties arose in the council, and to communicate to him minutes of all the business which passed there.

‘ After this time he seems to have continued a domestic of the English cardinal's; and it has been said (though not by Beccatelli

Beccatelli himself) was one among the vast shoal of Italians who attended him into England, to share in the bounty of a bigoted queen, and in the pensions of a very opulent metropolitan.

Our Translator, not conceiving himself obliged to follow his Author to the grave, drops him at the council of Trent, in 1562; and proceeds to characterize him, as the panegyrist of Cardinal Pole. 'He has dwelt upon, says Mr. Pye, and embellished, every incident of his story that can throw a lustre round his favourite character; and expunged, or cast into shades, whatever might seem to blemish or obscure it.—And yet, notwithstanding this avowed partiality, either through a natural candour in his temper, or rather through a strong prepossession of the unblameableness of his hero's conduct, he has developed some actions of the cardinal's life with a freedom and unreservedness uncommon in the writers of the papal party, which his copyists both in Latin and English, A. Dudithius and T. Phillips, have either diversified or disguised.

'As a foreigner, he is very deficient in his knowledge of the history, customs, revenues, and even situation of our country; insomuch that I should apprehend (if no evidences appear to ascertain it) he never set his foot upon the island; but if he did, the very short stay he certainly made here, will intitle him to pardon for some not very material inaccuracies.

'As a minute biographer, he has entered into a petty detail of every the most familiar circumstance of Pole's domestic œconomy and conversation: he has taken pains to bring us acquainted with his air, his person, and his countenance; and has even descended to a frivolous repetition of his table-talk, his fallies of mirth, and his repartees; which they, who can admire the like in Plutarch, may not disapprove in Beccatelli.'

Beccatelli's original work, we are informed, in a note, 'is in the 5th volume of Cardinal Quirini's Collections, intituled, "*Epistolæ Cardinalis Poli, & aliorum ad ipsum*,"—and was published from two MSS. in the library at Brescia in 1757; one taken from the original MS. in the Vatican at Rome, the other communicated to him by a family of the name of Beccatelli, at Bologna.'

The use made by Mr. Phillips, of this work of the Italian archbishop's, is considered by our Translator, as a downright plagiarism; the English writer having, as Mr. Pye strongly asserts, mangled and disguised, and sent it abroad into the world, as his own personal property.—As to the intrinsic merit of Beccatelli's composition, he thus speaks of it, in the conclusion of his preface. 'Let, says he, this *elegant piece of flattery* of Beccatelli's have its true merits, and let it stand in the first rank of the many ingenious compositions of the same kind, which

REV. April, 1766.

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employed

employed the pens of the literati in the 16th century; and let its characteristic title be, *Splendide Mendax*.

‘But let not this sensible nation, ever intent on *many truth*, both in historical as well as philosophical inquiries, suffer a *writer* to have any share of credit or commendation here, whose boasted history is but *the spurious offspring of a specious panegyric*.’

We think it inexpedient to give any specimen of this life of Cardinal Pole; our Readers having, probably, been sufficiently entertained with the subject already: we shall therefore just mention the Translator's *Appendix*, and conclude the article.

This Appendix is divided into eight parts. In the first, we have 14 pages employed to exhibit our Translator's proofs of Mr. Phillips's *plagiarisms* from Cardinal Quirini's *Diatriba*; in the second, we have a collection of Mr. P.'s false *translations* and false *references*, &c. The third division contains ‘False Translations, &c. of *Les Ambassades de Noailles*.’ In the 4th we have ‘Plagiarisms from a noted *papistical* work, printed by the king's printer, entitled *Historical Collections*, &c.’ written, adds our Author, ‘by some insidious papist,—the P——ps of his time.’ Next come ‘Plagiarisms from Collier's Church-history.’ Sixth, ‘Plagiarisms from Father Paul, Mess. Bayle, Moreri, &c.’ Seventh, ‘*Canons of plagiarism* ;’ and lastly, ‘*Specimens, ungrammatical, unintelligible, and nonsensical*.’

With respect to the charge of plagiarism, so often urged against Mr. Phillips, it will be but justice to him, in this place, to lay before our Readers what he has, very lately, said in his own defence, on that head. The passage we shall quote, is taken from a little tract of his, entitled ‘An Answer to the principal Objections which have been made to the History of the Life of Cardinal Pole ;’ and added to a third edition of his *Discourse on the Study of Sacred Literature*, just printed.—‘The charge of plagiarism, says he, is submitted to the decision of every equitable and intelligent reader, when he has collated the passages; but not to the spleen of a determined adversary, who sets out with no other view than to find fault. But, if the language, the descriptions, the images, the drawing of the characters, and what the French term, *l'ordonnance du tableau*, the disposition of the whole piece, be the author's genuine product, he does not see how he can be treated as a plagiarist. He gives a history of facts which happened 200 years ago, and, consequently, must have been related by others, and, sometimes, very differently. He has not only consulted original documents, but, also, intermediate writers, whose authority appeared warrantable: and he has not swelled his notes with endless and unnecessary references to books and authors sufficiently indicated throughout the whole work.’

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How far this apology will be deemed satisfactory, to those who have collated the passages in question, especially to Mr. Pye and his readers, we must not stay to enquire; and therefore shall only add, what every candid person will readily allow, that, of all kinds of writers, the *compiler* should be most tenderly used with respect to the charge of plagiarism.

G.

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*The Want of Universality no Objection to the Christian Religion. A Discourse preached at the Temple-church, Nov. 10, 1765. By Gregory Sharpe, L. L. D. Master of the Temple. 8vo. 1 s. Hawkins.*

**I**N the dedication to Sir Joseph Yates, the learned Author observes, that—‘the usual objections to Christianity are, that it is destitute of demonstration, perspicuity, and *universality*.—The first of these imputations, he says, is entirely removed by the *argument from prophecy*\*, which is a continued miracle and an increasing evidence: and as to the charge of want of perspicuity, arising from the mistakes, failings, and disputes of some who have professed the Christian religion, he thinks it should no more be objected against Christianity, than the most unrighteous and sanguinary judgments of the *Auto de Fe*’s against the most benevolent system of piety and virtue ever communicated to the world.—The present discourse is offered as a reply to the third charge, that *Christianity is not universal*.—And here it must be acknowledged, as he says, that the Christian religion cannot be proved to have been [yet] *universal* from these words of the text—‘The gospel was preached to every creature which is under heaven.’ *Col. i. 23*.—The creature, or more exactly, the creation under heaven is [here put, he says, for] the earth or world. And that the earth in scripture often means [only] the holy land, and the world the extent of the Roman empire; he proves from a variety of texts: and in this sense, the gospel has undoubtedly been published to the ends of the world; though the time for its becoming *universal* is not yet arrived,—as ‘it seems to have been the grand object of Providence in this constitution, that a *gradual* conveyance of its salutary benefits should be vouchsafed in different ages and nations, so that before the kingdom of the Messiah should terminate, effectual means should be used for the most extensive propagation of truth and righteousness.’—‘The places of the ancient and latter scriptures, relating to the gospel, ought [therefore] to be considered as prophecies to be gradually fulfilled in successive series of times and seasons, and not as facts which have already taken place.’

• Published 1762.

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He then proceeds to inquire whether all knowledge of Christ is, in fact, confined to so few men, as some are pleased to maintain: and thinks it evident, from a variety of authorities produced, that the Persians, Indians, Tartars, and Chinese, are not intirely strangers to the history, doctrines, and institutions of our Lord, though intermixed with pagan notions, and very grossly corrupted; and thence concludes, that Christianity is more universal than many have imagined it to be. But, whether this part of his argument may be generally adopted, or not; it must, however, be allowed by all fair reasoners, that—‘it does not follow that Christianity cannot be true unless universally known to all men at the same time. It is sufficient that salvation is universal, and that all may be saved, that the remedy is as general as the disease, “For as in Adam all die, even so in Christ shall all be made alive.”’

After treating his subject with great clearness, candour, and precision, our Author shews an amiable spirit of true Christianity, by devoutly praying—‘That the adversaries of divine truth and wisdom may be converted from the errors of their ways, and feel the genuine energy of those principles which they have so industriously misrepresented and disdainfully rejected.’

P.

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*A Sermon preached before the University of Oxford, May 19, 1765.*  
By Benjamin Kennicott, D. D. Fellow of Exeter College, and one of his Majesty's Preachers at Whitehall. With Notes on the Sermon, on Psalms 48 and 89, and on some late Reflections of the Ld. Bp. of Gloucester. 8vo. 1s. 6d. Rivington.

**T**HIS sermon, we are told in the dedication to the vice-chancellor and heads of houses in Oxford, was prepared to be preached in Whitehall-chapel on Christmas-day 1764, when the Author thought he could not discharge his duty, before so respectable an audience, with more propriety, than by endeavouring to explain that celebrated prophecy of Isaiah, *Behold a virgin shall conceive and bear a son*; and to vindicate St. Matthew's application of these words to the Virgin Mary, and her son Jesus Christ.

Concerning the words of the text, viz. Isaiah, ch. vii. ver. 13, 14, 15, 16; the Author says, there have been four different opinions.

I. That the whole passage relates only to *a son of Isaiah*.—An opinion strenuously contended for by Jews and Deists.

II. That the whole passage relates only to *Christ*.—‘But the words (he says) cannot wholly be applied to an event, distant by

by more than 700 years ; because the concluding clause speaks of a child, either *then born*, or *to be born soon* ; and before the child, *so spoken of*, should be old enough to distinguish natural good from evil ; the two kings, then advancing against Jerusalem, were to be themselves destroyed.'

III. That the whole passage relates both to *Isaiah's son* and to *Christ* ; to the former in a primary and literal sense, and in a secondary sense to the latter.—But no such double completion (Dr. Kennicott thinks) can possibly take place here.—The remaining opinion is,

IV. That the text contains *two* distinct prophecies ; each literal, and each to be understood in one sense only ; the first relating to *Christ*, the second to *Isaiah's son*.—This is the opinion adopted by Dr. K. who brings many strong arguments in support of it ;—but for which we must refer to the discourse itself, wherein he has shewn much critical learning and acumen.—Neither has he forgot to produce several fresh proofs of the great use and expediency of that very laborious task which he has undertaken, viz. *a collation of the Hebrew manuscripts of the Old Testament*, in order to ascertain the true reading in a great variety of passages, which are not unjustly supposed to be rendered obscure, and sometimes even unintelligible, by the errors which may have crept into the present printed text, through the inaccuracy of transcribers. Many instances of this sort have already been produced by Dr. Kennicott, whose abilities for this arduous undertaking are so generally acknowledged, that a subscription hath been set on foot, (to enable him to prosecute his design) so ample as hath not before been known (he says) in favour of any literary undertaking.—Some reflections, however, have been cast upon his design, as of no great utility, by a very eminent writer, even the author of the *Divine Legation* himself. So that how prudent soever it might be to let the animadversions of anonymous or inconsiderable writers pass unnoticed, yet Dr. K. thinks that when he is directly censured by an author so high in station, and literary fame, as *Bp. Warburton*, silence might then be wrong, on different accounts.—'It may lead some (says he in his *Supplement*) to suspect a consciousness of guilt in myself ; others may infer a conviction of the inutility of the work I am engaged in ; and possibly it may be construed disrespect even to his lordship, not to pay some attention to his wit, and (if there be any) to his argument. But if the reflections of this renowned writer, with regard to my work, are a mere fortuitous concurrence of words, of heterogeneous and incompatible meanings ; which are therefore incapable of forming any regular system of opposition, and have the benevolent faculty of destroying one another : a few proofs even of these matters may furnish some *entertainment*, and be of real service.'—'When serious men



consider the work, in which I have the honour to be employed, —they will be apt to infer, that the cause of this singular attack must either be—a resolution in his lordship to be *singular*,—or some offence taken rather at the *author* of the work, than at the *work* itself. And if there should be no real foundation for the former part of this alternative; there is certainly too much for the latter.

‘ But indeed, it is a *sad thing*, (and I have his lordship's own authority for saying it, Ded. to the Jews, p. 9.) *when polemics or blacker passions have gotten so entire possession of a man's heart, that he cares not what harm he does to a common cause, or even to common sense, so he can but answer the man or the opinion he happens to dislike.* The foundation of dislike to *the man*, in this case, is somewhat curious in itself, and may be worthy the Reader's notice. It *fortuned* (to adopt his lordship's phrase) that a little before the collation of the Hebrew MSS. was undertaken, I published a *Second Dissertation on the Hebrew Text*\*; in which I *chanced* to suppose, that there was now a corruption in a certain verse (in the *Proverbs*) on which his lordship had a written (not a printed) sermon. And though it be marvellous, that any great writer should expect the world to be apprized of, and to reverence, every paper in his private cabinet; yet it is no marvel at all, that his lordship should be very angry with a criticism, which, if good for any thing, would render his lordship's sermon good for nothing.

‘ *The very head and front of my offending*

‘ *Hath this extent; no more.*

‘ What now was to be done, in his lordship's case? It was soon determined, for fear of the worst, to preach this sermon before an honourable audience, with an occasional insertion of words of contempt and displeasure against the innocent author of the guilty criticism.’—The substance of this sermon was soon after published, it seems, in a *Preface to The Doctrine of Grace*,—where it stands ‘ with many a contemptuous and ireful phrase, about a *dull conceit—modern sentences made ancient readings—ancient readings made the true—a careful collation of blunders—antiquity's native garb—received text—no reverence for the text—and his own incumbered ideas*: which, with other parts of that preface, are now for the first time rendered intelligible to the public, by this discovery of their *esoteric* signification.’——‘ Having this *master-key* to the preface, the reader will easily account, not only for the several angry things he finds there intermixed with the sense; but also for those other things there, which sense can lay no claim to. For it *fortunes*, that *resentment* and *reason* do not always go together.’

*Instances* are then produced, not only from the *Preface* to

the *Doctrine of Grace*, but also from *The Divine Legation*, as lately reprinted; in many of which instances, Dr. K. has placed his lordship in such a light, as plainly shews he is not infallible: and that even his high rank will not protect him from being sometimes bespattered with his own dirt. For indeed most of *that* thrown upon the present occasion, is drawn from his lordship's own stores, which, in this respect, may well be said to be inexhaustible.—Dr. Kennicott's apology, for making so free with his lordship, is this,——‘I would hope, that the preceding animadversions, which his lordship has made necessary, may be of use to both of us; to *him*, by the discovery of his own fallibility; to *myself*, by shewing the weakness of his attempts to disgrace *The Collation of the Hebrew MSS.* a work, on which it was little expected such *fastidious cavils* would have been thrown by his lordship. Especially, as he has probably heard of the argument called a *dilemma*, in favour of my work, thus happily stated:

Either—*this enquiry into Hebrew MSS. will discover various Readings of consequence: or,—it will not.*

‘If, the former; the work will be then *important*, for discovering, that there are *such various readings*.

‘If, the latter; the work will be then *important*, for discovering, *that we have already the best text of the Hebrew Bible which can be procured: of which, at present, no man is, or possibly can be, certain.*

P.

*Crito, or, Essays on various Subjects.* Vol. I. 12mo. 3s.  
Dodley.

WE have here three essays on subjects, which, though often discussed, are still interesting, and on which an ingenious writer may both entertain and instruct his readers. The Author appears to be a man of sense and observation, a sincere friend to freedom of enquiry, and to liberty, both civil and religious. He expresses his sentiments on some topics of a very delicate nature with a manly freedom, and seems through the whole of his work to be desirous of promoting the highest and best interests of his fellow-creatures. In regard to his style and manner, he appears little solicitous about elegance; there is a strength and boldness in his diction, however, which to many readers will be pleasing and agreeable.

In his first essay, he makes some very pertinent reflections, though with little regard to order or method, upon the following subjects:—the unalienable right of a free people to call their governors to account; the impropriety, as well as inutility, of

punishments for pretended libels; the arts of statesmen the general cause of commotions among free subjects; the excuses and inconsistencies of our political approbations and disapprobations; the neglect of real grievances amidst party-animosity, &c.

In what our Author advances on these subjects, there appears to us an air of impartiality; it is impossible, however, for a writer to have the character of impartiality with many of his readers, when writing upon the subjects we have mentioned:—such is the effect of party-spirit and prejudice!

The following passage may serve as a specimen of his style and sentiments. Towards the close of his first essay, he considers some of our real public grievances, and offers some hints towards a redress of them.—‘It has often been proposed, says he, that, for the advantage of the sinking fund, places and pensions should be taxed. If I were consulted on the ratio of this tax, I should advise, that it might be at least one hundred per cent. The heaping of pensions, to the amount of many thousands a year, on persons in easy, often in affluent circumstances, to be continued from generation to generation, and the keeping up innumerable needless posts and places, with exorbitant salaries annexed to them, at an enormous national expence, to the great encouragement of idleness, and exciting of factious contention, and to the heavy detriment of the arts, manufactures and commerce, while the state is almost swallowed up in debt; is so directly contrary to the policy we ought to observe at such a time as this, and so barefaced an acknowledgment of a total indifference about the public interest, when it comes in competition with private, that there is no power in language equal to the setting forth of its atrociousness. Yet how long has this glaring abuse been, without effect, complained of! How has every succeeding administration increased the evil! If any thing good were to be hoped from statesmen, it might have been hoped, that in our times, a little moderation in this particular might have been seen, when we have so cogent an argument for public frugality, and when our gracious sovereign had set so remarkable an example of it, in restricting his demands to eight hundred thousand pounds per ann. of which sum, very little above seven hundred thousand remains to his Majesty, after the deduction for other accounts. Q. Anne’s revenue (when money was more valuable than at present) was seven hundred thousand pounds per ann. and she had no family, of any consequence as to expence, compared with what his present Majesty has, and hopes to have.

It is reasonable enough, that those, who apply the whole of their time, and labour hard in the service of the public, be maintained by the public. But why must a gentleman of fortune, or  
a man

a man of quality, be hired like a sordid mechanic, and at exorbitant wages, to do what may be dispatched in a few hours a-day, or perhaps a-week, and will scarce defile the tip of his finger, or discompose one curl of his full-bottom. To descend to the meanness of pocketing the paltry gettings of the laborious multitude ; “ to wring,” as Shakespeare says, “ from the hard hands of peasants their vile trash ;” are they *great*, are they *patriots*, who, in times of public exigencies, can do this ? If a king wanted a pair of shoes, he could hardly expect to have them without paying for them ; because honour is not a proper reward for a shoemaker. But if the king has occasion for a person of fortune and rank to superintend the weighty affairs of state, must he pay the nobleman with the same dirt which pays the sordid artizan ? Be it so, if it must. But then, let not the tinselled thing pretend the least superiority over the shoemaker. They both serve their king for money. They are both alike hirelings. The great spirits of antiquity made their poverty their glory. Witness Epaminondas, Phocion, Manius Curius, Atilius Regulus, Fabricius, &c. all persons in high stations, which put the acquisition of riches in their power ; but they had the virtue to despise them. The brave Walsingham died so poor, that he left not enough to bury him. When Lord Sunderland was displaced, and had a pension offered him, his answer was, “ If I cannot serve my country, I will not plunder it.” And it is much to the honour of a noble duke now living, that he imitated this great example, while others, of whom better things might have been hoped, acted a different part. Unattached to any party, unobnoxious to all, and alike an enemy to the corrupt practices of those in power as of those in disgrace, I care not whom this may sting. “ Let the stricken deer go weep.” Every industrious subject has a right at least to complain, where he sees the fruit of his labour devoured by a set of over-grown blood-suckers ; such are all those placemen and pensioners, who, having of their own by inheritance, or being able by industry to gain a competency, receive, on any pretence, any of the public money in times of public exigency. Why are trustees of roads, churches, and other public works ; governors of charities ; jurymen ; sheriffs of counties ; city-magistrates ; justices of the peace ; church-wardens, and the like, expected to serve their country for nothing ? why should not persons of high quality, and large property, take care of that state in which they have so large concerns, and do that business which is so much their own, generously ? If they dread the rigour of the labour, let them take it by rotation. As we proceed at present, one would imagine the state was looked on, not as the object of general care, but as a fat carcase for a set of ravenous beasts, called *Grandeers*, to worry one another about.

In his second Essay, our Author considers the difficulty and importance of education, and makes some very pertinent remarks on what Mr. Rousseau has advanced on this subject. It plainly appears by this essay that the Author has thought much on the subject of education, and experienced some of the many difficulties that attend the practical part of it. What he says deserves the attention of almost every reader, particularly of parents, whose conduct, in general, he very justly though severely censures.

‘ Some parents, says he, (and those not in narrow circumstances) pay no small attention to the point of *cheapness* in the education of their children, consulting oeconomy in an affair of a *liberal* nature, as much as in matters of commerce and profit : whereas they ought to take it for granted, that a *cheap* education in this *expensive* country, must be a *scurvy* one. How can an unhappy man, whose employment scarce maintains him, think of any thing *worthy* or *generous*? How is he to inspire his pupils with sentiments, which his pinching circumstances will not suffer to rise in his own mind? Ever anxious about his private oeconomy, ever in dread of bankruptcy and poverty, how should he apply a due attention to what is sufficient alone to engage the whole man, with the abilities of an angel, and undisturbed by every other solicitude? To preside in a house of general education, a person ought to be furnished with the necessary apparatus for general improvement, as a set of the best books on the several arts and sciences, the principles of which are to be taught; and some of the most necessary instruments, as globes, telescopes, microscopes, &c. The purchase of all these will amount to no inconsiderable sum. But, if parents will not contribute liberally for the purpose, how are they to be procured? Parents ought therefore to find out capable men, and to give them such encouragement, as may enable them to apply themselves with comfort and pleasure to their laborious office. But what is to be thought of the *prudence*, or the paternal *affection* of those parents who feed on venison and turtle, who roll in their gilded chariots, and amuse half the week at their country-houses; yet choose that education for their sons, which costs the least, and are afraid of over-paying the severest of all labours, the labours, which to reward in an adequate manner, is beyond the power of both parent and pupil. Hear Quintilian on the subject, “ You purchase of a physician, for a trifling fee, what is inestimable, health. You receive from your educator knowledge and virtue. Do not imagine, that you have acquitted yourself of your obligations to those who have done you such important services, when you have paid their legal demands. You ought to think yourself indebted to them while you live.” A generous tutor desires, however, only to see in the *youth*, who have been under his care, and in their *parents*, a proper sense of *gratitude*.

*gratitude.* He does not wish to plunder them of their money. But what probability is there of the pupils valuing that education which he sees his father reward *meanly*? If the pupil does not *honour* his preceptor, is he likely to follow his directions? Will he honour him, whom his father does not honour?

‘ Suppose the master were to imitate the magnanimity of the parent, and to grudge bestowing a little extraordinary trouble in *teaching*, as the frugal parent grudges a few annual pounds in *rewarding* his care? “No,” says the parent; “that must not be. The master is *generously* to wear himself out with the fatigue of teaching; and we are to reward him as frugally as we can. A place of education is a learning-warehouse.” [Little do they know of education, who think, the master’s *chief* work is, to teach *languages* and *sciences*.] “And why should we not, as at other warehouses, get the best pennyworth we can for our money?” Let parents, who are in easy circumstances, lay their hands on their hearts, and consider the following paragraph:

‘ Twenty pounds (or even fifty) saved by pinching the educator of your son, will be nothing in your son’s fortune; if you should be able only to afford him one single thousand. But three hundred times twenty pounds, generously given by as many fathers (an educator of youth may in his life-time have three hundred pupils under his care) will put a useful member of society in easy circumstances; with-held, will leave your son’s best friend, next after yourself, in want and distress, to comfort himself, in his old age, with the reflexion, that a set of ungrateful people have assigned the retribution of his labours to One abler, as well as more willing to reward them.’

Many persons of good sense and knowledge of the world will probably object to what our Author advances in regard to the degree of knowledge of learned languages necessary for those who were designed for business; and here indeed he appears to us to be evidently in the wrong. But as this is matter of opinion only, we shall leave our Readers to determine for themselves.

In the third essay, he considers the difficulty of accounting for the origin of evil; collects the sentiments of many writers both ancient and modern upon the subject, and endeavours to shew the inconsistency of their reasonings. This is a point which our ingenious Author seems to have particularly studied; whether his notions in regard to it are just or not, it would be great presumption in us to determine. The origin of evil is a subject, on which the most exalted human understanding may very easily bewilder itself, and concerning which it certainly becomes us to conduct our researches with great modesty and diffidence.

Our



Our Author is of opinion, that all the evil, both natural and moral, which prevails in the world, is the effect of the hostility of powerful, malignant, spiritual beings; and that Christianity is the deliverance of the human species from this peculiar and adventitious distress, as an enslaved nation is, by a patriotic hero, delivered from tyranny.

“ By some of those, says he, who have acknowledged the *reality* of evil in the world, the origin of it has been ascribed to the agency of subordinate *invisible beings*, who, in consequence of the constitution of the universe (of any possible universe) come to have power to affect us and our world to our prejudice. And if the existence of beings invisible to corporeal eyes may be admitted as having in it nothing contrary to reason; if, among such beings, different individuals may be imagined to be, as those of our species, of different moral *characters*, some well-disposed, others the contrary; if the *agency* of such beings may, without absurdity, be conceived to have *effects* on us and our world; if the tyrannical influence of such beings may (as that of human tyrants) be supposed to prevail to a considerable *degree*, and through long periods of *time*; if these things may be admitted without violence to reason, and consistently with analogy, so far as analogy reaches; here starts out, at once, without straining, without metaphysical quibbling, without storming reason in her citadel, a satisfactory solution of the grand problem. Yet I do not pretend to say, that it is easy to understand how, respecting many *particulars* of the disorder now prevailing in the world, the introduction of them may be ascribed to the secondary agency of malignant spirits. Only in general, there seems to be no difficulty in imagining that the agency of such beings may prove detrimental to a world. A mere mortal, possessed of the art of rendering himself invisible, and as knowing in chemistry and other parts of physiology, as a Bacon, or a Boyle, and maliciously disposed, what mischief might he not produce !”

Such of our Readers as are desirous of knowing what the Author says in support of his opinion, must have recourse to the essay itself, where they will find that he hath displayed a great deal of reading, and advanced many things which deserve serious consideration.—His Essays are introduced with a very humorous and ingenious dedication to—the Right Reverend Father, (of three years old) his Royal Highness Frederic Bishop Osnabrugh.

R.

FOREIGN

## FOREIGN ARTICLE.

*Lettres de M. de Voltaire, &c. a Geneve, 1766. 8vo.*  
pages 200, pr. 3s.

Letters of M. Voltaire to his friends of Parnassus, with historical and critical notes.

WE learn by the advertisement prefixed to these letters, that Mr. Voltaire hath disowned those which were published last year under the title of *Lettres Secretes* \*, — whence the editor concludes, that he will probably do the same by these; but he is of opinion that they carry in themselves a sufficient attestation of their authenticity. Some of them indeed are not unworthy to be read; whilst, on the contrary, others among them are very trifling and insignificant. But, it may be asked, if M. Voltaire be not himself the editor, by what possible means can we suppose, that so many letters, written to so many different people, should fall into the hands of any individual? The answer may, perhaps, be this: They are little more than a bare collection of epistolary scraps which have heretofore appeared in print, chiefly, if we mistake not, in the foreign journals: in some of which we remember to have seen several of these letters. The three first, were, in the opinion of the commentator, not written by M. Voltaire, but by the author of *l'Esprit des loix*. Of these take the following specimen:

Let. I. *To the Chevalier de Bruant.*

‘ I was not at the B—— when your letter arrived. You embarrass me extremely, and I answer you with no other intention than to amuse myself a little with a person who is himself abundantly capable of resolving the questions he has proposed. I differ from you in opinion concerning despotism. It appears to me monstrous and absurd, that a whole people should be blindly subject to the caprice of one man, even though he were an angel: I would not live a single day under him. This angel might possibly become a blood-thirsty monster. Despotism is, in my opinion, the most abominable and most hateful of all bad forms of government, under which mankind are constantly debased and crushed to death. Open every volume of ancient and modern history, and see, whether you can find an instance on the face of the earth, where despotism failed to abuse, to outrage human nature. Monarchy would doubtless be the best form of government, if it were possible to have always such a monarch as Henry IV. the only king who merits the homage and veneration of the people of France. All kings ought, like that excellent prince, to be instructed in the school of misfortune; for

\* See an account of these letters, in the appendix to our XXXI. Vol. p. 525.

such

such only are truly great ; such only love mankind. To be sensibly touched with the miseries of others, it is necessary we should ourselves be acquainted with misery. The souls of most princes, on the contrary, hardened by prosperity and corroded by pride, are inaccessible to pity and insensible to true glory. I am not at all surprised that in monarchies, especially in ours, there have been so few princes worthy of esteem. Surrounded constantly by debauchery, hypocrisy, and deceit, they learn to regard mankind with disdain, and esteem those only, who encourage their vices. Such is the lot of most monarchs. Great men are every where scarce ; but great kings are infinitely more so. Thus the splendour of a monarchy is transitory. The kingdom of France sinks apace into misery and contempt. Either this century will behold its annihilation, or it will become a sacrifice to some audacious conqueror.

The government of England has nothing more than a specious appearance, which seduces the people because they imagine themselves possessed of all the power. I know no country in which it is easier to nourish dissensions ruinous to the state. A king of abilities and generosity, in the space of ten years might easily render himself despotic, and reign with more security at London than in Moskow. You remember Cromwell. Money alone is sufficient to corrupt the whole parliament. The nobility, always jealous and desirous of power, and constantly devoted to fortune which surrounds the throne, will not fail to second the attempts of majesty. The Great once gained, the phantom *liberty*, which appears only at intervals in the convulsive paroxysms of the commons, and then again hides her head, will be totally annihilated on the first signal from the prince.'

Having translated this letter, we make no scruple to affirm that the original was neither written by M. Voltaire, Baron Montesquieu, or any other person remarkable for accuracy or elegance of composition. The manifest impropriety in the pointing of the original, is alone sufficient to betray the counterfeit.

We shall now translate part of M. Voltaire's first letter, as it concerns in some measure our own language. It is addressed to *Abbé d'Olivet*. Speaking of his intended commentary on *Cornéille*, ' There are, says he, many curious anecdotes, and remarks on our language which may be agreeable to the public. I find, for example, several words which we have entirely forgotten, but which our neighbours the English have happily preserved. They have a term to signify that pleasantry, that *vis comica*, that gaiety, that urbanity, those sallies which escape as it were without intention ; and this they express by the word *humour*, which they pronounce *yumor*, and of which they believe themselves solely possessed, no other nation having a word to express

press this character. Nevertheless, it is an ancient word in our language, and used in the same sense by Corneille in several of his comedies.——The word *partie* is also to be found in the comedies of Corneille instead of *Esprit*. Such a one *a des parties*. This is what the English call *parts*. This is an excellent word.——We assign, we appoint a time, a rendezvous. The person who punctually keeps his appointment, not finding the person he expected, is *desappointé*. We have no word at present to express this situation.——A road, a street, which has no outlet on one end was perfectly signified by the words *non-passe*, *impasse*, which the English have imitated, whilst we are reduced to the impertinent and low expression of *cul-de-sac*, which so frequently occurs to the disgrace of the French language.'

We now turn to letter the fourth, addressed to Lord Lyttleton, the author of the ingenious Dialogues of the Dead; in which, says M. Voltaire, 'I find, that I am *exiled*, and that I am guilty of some excesses in my writings.' From the first of these aspersions, M. Voltaire found it very easy to clear his reputation; and with regard to the second, he expresses himself with equal spirit and modesty. But we need mention nothing farther concerning so unimportant a subject; especially as this very letter has already appeared in an English dress; together with Lord Lyttleton's answer: and were printed in the Gentleman's Magazine, about four years ago.

To the above letter the commentator has thought fit to add the following note, than which nothing can be a stronger proof both of his impertinence, and his ignorance of the real character of this nation.

'Lord Lyttleton hath ingeniously confessed his error with regard to M. Voltaire, in a letter which was made public. Though the English in general are daily writing against every thing both good and bad which is done in France; though they cordially hate all the French, not because they are their rivals, but because they are not Englishmen, and because these pretended Albion philosophers believe themselves superior to every people upon earth; there are nevertheless among *these islanders* some men who are true philosophers and friends to foreign merit.' What insolence! what falsehood!

We now proceed to letter XI. written by M. Voltaire in the name of Charles Gouju to his brethren the Jesuits. Thus it begins. 'I conjure not only my dear countrymen, but also all my dear brethren of Germany, of England, and even of Italy, to consider well with me, for their edification, the affairs which are now transacting relative to the reverend fathers the Jesuits, those doers and preachers of good things. I am-cousin to M.  
Cazot,

*fe* Cazot, and attached to M. Lionci, whom the right reverend father La Valette, apostolical prefect of commerce, hath totally ruined. God be merciful to his prefect ! But I ask every man who is capable of reasoning, whether it be possible that the reverend father La Valette, professing divinity for the space of two years, could possibly believe in the Christian religion, when after making a vow of poverty, and knowing the gospel, he traded for above six millions ? Is it in human nature for a priest who believes in his religion, to proceed in the gaiety of his heart to work his own damnation, by doing that which his religion condemns as highly criminal ? That a believer, hurried along by violent passion, may commit a crime, and repent, is consistent with human nature ; but when our lords in Israel rob us whilst they are preaching to us and confessing us ; when they persist in this *manoeuvre* for years together, I ask you my dear brethren, whether it be possible they should still believe and still cheat ? whether they can believe they hold their God in their hands at mass, and yet can pillage their neighbours the moment they have quitted the holy table ? It is proved by the confession of the conspirators at Lisbon, that the Jesuits, their confessors, had assured them, they might with a safe conscience assassinate the king. Now I ask this simple question, whether it be possible that those who use a sacrament to inspire parricide, could believe in that sacrament ? — ‘ A man may believe in God, yet murder his father ; but is it possible he can believe in God, yet pass his whole life in a series of premeditated crimes, an uninterrupted chain of frauds and imposture ? At least he will repent upon his death-bed ; but I defy you to produce a single instance, from any history, of a priest who confessed his crimes in his last moments. We have frequent examples among the laity of public confession and repentance ; but I will engage to forfeit ten thousand crowns (which is all that father La Valette hath left me) if you can shew me one instance of a penitent ecclesiastic.’

Letter XXII. To M. Rousseau \* of Thoulouse.

‘ You wrote to me, Sir, some time ago concerning a letter, as absurd as criminal, printed in the Monthly Review for June. I have already signified to you my indignation and contempt for this low imposition ; but as names the most respectable are comprehended in that letter, it is of importance to know its author, for the discovery therefore of whom, I do engage to pay the sum of 50 *Louis*.’

As the foregoing letter to our brother journalist of Thoulouse is printed without a date, we cannot discover in what year the month of June, to which the letter-writer refers, belongs ; nor

\* Conductor of the *Journal Encyclopédique*.

can we so much as guess at the very *criminal* paper about which he is so mighty angry: although he does not so much as vouchsafe to *hint* at the subject of it. On the whole, we are somewhat inclined to doubt whether such letter was ever inserted in any number of the Monthly Review whatever. We shall not, therefore hesitate, in imitation of M. Voltaire, to offer a reward—of fifty *farthings* (a great deal of money, out of the pockets of *poor authors*!) to any person who shall discover what paper it is, to which M. Voltaire refers, and in what volume or month of our Journal, it was inserted.

The foregoing extracts, we apprehend, will suffice to give our Readers an idea of the nature and importance of these letters. With regard to their authenticity, we must confess ourselves by no means satisfied. There are, indeed, circumstances which might induce one to believe some of them genuine; but on the other hand, there are many reasons, with regard to a considerable number of them, which incline us to a contrary opinion: particularly in respect of the language and style, which are in general much inferior to that terse, correct, and spirited manner which usually characterises the writings of M. de Voltaire.

*B-t.*

## MONTHLY CATALOGUE,

For APRIL, 1766.

### MISCELLANEOUS.

Art. 14. *The Effusions of Friendship and Fancy.* In several Letters to and from select Friends. The second Edition; with large Additions and Improvements. Small 8vo. 2 Vols. 6s. Becket.

FROM the many alterations which these letters have undergone, in the second impression, they are entitled to the farther notice of the Reviewers. We gave an account of the first edition, in our *Twenty-eighth* Vol. p. 481; where the Reader will find a specimen taken from the ludicrous part of these Epistles. Those lighter and gayer effusions of the Author's fancy, however, are all rejected in this second edition; and, in their stead, we now find a proportionate number of more serious papers, on more important subjects: so that, in this respect, these elegant little volumes have in reality received much *improvement*, as their title-pages justly profess; and the whole may indeed be considered, in no small degree, as a new work.

As in our former article we made what we thought a diverting extract, we shall now select a specimen of the Writer's more *serious* manner, in a short letter, on, indeed, a very *serious* subject:—it is taken from the new, additional epistles.

Religion has always suffered much from the folly or the treachery of her own professors; but surely a more daring, or a more infamous set

REV. April, 1766.

Y

O:



of wretches than at present appear upon her lists, never disgraced or dishonoured her interests.—You will not require a moment to reflect that I mean those venal and shameless ecclesiastics, who have of late, in such numbers, and with such uncovered countenances, prostituted the sacred writings, openly and avowedly retailing them for profit in periodical publications.—Avowedly, I say; for their advertisements plainly prove it. One recommends *his* Bible for its **CHEAPNESS**; another for *the Elegance of the Print, the Excellence of the Engravings, or the Beauty of the Paper*. A third solicits your custom by a Royal, or Imperial Title, or from dedicating, by Permission, to a Prince in Pettycoats. A fourth affects a display of learning, and, to prove it, gives you a string of Dutch and German commentators, from whose ingenious labours he proposes to furnish you with improvement and delight. A fifth, modestly and wisely sparing a display of his own learning, would engage your attention by collecting the MS. scraps of men who had acquired considerable reputation in different provinces of literature, but who, like the immortal Newton, when they commenced divines, only proved that they had the weakness of men.—A sixth, or possibly a sixteenth, for indeed the number is not easy to be ascertained, after having been palpably guilty of one pious fraud, as palpably engages in another; and having acquired some popularity amongst poor fanatics, seeks an additional contribution from them, by loading the sacred writings with the misinterpretations of ignorance, and the cant of enthusiasm.

‘I am no advocate for the interposition of the civil power in such matters, but as it has been called in to the assistance of religion, in cases where it was much less liable to suffer, I am astonished to see this prostitution of every thing that is most sacred allowed without censure or restraint.—I am astonished even to see the public so patient under the gross impositions which these compilers exercise upon them:—for their honesty, in general, keeps pace with their abilities; and when they have drawn in the unwary to subscribe to their wretched publications, by repeated assurances that they shall not exceed such a number, they are determined to bring the word of God to the best market, and scruple not to extend it to twice the number proposed.

‘It is with the utmost indignation I have long beheld this scandalous practice, and I am convinced, that, for the honour and interest of religion, you will do every thing in your power to discountenance it.’

There is no occasion for any comment on the foregoing letter; nor is this the first complaint we have heard, on the subject: see Review, Vol. XXX. p. 44.

Art. 15. *Proceedings of a Court-martial, on the Trial of Lieut. Gov. Philip Thicknesse; held at the Judge-advocate-general's Office at the Horse-guards, July 3d, 1765; and continued by Adjournments, to the 9th of the same Month, &c.* 4to. 1s. Williams.

Of eight charges exhibited against Mr. Thicknesse, at this trial, he was acquitted of six. The two of which he was found guilty, are, 1. ‘Supporting and countenancing the soldiers of the company of Invalids doing duty within the garrison of Landguard Fort, in disobeying their commissioned officers, and depriving such officers of their necessary command and authority.’ 2. ‘Enjoining the commissioned officers doing duty in the said garrison, not to countenance or shew any favour to each

each other;—in violation of an express order for promoting harmony among the officers of the said garrison.'

In respect of the above articles, whereof the defendant was convicted, the court adjudged, 'That he be publicly and severely reprimanded, in such manner as his Majesty shall be pleased to direct.'

Art. 16. *Observations on the Growth and Culture of Vines and Olives: the Production of Silk: the Preservation of Fruits.*

Written at the Request of the Earl of Shaftesbury, to whom it is inscribed, by Mr. John Locke. Now first printed from the original Manuscript, in the Possession of the present Earl of Shaftesbury. Small 8vo, elegantly printed, by Richardson and Clark, for W. Sandby. Pr. 1s. 6d.

Every production of a pen so truly respectable, as that of our most excellent Locke, cannot fail of proving highly acceptable to the public. The value of this little tract, however, will depend less on its Author's great reputation as a philosopher, than on the general usefulness of the subjects to which it relates. The culture of vines, olives, &c. will, indeed, appear to those who do not consider those articles in a commercial view, to be of small benefit to this country; but if we reflect on the advantages which may possibly be drawn from them, to our American colonies, and consequently to ourselves, we shall then behold them in a very different light:—towards which the Editor of these observations hath directed our attention, in a short but very sensible preface. 'No union, as he justly remarks, is so firm and lasting, as that which is founded on the solid basis of a mutual interest.'—'However populous and great,' continues he, however 'industrious and rich, the settlements in the vast continent of America may hereafter become, this, the mother country, may for ever be connected with it more intimately than with the southern nations, by encouraging the growth and produce of vines and olives, silk and fruits, which cannot advantageously be raised in England: and sound policy will always engage the subjects in England and America not to be rivals in trade, by setting up such manufactures in one country, as must necessarily distress the other.'

As to the instructions given, by Mr. Locke, for the culture of vines and olives, the production of silk, and the preservation of such fruits as are dried by the sun, or in ovens, we do not think it necessary to enter into particulars: those whom curiosity or interest may induce to enquire farther into these subjects, will readily have recourse to the *Observations* themselves.

Art. 17. *The Midnight Spy; or, a View of the Transactions of London and Westminster, from the Hours of Ten in the Evening, till Five in the Morning; exhibiting a great Variety of Scenes in high and low Life, with the Characters of some well-known nocturnal Adventurers, of both Sexes, &c. &c.* 12mo. 2s. Cooke.

The public have been often edified and entertained with a variety of these *Spies*, who pretend to spy out and discover *who and what's together*, in every dark and secret corner. This son or grandson of Ned Ward, undertakes to conduct his readers to all the 'round houses, night-houses, bagnios, gaming-tables, routs, and other places of midnight resort:—a most useful guide! and of almost as much consequence to society as an Italian *Cicerone*.

Art. 18. *An Examination of Mr. Kenrick's Review of Mr. Johnson's Edition of Shakespeare.* 8vo. 1s. 6d. Johnston.

That Mr. Kenrick attacked the editor of Shakespeare in such a manner as justly gave offence to every candid reader, is a truth which we believe very few will dispute. For this he has been frequently reprehended by several of the learned editor's friends; whose faint and distant efforts, however, seem to have indicated their fear of coming to close quarters with this furious combatant: but, in the present Examiner, we think he hath indeed met with his match, in every respect.

If Mr. K. hath grossly treated Mr. Johnson,—in return, our anonymous Author does not spare Mr. K. but falls on without mercy, retorting on him, as the aggressor in this scandalous controversy, all his virulence and outrage.——But what hath *Shakespeare* to do, in this chimney-sweeper's warfare? Can the difficulties in his immortal writings be solved, and his obscurities illustrated, no where but in *St. Giles's*? ——— For shame, gentlemen! If ye are ambitious of being regarded as gentlemen, do not continue to disgrace the name of literature by such unlettered behaviour! What will the learned abroad, think ye, conclude, if they should chance to hear of your illiberal altercations,—what, but that the *literati* of this country, instead of quaffing inspiration at the pure spring of Helicon, had inebriated themselves in the filthy kennels of Grubstreet?

Art. 19. *A Narrative of the extraordinary Effects of a Medicine well known all over Europe, by the Name of Le Lievre's Beaume de Vie; to which is prefixed an Account of its Nature and Operation; wherein all the Objections made to it, by the ignorant and interested, are fully refuted, and its Efficacy, in a Variety of Diseases, justified on the most reasonable Principles. With an Address to the Public, from the Proprietors in this Country; and many extraordinary and well-attested Cases, since its first Publication here.* 8vo. 1s. Nicoll, &c.

'Many extraordinary and well-attested cases'—! Let us, by all means, attend to these *attestations*.—Not *one* to be found, in all the pamphlet: if by that term is meant, a declaration on oath, or the testimony of a competent witness, or some eligible kind of collateral evidence. Nothing of this sort, however, appears in this collection of miraculous cures. Mr. G. of Chiswick, indeed, and Mr. H. of St. Paul's church-yard, with J. L. Esq; of Gray's Inn, and a number of other initial gentlemen, tell us of the wondrous relief they found, in their respective most grievous disorders;—but who are Messrs. G, H, and L?—Oh! your pardon, Gentlemen, we may hear farther of your 'extraordinary and well-attested cases,' by enquiring of Mr. N. or Mr. B. the venders of the all-powerful *Beaume de Vie*.——Doubtless the word of an honest tradesman, especially a *bookseller*, ought to be taken; and we question not but Mr. N's word, or Mr. B.'s, may be as good as their bond: nevertheless, we can by no means rest satisfied with such kind of *attestations*.

Art. 20. *The Life of Mr. James Quin, Comedian. With the History of the Stage, from his commencing Actor, to his Retreat to Bath, &c. &c.* 12mo. 1s. 6d. Bladon.

Mr. Quin's life does not afford many extraordinary incidents; but such

Each as it *did* afford, are made the most of, by this his anonymous Biographer: who has eked out the subject, and made himself amends for its barrenness, by anecdotes of other theatrical heroes (and some heroines too) collected from Cibber's and Victor's histories of the stage.

Art. 21. *Quin's Jest's; or the Facetious Man's Pocket-companion, Containing every Species of Wit, Humour, Repartee, &c. &c.* 12mo. 1s. 6d. Bladon.

It is customary, on the demise of any genius, remarkable for wit or humour, for a certain class of compilers to publish *The Jest's* of the said departed genius. Accordingly, Mr. *Quin's* Jest's now make their appearance: ushered to the favourable notice of the public, by an introduction, in which the Editor assures his readers, that he has inserted nothing gross or indecent; nothing that might offend 'the chafteft or most delicate ear.'—The gentleman was himself, perhaps, too much a wit, to remember every thing contained in his collection. Or, possibly, his ideas of delicacy and chastity may have been somewhat over-charged, by feeding too plentifully on the high-seasoned rarities and luscious fragments that fell from the table of this celebrated voluptuary.

Art. 22. *An impartial View of English Agriculture, from permitting the Exportation of Corn, in the Year 1663, to the present Time.* 4to. 1s. Kearsly.

No fact is more self-evident (says this Writer) than that this country is entirely dependent on trade; which, in proportion to its increase, becomes of more importance to the state, and should not be incumbered or restrained, but on the most mature consideration.—His professed design is to set before the public, the advantages received from encouraging the exportation of corn, and the imminent danger of stopping a trade, to which we have been beholden for plenty, little less than a century.—The export-corn trade, is, he apprehends, the most valuable and beneficial trade we at present possess. It is all neat produce of this country, unalloyed with any foreign commodity.—Our ancestors, he says, hoped to procure plenty, by prohibiting the exportation of corn: but this, by preventing the sale, discouraged the growth of grain, so that it operated diametrically opposite to their intention. In the year 1663, an act was passed for permitting the exportation of corn, but incumbered with a heavy rate thereon. This was, in some measure, alleviated by another act in 1670; by which means, agriculture was promoted, and grain became more plentiful.—But what our Author calls the *Magna Charta* of English agriculture, was the act of 1 *Will. & Mary*, by which a *Bounty* of 5s. for every quarter of wheat exported, is allowed, when that grain does not exceed 48s. per quarter: and in proportion, for other sorts of grain. The success of these statutes may appear (he says) from this one circumstance, that 'although every other necessary of life is become twice, or thrice, the price of that time, yet corn is on the average not half the price.' For before the exportation was permitted, 'wheat has often been five pounds a quarter:' so that while no more was grown than for home consumption, one unfavourable season made a scarcity, two, a famine.

In the remainder of this pamphlet, the Author, (who is a strenuous defender of the necessity of continuing the bounty, in its utmost latitude) brings a variety of arguments to shew the inexpediency of stopping the

exportation of grain at this time: and concludes with observing, 'that the exportation has been for many years the support of the farmer; that the *poor labourer depends on it for bread*; that it brings immense sums annually into the kingdom; that, so far from being subject to famine, we have since been always blessed with plenty; and lastly, that the exportation is so interwoven with the whole system of husbandry, that an infringement of this privilege may endanger the whole.' P.

Art. 23. *A candid Examination of a Pamphlet, entitled, An impartial View of English Agriculture, from permitting the Exportation of Corn.* 4to. 1s. Wilkie.

This is intended as an answer to the last article; though it is by no means so *candid* an examination thereof, as the title would imply. As to an assertion in the *Impartial View*, that '*the export corn-trade is the most valuable and beneficial trade we at present possess*;' he does not deny it, but alledges, as the true reason thereof, that 'such quantities of corn have been exported with a *Bounty*, to support our *rival* manufacturers, that they have no longer occasion for any of *our* manufactures; consequently our artizans want employment, and when employed, cannot earn money sufficient to buy bread for their families.'

The former very high price of grain, brought (in the last article) as a proof of the great benefits now arising from a bounty upon exportation; is accounted for, by this Writer, from the many intestine wars which have heretofore raged in this nation, from whence those who ploughed and sowed the land, had but little prospect of a joyful reaping time. 'Thus the land was frequently turned into a waste, for want of useful industrious hands to manure and improve it.'—A contrary cause, as he next observes, may produce a contrary effect: and therefore he ascribes the great plenty of corn raised in this nation for a century past, rather to the *internal peace* we have happily enjoyed, than to the *bounty* upon exportation.

He does not, however, venture to assert that this *bounty* was not a wise and salutary measure, at the time it was granted; but, as we have now tried it seventy-eight years, he wishes we might 'try to do without it one year or two, or at least limit it to that living price, four and sixpence a bushel, or thirty-six shillings a quarter.' As this last proposal seems very rational, we heartily wish it may be taken into consideration, by those who alone have the power to *determine* the point in dispute. We ourselves have heard farmers declare, that even four shillings a bushel for wheat may be esteemed a living price; where then would be the hardship of limiting the bounty as above proposed? especially if a power of exportation were still allowed, after that, but *without any bounty*, till the price amounted to 48s. per quarter; and then absolutely to cease of course? This we should think more equitable, for all sides, than to lay a tax upon the public, by way of bounty, when our own poor cannot purchase a bushel of wheat for less than six shillings:—for so far, at present, it is extended. P.

Art. 24. *An Historical Account of the Life of Charles the Second, King of Great Britain. After the Manner of Mr. Bayle. Drawn from original Writers and State Papers.* By William Harris, D. D. 8vo. 2 Vols. 10s. Millar.

We have given our Readers ample specimens of Dr. Harris's historical complements,



complements, from his lives of the first James, the first Charles, and Oliver Cromwell. It may therefore, be now sufficient, if we barely apprise our Readers, that he proceeds on the same plan, animated by the same zeal for freedom, and persevering in the same laborious method of producing evidence from the various writers who have borne testimony to the misrule and tyranny of the Stuarts. He appears likewise, in this, as well as in his former publications, to have been favoured with some original, new materials, communicated by gentlemen, equally desirous with himself, of contributing towards the farther security of our liberties, by increasing our abhorrence of arbitrary sway, from additional proofs of the cruel and wanton manner in which it was exercised by the Stuart-race, in proportion as their power of tyrannizing extended.

**Art. 25. *Royal Mornings.* From the French. Small 8vo. 1s. 6d. No Bookseller's Name.**

We have here a translation of a little satirical piece, entitled, *Matinées Royales*. The King of Prussia is represented (by some anonymous Wit, who is most certainly no friend to that illustrious prince) as discoursing to his nephew on the following topics, viz. the origin of his family, the manners of his subjects, religion, justice, politics, literature, dress, pleasures, alliances, &c.——The following short specimen will clearly shew our Readers the Author's design, and give them a tolerable idea of the manner in which it is executed.

' Religion is absolutely necessary in a state. This is a maxim which it would be madness to dispute; and a king must know very little of politics, indeed, that should suffer his subjects to make a bad use of it; but then it would not be very wise in a king to have any religion himself. Mark well, my dear nephew, what I here say to you; there is nothing that tyrannizes more over the head and heart than religion; because it neither agrees with our passions, nor with those great political views which a monarch ought to have. The true religion of a prince is his interest and his glory. He ought, by his royal station, to be dispensed from having any other. He may, indeed, preserve outwardly a fair occasional appearance, for the sake of amusing those who are about him, or who watch his motions and character.

' If he fears God, or, to speak as the priests and women do, if he fears Hell, like Lewis the XIVth, in his old age, he is apt to become timorous, childish, and fit for nothing but to be a Capuchin. If the point is to avail himself of a favourable moment for seizing a province, an army of devils, to defend it, present themselves to his imagination; we are, on that supposition, weak enough to think it an injustice, and we proportion, in our conscience, the punishment to the crime. Should it be necessary to make a treaty with other powers, if we remember that we are Christians, we are undone, all will be over with us; we should be constantly bubbles. As to war, it is a trade, in which any the least scruple would spoil every thing; and, indeed, what man of honour would ever make war, if he had not the right to make rules that should authorise plunder, fire, and carnage?

' I do not, however, mean, that one should make a proclamation of impiety and atheism; but it is right to adapt one's thoughts to the rank one occupies. All the popes who had common sense, have held no principles of religion but what favoured their aggrandisement. It would be the silliest thing imaginable, if a prince was to confine himself to such



paltry trifles as were contrived only for the common people. Besides, the best way for a prince to keep fanaticism out of his country, is for him to have the most cool indifference for religion. Believe me, dear nephew, that holy mother of ours has her little caprices, like any woman, and is commonly as unconstant. Attach yourself, then, dear nephew, to true philosophy, which is ever consolatory, luminous, courageous, dispassionate, and inexhaustible as nature. You will then soon see, that you will not have, in your kingdom, any material dispute about religion; for parties are never formed, but on the weakness of princes, or that of their ministers. There is one important reflexion I would wish you to make; it is this; your ancestors have, in this matter, conducted their operations with the greatest political dexterity; they introduced a reformation which gave them the air of apostles, at the same time that it was filling their purse. Such a revolution was, without doubt, the most reasonable that could ever happen, in such a point as this; but since there is now hardly any thing left to be got in that way; and that, in the present position of things, it would be dangerous to tread in their footsteps; it is therefore even best to stick to toleration. Retain well, dear nephew, the principle I am now to inculcate to you; let it be your rule of government, that men are to worship the divinity in their own way; for, should you appear in the least neglectful of this indulgence, all would be lost and undone, in your dominions. Have you a mind to know why my kingdom is composed of so many sects? I will tell you: in certain provinces the calvinists are in possession of all the offices and posts; in others, the lutherans have the same advantage. There are some, where the catholics are so predominant, that the king can only send there one or two protestant deputies: and of all the ignorant and blind fanatics, I dare aver to you, that the papists are the most fiery and the most atrocious. The priests in this senseless religion are untameable wild beasts, that preach up a blind submission to their wills, and exercise a complete despotism. They are assassins, robbers, violators of faith, and inexpressibly ambitious. Mark but Rome! observe with what a stupid effrontery she dares arrogate to herself dominion over the princes of the earth! As to the jews, they are little vagrants; poor devils, that at bottom are not so black as they are painted. Almost every where rebuffed, hated, and persecuted, they pay, with tolerable exactness, those who endure them, and take their revenge by bubbling all the simpletons they can light on.'

The whole is written in the same strain; there are several good strokes in it, but a writer of true genius and humour would possibly have executed our Author's plan in a more masterly way.

R.

#### THEATRICAL.

Art. 26. *Falstaff's Wedding, a Comedy, &c.* The Second Edition. By Mr. Kenrick. 12mo. 6d. Wilkie.

This is reprinted, according to the first edition, mentioned in our last Month's Catalogue, p. 240.

Art. 27. *Falstaff's Wedding, a Comedy; as it is acted at the Theatre Royal in Drury-Lane: being a Sequel to the Second Part of King Henry the Fourth.* Written in Imitation of Shakespeare. By W. Kenrick. 8vo. 1s. 6d. Davis, &c.

The above mentioned comedy, much altered by omitting the historical parts;—the king, lords, and commons, being all turned out, with as little ceremony

ceremony as were the members of the rump parliament, by Oliver Cromwell. Thus reduced, and perhaps better adapted to the stage, Mr. Loye, an actor of considerable merit, ventured on the part of Falstaff, for his own benefit; and the performance, notwithstanding the boldness of the attempt, with respect both to the Author and the Player\*, was not ill received. A suitable prologue and epilogue were added, on this occasion: which are printed with this edition of the play.

\* This performer was, however, no novice in the part, having before frequently played *Shakespeare's* Falstaff, with more success than any other who hath attempted it can justly boast, since Quin entertained the town with his inimitable exhibition of this very difficult and singular character.

## P O E T I C A L.

Art. 28. *The Race*. By Mercurius Spur, Esq; With Notes, by Faustinus Scriblerus. The second Edition. With large Additions and Alterations. 4to. 2s. 6d. Flexney.

We have heard that Mr. 'Mercurius Spur Esq;' hath *objected* to the slight censure we passed on his first edition, *because* we gave no specimen of his poem, in support of the judgment we *presumed* to form of it. We shall now, therefore, (partly in regard to this young Bard's complaint, and partly on account of his 'large additions and alterations,'—and more especially because we really think there is considerable merit in his performance) proceed to a more particular account of it.

The subject and design of this poem, are thus explained by the bard himself:

————— The subject is, a Race.

Unlike the Race which fam'd *Newmarket* boasts,  
Where pimps are P—'s companions, whores their toasts,  
Where jockey-nobles, with groom-porters\* vye  
Who best can *hedge a bett*, or *cog a dye*.  
Nor like the Race, by ancient *Homer* told,  
No spears for prizes, and no cups of gold:  
A poet's Race, *Ling*——a poet's prize  
Who gold and fighting equally despise.

To all the rhyming brethren of the quill  
*Fame* sent her heralds to proclaim her will.

“ Since late her vor'ries in abusive lays  
“ Had madly wrangled for the wreath of bays;  
“ To quell at once this foul tumultuous heat,  
“ The day was fix'd whereon each bard should meet.  
“ Already had she mark'd the destin'd ground,  
“ Where from the goal her eager sons should bound,  
“ There, by the hope of future glory fed,  
“ Prove by their heels the prowess of the head;  
“ And he, who fleetest ran, and first to fame,  
“ The chaplet and the victory should claim.”

The proclamation thus issued, the several writers and scribblers of the age become candidates for the prize, and severally resort to the place appointed for the contest.

\* What does the Author *mean* by groom-porters? There is such an officer at court, as the Groom-porter; but we never before heard of *Newmarket* groom-porters!

To view the various candidates for fame,  
Booksellers, printers, and their devils came.

Many of *the trade* are accordingly introduced, as spectators, with satirical glances at the distinguishing characteristics of each individual book-feller and printer: but not a word more of the devils,—whether from fear or favour, is best known to the Author himself.

The field on which the race is to be run, is next described; and here,

High on a hill, enthron'd in stately pride,  
Appear'd the goddess; while on either side  
Stood *Vice* and *Virtue*, harbingers of fame,  
*This* stamps a good, and *that* an evil name.  
On flow'rs thick scatter'd o'er the mossy ground  
The nymphs of *Helicon* reclin'd around;  
Here, while each candidate his claim preferr'd,  
In silent state the goddess sat and heard.

Not far from hence, across the path to fame,  
A horrid ditch appear'd—known by the name  
Of *Black Oblivion's Gulph*. In former days  
Here perish'd many a poet and his lays.

Close by the margin of this horrible ditch, stood the *Reviewers*, armed with dreadful clubs to knock *poor*\* authors into the *suble flood*.—Mr. Spur, in revenge of past provocations, is very alert in his frequent attacks of the Reviewers; especially in his preliminary *address to the critics*. He describes them (with what truth it may not become us to enquire) as the implacable foes to literary merit; and it is acknowledged, he retaliates on them the affronts he may have received, with spirit and vivacity. Wit is of no party; and we freely allow, that some of the smartest things in this performance, are to be found in the Author's ridicule of the critics. We think him particularly happy in the latter of the two following couplets;

Merit, alas! with them is no pretence;  
In vain the pleas of poetry and sense:

• • • • •

But strange! to *Dulness* they deny the crown;  
And damn even works as stupid as their own!

A good hit, Mr. Spur! in return for which, you see, we have generously taken care, by this article, to save you and your poem, from the *Gulph of Oblivion*.

But, room for the candidates!—these are successively characterised as they appear, addressing themselves to the goddess, and imploring her favourable regard. Of this part of his work, the skill, and the descriptive powers of our bard, the reader may form some conception, from the following specimens:

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\* Does this epithet relate to their poverty as *authors* or as *men*? If the former, it was no great injustice if they did get a tumble into the ditch, in reward of their vanity and presumption in aiming at the *wreath*: if the latter, we confess, they were rather objects of charity; and it would have been more commendable to have recommended them to the overseers of the parish workhouses.

Here *Johnson* comes—unablest with outward grace,  
 His rigid morals stamp'd upon his face,  
 While strong conceptions struggle in his brain  
 (For even wit is brought to bed with pain)  
 To view him, porters with their loads would rest,  
 And babes cling frighted to the nurse's breast.  
 With looks convuls'd he roars in pompous strain,  
 And, like an angry lion, shakes his mane.  
 The *Nine*, with terror struck, who ne'er had seen  
 Aught human with so horrible a mien.  
 Debating, whether they should stay or run——  
*Virtue* steps forth, and claims him for her son.  
 With gentle speech she warns him now to yield,  
 Nor stain his glories in the doubtful field;  
 But wrapt in conscious worth, content sit down,  
 Since *Fame*, resolv'd his various pleas to crown,  
 Though forc'd his present claim to disavow,  
 Had long reserv'd a chaplet for his brow.  
 He bows; obeys—for *Time* shall first expire,  
 E'er *Johnson* stay, when *Virtue* bids retire.

Those who are personally acquainted with the excellent author of the *Rambler*, will perceive that our poetical painter has, in one or two respects, rather over-charged this picture: particularly in the 10th line: but the Doctor is amply made amends by the compliment at the close of the description.

There are some exquisite touches in the following sketch:

Next *Wilkes* appear'd, vain hoping the reward,  
 A glorious patriot, an inglorious bard,  
 Yet erring, shot far wide of *Freedom's* mark,  
 And rais'd a flame, in putting out a spark:  
 Near to the throne, with silent step he came,  
 To whisper in her ear his filthy claim;  
 But (ruin to his hopes) behind stood near  
 With fix'd attention and a greedy ear,  
 A sneaking priest, who heard, and to the croud  
 Blab'd, with most grievous zeal, the tale aloud.  
 The peaceful *Nine*, whom nothing less could vex,  
 Flew on the vile assassin of the sex,  
 Disown'd all knowledge of his brutal lays,  
 And scratch'd the front intended for the bays.

But we cannot truly say, that our Author hath dealt equal justice to every character he hath here attempted to draw. Some severe and invidious strokes are aimed at several persons, against whom the Poet hath perhaps conceived an unjust prejudice; and we are sorry that any thing which hath the appearance of spleen or spite should interfere, to subtract from the merit of the less malignant parts of his production:—which, though not a correct and highly finished piece, is greatly improved in the present edition; and, on the whole has no inconsiderable claim to the approbation of the public: there is, for the most part, *genuine wit* in the Author's conceptions, *strength* in his expression, and *harmony* in his numbers.

*to*  
Art. 29. *Yarico and Inkle, an Epistle.* By the Author of the *Elegy written among the Ruins of an Abbey.* 4to. 1s. Dodgley.

We have more than once expressed ourselves in favour of this Author's poetical abilities; we thought he had tenderness and melody, and we think so still; nevertheless the epistle before us has not answered our expectations. Though the situation of Yarico was peculiar, there does not seem to be an adequate peculiarity of sentiment; and she complains in too trite, if not too feeble a manner.—All epistles of this kind, however, lie under great disadvantages, by making us unavoidably remember that of Eloisa to Abelard. L.

Art. 30. *The Ocean, a Poem in Blank Verse.* Written by the Sea-side. 4to. 6d. Walter.

A spirit of contemplative piety runs through this little poem; which, though not written in the best taste, is not without some kind of descriptive merit and fancy.

The following description of a poor captive confined in a fort by the sea-side is pathetic, and the painting just to nature:

Th' imprison'd captive of some neighbouring fort,  
Who, in his lone abode confin'd, surveys  
The raging storm, as oft before He's done  
For twenty mournful years in grief consum'd,  
Since first condemn'd to pine remaining life  
In fetter'd solitude, remote, forlorn,  
As round his tower he hears the whistling winds  
And sees the foaming deep in wild uproar  
From forth his dusky casement half-obscur'd  
With the dim vap'ring mists, extends his eye  
Along the raging main from hour to hour,  
Inur'd to woe. L.

Art. 31. *Hackwood Park, a Poem.* By Richard Michell. 4to. 1s. 6d. Hawes and Co.

Young poets, like young painters, should be careful to withhold their productions from the public eye, till their judgment is ripened and their execution perfected by time and experience. This poem is quite a puerile performance, and yet there are scattered through it some sparks of genius;—therefore, without farther discouraging the Author, we only advise him to defer a little his addresses to Fame. L.

Art. 32. *A Caveat to the Will of a Northern Vicar.* Addressed to the Rev. W. C\*\*\*\*, Rector of K\*\*\*\* W\*\*\*\*. 4to. 2s. Flexney.

In our Catalogue for August last, p. 164, we mentioned *The Will of a certain Northern Vicar*; in which we, at this distance from the neighbourhood of Newcastle, could discover very little meaning, though we had the mortification of reading a number of very bad verses.—In this *Caveat*, we are still under the same local disadvantage; and have been plagued with three times as many wretched lines.—*Why* are people in this part of the kingdom to be pestered with squabbling rhymes which are intellible only on the other side the Trent?

POLITICAL

## POLITICAL and COMMERCIAL.

**Art. 33.** *An Address to the P——t, in Behalf of the starving Multitude. Pointing out the Cause of the present high Price of Provisions: with easy and effectual Methods how to make them cheap.* 8vo. 1s. Baldwin.

Although this *old-fashioned farmer*, as he styles himself, is evidently too tenacious of old opinions, merely, as it should seem, because of their antiquity; and although he affects to sneer at the new improvements in husbandry and agriculture, yet we cannot but think he is very right in his observations on the present general neglect of tillage; the engrossing of farms; and some other growing evils of the like kind. As to his *advice*, offered to parliament, for remedying the grievances of which he complains, we are of opinion, that if he can convince the right honourable and honourable gentlemen, that it is their *interest*, as landlords, to adopt his proposed regulations, they will not fail to lend a favourable ear to his representations.

**Art. 34.** *A Parallel drawn between the Administration in the four last Years of Queen Anne, and the four first of George the Third.* By a Country Gentleman. 8vo. 1s. Almon.

This country-gentleman imagines 'that he sees the most striking parallel that ever existed in any period of the English history,' between the four last years of the Queen, and the four first years of his present Majesty. In the former period, the principal persons in the great political drama, were the Lords Oxford and Bolingbroke, and that *great general*, the Duke of Marlborough. To these he adds Mrs. Masham, 'who, he says, was the secret manager in the closet, and the artful contriver of all those fatal changes that were brought about in the year 1709. From the first moment this tory-administration sat at the helm, they determined to make peace with France at all events, and to run into measures directly opposite to those of their predecessors.

'In the great scene that has been so lately exhibited, we may reckon the principal actors were the Earl of B——, the Duke of B——, and that great commoner, Mr. Pitt. In this scene a similar female character must be introduced, which directly corresponds with that of Mrs. Masham. She was the secret spring that directed all the late political operations, and served Lord B—— in the same capacity, as Mrs. Masham did Lord Oxford, by possessing the royal ear, and whispering every thing they could hatch up to the discredit of the great commoner; in the same manner as Lord Oxford and Mrs. Masham had done to the discredit of the great general. They procured their vile sycophants, the tools of any men in power, to proclaim it aloud in all companies, that we had conquered too much, and that more victories and conquests, like those of Pyrrhus, would quite undo us.'

The Author continues to run this parallel, in a manner which may be easily guessed, from the specimen here given; and he concludes with some strictures on the neglect of all our *whig-administrations*, with respect to our national constitution *in the church*, to which he says they have never paid due regard; although he owns they have always taken proper care of the constitution in the *state*.—The *interests* of the church, as he expresses it, is a point about which he seems very solicitous; and he reminds us of the great effect which the notion *that the church was in danger*



*danger* had in the days of Q. Anne. But we cannot perceive what reason this writer can possibly have for insisting so much on this point, at this juncture. Is the church in any danger *now*? The Author himself does not even insinuate that this is the case: and perhaps what he has said on the subject proceeds merely from the excess of his zeal for religious establishments. Thus Daniel Burges (whose aversion to the whore of Babylon was always uppermost, whatever was the subject of his pulpit-discourses) seldom or never concluded a sermon till he had taken 'a whack at the pope:' as he himself expressed it.

Art. 35. *The Answer at large, to Mr. Pitt's Speech.* 8vo. 6d. Nicoll.

What is called Mr. Pitt's speech, in favour of the repeal of the American stamp-act, has appeared in the public papers, and is, if not *wholly* authentic, undoubtedly the echo of many things which the *great Commander* said, on that *great Occasion*. As to this *reply*, it is—like the good woman's answer to thunder: or, a pop-gun against a piece of ordnance.

Art. 36. *A seasonable Address from several Persons interested in the proposed Alteration of the Law for regulating Entails; to the Noblemen and Gentlemen of North Britain: and to the Members of the British Parliament in general.* 8vo. 1s. Millar.

This subject hath, of late, been much discussed, especially in the northern parts of this island, on account of the proposed amendments of the law of Entails in Scotland; and we have already expressed our thoughts upon it:—see Review, Vol. XXXII. p. 466—469. The present ingenious Writer advises that great caution should be used, in regard to any alterations, in a matter of so much consequence; and he seems, in great measure, to take the same side of the question with the author\* of '*Considerations on the Policy of Entails, &c.*'—Though we differ from our Author, in some very material points, yet, in justice to his abilities, we must say, that his arguments ought to be seriously attended to, before the proposed alterations are determined upon; for, as he rightly observes; it is no proof of wisdom to be either too tenacious of old principles, or too hasty in the adoption of new ones.

\* Mr. Dalrymple. See Rev. for June 1765.

#### RELIGIOUS and CONTROVERSIAL.

Art. 37. *A farther Appeal to the unprejudiced Judgment of Mankind, in Behalf of the Indians. Containing, 1. Animadversions upon some late Arguments of a Right Reverend Prelate of the Church of England, in Reference to our sending Missionaries from hence to convert the Indians. Written in the Year 1760. 2. Thoughts upon the proper Means and Measures of converting the Indians to true Christianity. Written in the Year 1764. To which are added, Considerations relative to the Subject of the foregoing Proposals, particularly that of appointing Bishops or Superintendents in our Colonies abroad. By another Hand: both Joint-writers in the Free and Candid Disquisitions relating to the Church of England, &c.* 8vo. 1s. 6d. Millar.

The impartial Reader, who is a friend to liberty, to the unalienable rights

rights of conscience, and to genuine Christianity, will be much pleased with this appeal; it is written with spirit and judgment, and contains several smart and pertinent observations relating to the propagation of the gospel among the Indians, and the episcopizing of our colonies. **R.**

**Art. 38.** *The Harmony of the Evangelists: or, The Four Gospels connected into one regular historical Series.* By William Greenwood, D. D. Rector of Solyhull, and Vicar of St. Nicholas in Warwick. 12mo. 2s. 6d. Rivington.

Of the several Harmonies of the Gospel already published, some have been so well executed, and so favourably received by the public, that there could be but one reason for this addition to their number, viz. the considerable bulk and price of the former compilations: too great for the circumstances of the lower ranks of readers,—who are the very people that most need the assistance of such books. This was Dr. Greenwood's motive for offering the present little connective view of the New Testament, to the Christian world; and we suppose it will answer the laudable end he had in view: as it appears to be very judiciously executed. He has chiefly followed the steps of Dr. Macknight; whose valuable performance we recommended to our Readers at its first appearance; and have since had the satisfaction to see our judgment of that work fully ratified by the public suffrage in its favour.

**Art. 39.** *The Sovereignty of the Divine Administration vindicated; or, A Rational Account of our blessed Saviour's remarkable Temptation in the Wilderness; the Possessed at Capernaum, the Demoniacs at Gadara, and the Destruction of the Swine: with Free Remarks on several other important Passages in the New Testament.* By the late Rev. Mr. Thomas Dixon of Bolton. With a Preface, by the Rev. Mr. John Seddon of Manchester. 8vo. 1s. Becket.

Mr. Dixon proposes a figurative or allegorical interpretation of our Lord's temptations. He is of opinion that the devil was not at all concerned in it; but that such thoughts arose in the mind of our Saviour, in the course of his meditations, as would naturally have arisen in the mind of any person, in the same or like circumstances with those in which Christ then was. The Editor of this posthumous publication, has observed, in a note, at p. 20, that the 'propriety of the temptations, and their application to the course of our blessed Saviour's ministry, is represented in a full and satisfactory manner by Mr. Farmer\*, in a tract published since the death of our Author, which, had he lived to see, would have rendered his own performance more perfect.' He adds, however, that Mr. Dixon's notion of an allegorical representation of *real temptations*, seems preferable to an entire *visionary scene*; and he asks, 'Is it not more honourable to our Lord, and more exemplary?'

This worthy Divine seems, indeed, to have been so thorough an enemy to the devil, that he appears desirous and determined, to the utmost of his abilities, to drive the black gentleman entirely out of the world. It appeared to him that many things said in scripture concerning the devil, must be interpreted figuratively, if we would avoid asserting

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\* See Review, Vol. XXV. p. 130.

the most absurd and ridiculous things. 'Every one, says he, who is acquainted either with human or divine learning, knows, that the most beautiful parts of it consist in figurative, bold, hyperbolical descriptions. Nay, nothing is more usual or ornamental in all kinds of poetry, than to represent good or evil qualities, virtues, or vices, under the characters of persons. Thus in the heathen poetry, the muses, the graces, and furies, faith, fortune, &c. have been represented as real persons. In like manner St. Paul has in prose, with great elegance, introduced sin and death, as though they were real persons; from whence our famous poet Milton, took one of his universally admired episodes. Hence, as the scriptures were wrote in the bold, figurative, eastern manner, when the literal sense of a passage is absurd, recourse may justly be had to a figurative interpretation. This is what protestants universally allow, in arguing against the church of Rome, and particularly against transubstantiation; for we say, our Lord's words, *This is my body, and this cup is the New Testament, in my blood*, are to be understood figuratively, and not literally, lest absurdity and contradiction should follow from the literal sense. In like manner, when Satan is said to present himself before the Lord among the sons of God, there is a necessity of interpreting this figuratively; since one would think nothing could be more absurd, than as this place is commonly understood, that the devil presented himself before God amongst the holy angels. But I am inclined to think, that the devil is neither really nor figuratively intended; for the word Satan may signify nothing more than an adversary, or a calumniator, or the abstract quality called calumny; which may with the greatest beauty be poetically described, either among the worshippers of the sons of God on earth, or the angels in heaven, accusing Job, as is represented in this second chapter; or it may mean no more, than the slanders of his envious neighbours. The word Satan does not only signify, but is rendered adversary by our own translators. Again, to interpret our Lord's temptation literally of the devil, would make it look very strange, if not expose it to ridicule. Can any thing be more indefensible or incredible, than that the devil should actually transport our Lord from the wilderness through the air to a pinnacle of the temple, and that from thence he conveyed him to a high mountain? If the finest poetical writings, not to say prose ones too, were thus literally to be interpreted, they would lose all their beauty, and mankind would cease to admire, and be charmed with them.'

With respect to Christ's casting out devils, our Author understands no more, thereby, than that he cured several diseased, mad, and lunatic persons. In this notion he has the countenance of several learned critics, whose writings on this subject have been long before the public; and many still living must remember the notable controversy concerning the *Demoniacs*, in which the late Leonard Twells, and other able divines, were so much concerned.

For farther particulars of Mr. Dixon's scheme of demonology, we must refer to the pamphlet; particularly recommending to the Reader's attention, Mr. Seddon's very honest and sensible prefatory discourse on the right of private judgment, and the proper exercise of that right.

[The Single Sermons in our next.]

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T H E

MONTHLY REVIEW,

For M A Y, 1766.



*The Confessional; or, a full and free Enquiry into the Right, Utility, Edification and Success, of establishing Systematical confessions of Faith and Doctrine in Protestant Churches.* 8vo. 5s. Bladon.

**W**HATEVER opinion may be entertained, or notice taken, of this work, by those whom it principally concerns to give it an attentive and serious perusal, it will be read with pleasure, we are persuaded, and with approbation, by every consistent protestant, by every friend to civil and religious liberty.

The great point our Author has in view, and for which he is an able and zealous advocate, is the reformation of our ecclesiastical constitution; a point in which the honour of Christianity, the interests of religion, and the credit of the church of England, are intimately concerned. He does not seem to flatter himself, however, that any steps towards a reformation will be taken by the present dignitaries of our church;—and, possibly, some will say ‘they are in the right; that they are wise and discreet men;—Men well acquainted with the genius and temper of the times in which they live; and who, from the heights of their elevated stations, are enabled to take extensive views of things, and to perceive the *dangerous tendency* of those *romantic* schemes of reformation, which *visionary* mortals, who know little of the world, are apt to entertain.’—The *dangerous* tendency, indeed, of every step towards the reformation of our established church, hath often been urged; but for our parts, we cannot see what it is that men are afraid of. It hath, indeed, been insinuated, that the dignified clergy are apprehensive, that should a farther reformation take place, it might possibly extend *too far*, and affect their *temporalities*.—But such an insinuation, we verily believe to be highly injurious to the general

character of our clergy: who, for candour of disposition, generosity of sentiment, good sense, and manly spirit, are not to be exceeded by any set of ecclesiastics in the world.—Where then shall we look for the true cause of their backwardness to second the laudable motion made, a few years ago, by the learned and worthy Authors, of the Free and Candid Disquisitions?—Let us try whether we can discover it, by the light held forth in the excellent performance before us.

The author introduces his work with a long preface, which is both entertaining and instructive.—‘The author of the following performance, says he, freely confesses himself to be one of those, who, in common with an eminent prelate, “have been seized with that epidemical malady of *idle and visionary men, the projecting to reform the public.*” ‘Nor would he have any reason to be ashamed of classing with so conspicuous a character, were it not that he hath unhappily taken an antipathy to that course of medicine, to which so many others of the fraternity owe the recovery of their *health and senses*. He is still, alas! labouring to bring his project to bear, even when all the world about him, is exclaiming at the folly of every one who is engaged in so desperate an enterprize.

‘The honest truth is, he thinks the remedy worse than the disease; having seldom observed any one of these patients perfectly cured, but by the application of a *charm*, which usually operates in the other extreme; and, in the shape of *political spectacles*, represents the public as *too good to need reformation*; a sort of *vision* which, of course, ends in a perfect conformity to the principles and manners in fashion, and not seldom puts the *restored fanatic* in a hopeful way of recovering with advantage, whatever he was in danger of losing, by persisting in his former *rêverie*.

‘Our sage advisers will no doubt suggest that there is a middle way between the two extremes; and that a man of prudence and probity, having tried his talent at reforming, without success, may well sit down contented, enjoy his own opinion, and practise his own virtue in some corner out of the way of temptation, and, for the rest, leave others, who are willing to take the public as they find it, to make their best of it.

‘To this sober counsel, I, for my own part, should have the less objection, could I be satisfied, that a *neutral* character in matters concerning public reformation, where talents are vouchsafed, though ever so sparingly, were to be justified; and particularly where, as in this country, every man may, within decent restrictions, *publish*, as well as *enjoy*, his own opinion.

‘There are certain provinces and stations, where, if the public really wants to be reformed, they who occupy them, must be at some trouble in stifling their own convictions, before they  
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can lie down *peaceably* in the repose of a *neutrality*. To many of these provinces belong considerable degrees of influence and authority, sufficient to give weight and success to seasonable and spirited remonstrances. And they who are in the lowest stations of watchmen and labourers, may bear their testimony, perhaps with more advantage than may be apprehended by those who consider not, from whom we are to look for the *increase* of what is *planted* or *watered* by *any* hand. And wherever the obligation exists, I should think it can hardly be removed out of view, without opening the prospect of some discomfort, at that awful period when every man's final account shall be called for.

‘ But indeed, indolent *neutrality* is not a common, and hardly a possible effect of the cure performed upon *idle* and *visionary* reformers of the public. *Idleness*, in the proper sense of the term, is not their failing. They are commonly persons of active and lively spirits, who are not easy under want of employment. Their inexperience leads them into sanguine hopes, that fame, honours, and rewards must crown their labours. It is inconceivable to them, that where the public is so grossly and notoriously wrong, it should not acknowledge its obligations to those who interest themselves to set it right, by the most substantial instances of its gratitude. And this is the *idle* part of the character, in the figurative sense.

‘ But when the astonished visionary finds his mistake, and perceives that public error of the most palpable kind, has its champions ready armed at all points, and prepared to dispute every inch of ground with him, — that nothing would be got by the unequal conflict but disgrace, contempt, and poverty; human nature, and an impatience to be figuring with eclat, commonly bring him over, without much hesitation, to the surer side; where he sets himself to act the part of a *true proselyte*, that is to say, to *reform backwards*, with a violence and precipitation proportioned to the suspicions his new allies might entertain of his hankering after his old deviations, should he not give the most spirited proofs of his effectual conversion.

‘ Were not the subject of too serious a nature, (for the particulars above are to be understood of reformation and reformers of religious matters) and were not the *Dramatis personæ* of too solemn a cast to be exhibited in *Comedy*, one might give very diverting instances of this kind of frailty, in more than one of those who have affected, with a kind of philosophical grimace, to ridicule their own former conduct as *idle* and *visionary*, but also, to fill up the measure of their merit with their party, have been the forwardest to *expose*, *reprobate*, and to the utmost of their goodwill, *persecute* those who persist in this epidemical folly.



‘ The *persisters* indeed are but few ; and no wonder. All their discouragements considered, they may be said, like *Abraham, against hope, to believe in hope*. In the first ranks of their adversaries appear those who enjoy plentiful emoluments from the *nature and construction* of the *establishment*, who are therefore concerned to defend every thing belonging to it, not because it is *true*, or *reasonable*, or *righteous* in itself, or with respect to the design of the *Gospel*, but because *it is established*. With litigants of this complexion, arguments drawn from reason, from scripture, from the most notorious facts, are of no force. When *particular* answers fail them, they have general ones at hand, which do their business effectually. Public authority, long possession, the concurrence of the majority, the danger to public peace from attempts to innovate, &c. &c. &c. have such a formidable appearance, even in the eyes of some of the warmest friends of Reformation, that they will often shudder at the temerity of their own champions, when they consider with whom, and with what they are to engage, and (such are the effects of this kind of intimidation) will suppress their own speculations, to avoid suspicions of being connected with a set of men, whom the nature and tenor of such answers, go near to stigmatize with something more heinous than faction and sedition.’

This whole case with its several appendages, is set forth by Mr. *Bayle* in so masterly a manner, that our Author cannot resist the temptation of giving his Readers a pretty long extract from him: this gives him an opportunity of making some very pertinent reflections arising from the case as stated by *Bayle*, compared with the conduct of the Anti-reformers in our own country.

‘ The weakness of the few answers that have been made, says he, to the important remonstrances of serious and judicious men on the article of a farther reformation, and the supercilious contempt with which the most respectful, as well as the most reasonable of them have been passed by, must detract something from the estimation of those whom the thinking part of mankind will suppose to be chiefly concerned to take notice of them. It will look like a combination to adhere to the established system, for some *political* purposes not fit to be owned ; while no sollicitude is perceived to relieve the reasonable scruples of conscientious dissenters, or to consult the real necessities of our own people by substituting, in the room of hackneyed, and not always justifiable forms, more intelligible, as well as more animating methods of public worship, and public edification.

‘ To be plainer still, this temper and conduct in a set of men, many of whom make it appear, on other occasions, that they want neither learning nor capacity to form an accurate judgment

judgment on so interesting a case, will hardly allow us to think them in earnest in their weekly exhortations to christian piety and virtue, or the zeal they occasionally express for the protestant religion and government. Their doctrine, contrasted by their practice, will look to the discerning part of the public, as if nothing was meant by these terms, in *their* mouths, but mere conformity to an ecclesiastical establishment, and a resolution to support and defend that at all events, with, or without reason.

‘ But if ever the mask should fall off in some future skirmish, (the probable and frequent effect of a rivalry for temporal honours and emoluments) and one of the parties should be reduced to the necessity of leaning upon the friends of reformation, by way of balance to the other; ’tis then that the labours of these *idle* and *visionary* men may come to have their weight, and some of those, at least, who are now pining away in a desponding obscurity, under the frowns of their disobliged superiors, may possibly live to see the way they have been preparing, gradually opening to the accomplishment of what all well informed Christians and consistent Protestants have been so long and so ardently wishing for in vain.

‘ But let this happen when it will, the church will not get half so much credit by a reformation into which she is compelled by an unwelcome necessity, as would attend her undertaking it freely and of her own bounty.’

Our very sensible Author now proceeds to give his Readers a cursory view of the steps taken, by authority, to reform the church of *England*, after the settlement of it by Queen *Elizabeth*’s act of uniformity, with some very pertinent remarks upon them. He goes on in the next place, to consider one interesting circumstance in our present establishment, which has not a little employed the speculations of men of the first abilities of all parties, *viz.* the *sacramental test*, enjoined as a qualification for holding civil offices: and here the Reader will find some very acute and judicious observations upon the *Alliance between Church and State*.

After this he proceeds as follows.— ‘ It may now perhaps be expected that I should give some account of a publication, which has in it so very little of the complexion of the times, and which appears at a season, where there is but little prospect of engaging the attention of the public to subjects of this nature and tendency.

‘ The Reader will perceive, that some part of these papers were written at times very distant from others, and not in the same order in which they now appear. Persons and facts are mentioned or alluded to, which, when they were noticed, were still upon the stage, but have now many of them disappeared;

nor has the Author perhaps been sufficiently careful to adjust his remarks upon them to the present period, so as to avoid the imputation of anachronisms.

‘ The *Free and Candid Disquisitions*, and afterwards the *Essay on Spirit*, gave occasion to several little pamphlets on the subject of a *review* of our public service, and to the discussion of several particular points, which were supposed to be proper objects of it. And at the same time, when cards were not in the way, the same topics were debated in private parties.

‘ Into one of these the Author was accidentally thrown, where it was his hap to mention a glaring inconsistency in the case of subscription to our established *articles of religion*. Some gentlemen of good sense and respectable stations, then present, expressed the utmost surprize on the occasion; nor did a dignified divine, who also made one of the company, seem to have been apprized of the impropriety before it was then mentioned, though for the honour of the church, he made an attempt at a solution by that sort of casuistry, of which several samples may be met with in the ensuing discourses.

‘ One of the lay-gentlemen desired to have the case stated upon paper, which after some time, was presented to him, and makes a part of the following work, though placed at some distance from the beginning. In going through the particulars then to be considered, the author found new matter arising upon him; which he pursued at leisure hours, without thinking of putting any thing into form upon the subject immediately.

‘ In those days, the two principal sees were filled with two prelates, well known, while they were in subordinate stations, for their zealous attachment to civil liberty, and for their enlarged, generous, and Christian sentiments in religion; in which one of them persisted to the last moment of his life, and in the highest eminence of station, and gave proof of it in a remarkable instance, which, when the time comes to give his character its full lustre, will do him honour with our latest posterity.

‘ Here was then encouragement to venture something for the truth, and on that fair occasion, the author methodized and put the finishing hand to his collections. But a sudden change in the face of affairs quickly convinced him, that a publication of such sentiments would be now quite out of season.

‘ It would certainly now be demanded, if out of season *then*, what is it that hath brought to light a work of this sort at a period, when there is not only so considerable a change in the public taste, but when other circumstances, unfavourable to the cause of reformation, seem to dissuade an enterprize of this kind, for still more cogent reasons?

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‘ It may look like a paradox to allege (in answer to this expostulation) that there are others who can give a better account of this matter than the author himself; which however is pretty much the case. Suffice it to say on the part of the author, that his principal inducement to acquiesce in the publication was, his observing the redoubled efforts of popery to enlarge her borders, without being at the pains, as heretofore, to cover her march, and the surprizing indifference with which some public and even clamorous notices of her progress were received, where, one would have thought, both interest and duty were concerned to remark and obstruct her passage.’

What our Author intimates here, and in other parts of his work, concerning the spread of popery, and the indifference of those who are principally concerned to watch her steps, and check her progress, is very alarming, and calls aloud for the attention of every friend to the liberties of his country. Even upon the supposition that what is said upon this subject is not always sufficiently grounded, it can never be improper to have a watchful eye over our avowed and inveterate enemies, who, we well know from fatal experience, will avail themselves of every favourable opportunity to hurt us, and who are well acquainted with the various arts of seducing the ignorant and unsuspecting.

We now come to the work itself, which is divided into eight chapters; in the first of which our worthy Author takes a summary view of the rise, progress, and success of established confessions of faith and doctrine in Protestant churches. In the second he considers the claim of a right to establish confessions as tests of orthodoxy, in *Protestant* churches; and in the third examines, very particularly, their *expedience and utility*.

The fourth chapter contains a particular examination of Bishop Burnet’s introduction to the exposition of the thirty-nine articles of the church of England. Before our Author considers his lordship’s solutions of the several difficulties which have been supposed to *encumber* the case of our English subscriptions, he thinks it necessary to give a little previous attention to the motives and reasons which engaged his lordship in this particular work of expounding the *articles* of our church.

In the sensible *conclusion*, subjoined to this prelate’s *history of his own times*, his lordship has not scrupled to declare, *that the requiring subscription to the 39 articles is a great imposition*. He had expressed himself to the same purpose to the principal men of Geneva, with respect to their *consensus doctrinae*, many years before he could have any view to the circumstances which gave rise to the *Exposition*, and that with so much zeal and eloquence, that, according to the writer of his life, (a witness worthy of all belief) it was through his credit, and the weight of his character, that the clergy at Geneva were released from these sub-

scriptions, and only left subject to punishment or censure, in case of writing or preaching against the established doctrine.

These being his lordship's uniform sentiments, in the earlier, as well as the latter part of his life, a question is naturally suggested, why he should write a book, in the mean time, with the avowed purpose of making men easy under their obligations to subscribe? An attempt which could have no other tendency than to perpetuate the *imposition* in all succeeding times. For the point the Bishop was to clear being this, *that the articles were capable of the several senses of different Doctors*, the consequence would be, that *all* might safely subscribe them: which would of course supercede the necessity of abolishing subscriptions on the part of the church, let the imposition be ever so grievous to those who could not come into the Bishop's expedients; and this, as his lordship had good reason to know, was no uncommon case.

Whether Bishop Burnet considered, or indeed whether he saw his enterprize in this point of light, our Author says, cannot be determined. That there were *some* considerations, however, which, notwithstanding the weight of a royal command, made him enter upon this task with no little reluctance, appears pretty plainly, he thinks, from the following particulars.

1. In his lordship's remarks on the examination of his exposition of the second article of our church, pag. 2. we are informed that he undertook his *exposition*, at the command of Queen Mary; by whom he likewise says elsewhere, he was first moved to write it. But in the preface to his *exposition*, he says, he was first moved to undertake that work, by the great prelate, who then sat at the helm (Archbishop Tillotson) and only determined in it, by the command above-mentioned afterwards.

\* You may, if you please, says our Author, call this a contradiction; to me the truth of the case is clearly this, that the great prelate, unable to prevail with his friend Burnet, to undertake an affair of that nature at his own motion, applied to the Queen, whose influence, added to his own, left the good Bishop no room to decline the service, however disagreeable it might be to him.

\* 2. The Queen and the Archbishop, dying soon after the *exposition* was finished, and before it was put to the press, the Bishop, as he informs us himself, "being advised not to publish it, by some of his friends, who concurred with him in opinion, that such a work would lay him open to many malicious attacks, kept it by him, in manuscript, no less than *five years*: at the end of which interval, he was prevailed on by the Archbishop [Tennison] and many of his own order, to delay the

the publishing it no longer \*. To which solicitations, we may suppose his lordship to have given way with the less difficulty, as he was now at liberty to speak his mind in a *preface*, which it is highly probable, had never seen the light in the circumstances we now have it, if the Queen and Tillotson had survived the publication of the *exposition*. For,

‘ 3. In this *preface*, the Bishop takes particular care to apprise his readers, “ that his *exposition* was not a work of *authority*; and that in what he had done, he was, as to the far greater part, rather an *historian*, and a *collector* of what others had written, than an *author* himself.” But what is still more, he there freely declares, the slender opinion he had of the effect of such expedients as he had suggested in his *introduction*. “ The settling on some equivocal formularies,” says his lordship, “ will never lay the contention that has arisen, concerning the chief points in difference between the Lutherans, and the Calvinists †.” An observation which will equally hold good, with respect to equivocal senses put upon more positive and dogmatical formularies. In neither case are the men of different systems “ left free, as the Bishop thinks they should be, to adhere to their own opinions :” and so long as they are not, they will be for ever struggling to break loose. No peace will ensue.

‘ These sentiments, I humbly apprehend had not appeared where we now find them; if the *exposition* had been published as soon as it was finished. The right reverend Author would most probably have suppressed them, in mere tenderness to the good Archbishop, whose notions concerning these *healing measures*, and *middle ways* were very different from those of Bishop Burnet. His Grace’s temper was mild and cautious, even to the borders of timidity. His leading object was to keep church-matters in peace. What he thought of subscriptions is not very clear. Possibly he might think they were unwarrantable impositions, and wish at the bottom, to be *well rid of* them ‡. But the virulence of the

\* ‘ Hist. O. T. ubi supra.

† ‘ See Bayle’s *Dict. MUSCULUS*, Rem. [G]

‡ ‘ And yet Dr. *Birch*, in his *Life* of this eminent prelate, hath preserved an anecdote, by no means favourable to this surmise. I mean that strange equivalent proposed by his Grace, in lieu of the common form of subscription, *viz. We do submit to the doctrine, discipline, and worship of the Church of England, as it SHALL BE established by law, and promise to teach and practise accordingly*. This would be bowing our necks to the yoke with a witness. What we subscribe to now, is before us; and in a condition to be examined before hand. What SHALL BE established hereafter, we know not. By such a subscription, a man might oblige himself to teach and practise popery itself: “ The Church of *England*,” said Bishop Burnet once in a debate, “ is an equivocal expression; and if popery should prevail, it would be called the Church of *England* still.” See *Fox Cleri*, pag. 68. *Birch*, Life of *Tillotson*, 8vo. pag. 183.’



opposition to a proposed *review* of the liturgy in 1689, had taught him caution with respect to such attempts. His Grace might, and certainly did, wish to procure more liberty for himself and all honest men, to write and speak their sentiments freely. But the *articles* stood in the way, an immoveable barrier to the church, — a sort of a *guard-house*, to which the centinels of the hierarchy were for ever dragging poor culprits, who had strayed ever so little beyond the verge of the court. All that could be done, as the case then stood, was to *expound* these articles so, that men of different opinions might subscribe them; and by that means, be brought to bear with each other in controvertible points, and to debate matters freely, without incurring suspicions or reproaches of heresy or prevarication. Into this service, I presume, was the Bishop of Salisbury pressed by his Grace of Canterbury; and with whatever reluctance he might undertake it, we may be sure he would never mortify his friend by publicly declaring, as he does in his *preface*, the contemptible opinion he had of such expedients.

4. There is one circumstance farther to be observed on this subject, which is well worth our notice. Bishop Burnet was under a greater difficulty with respect to such an undertaking, than most men. The readiest way to have answered Tillotson's purpose, would have been to consider and expound this particular system so, that subscription to it might stand for no more than a peaceable acquiescence, or, at most, an engagement not openly to contradict it. But unluckily for the present expounder, he had long before declared in a celebrated work, "that there appeared no reason for this conceit, no such thing [as their being intended only for articles of peace] being declared when the articles were first set out; inasmuch, that they who subscribed them *then*, did either believe them to be true, or else they did grossly prevaricate\*."

It is, indeed, highly probable, that his lordship never altered his opinion in this matter. For even when his *Exposition* was about to be published, Bishop *Williams* strongly recommended, that they might be considered only as *articles of peace*. Upon which the late Judge Burnet, mentioning this incident in his father's life, observes, "that there might, perhaps, be reason to wish that they had only been imposed as such, but there was nothing in our constitution to warrant an expositor in giving that sense to them." His father was plainly in the same sentiments when he set out his *Exposition*; which makes it the more extraordinary, that some modern writers should still contend for this *pacific* sense of subscription, when two such able judges, the one of the original intention of the church, the other of the

\* Hist. Reformat. vol. ii. p. 169.

point of law, have so clearly and positively determined against them.

‘ Whether Bishop Burnet would have given more room to subscribers in his *Exposition*, if that passage in his *History of the Reformation* had been out of the way, it would even be impertinent to guess. Had Bishop Williams been the *expositor*, he would, it is likely, have carried subscriptions no higher than an obligation to *acquiesce* in the doctrine of our articles; upon a presumption, possibly, that the present generation, if they could agree upon it, need not be bound by the *original* intention of the church or the compilers. Sir Thomas Burnet, however, we see, carries us back to our *constitution*; and that implies, that what was *once* the intention of the church in this matter, must be still her intention: and so, undoubtedly, thought the bishop his father. And as his lordship had all along seen things in this light, it is amazing to me, that the sense he expressed of the first subscriptions, in his *History of the Reformation*, should not suggest to him, that he could no more give the subscribers of the present age the privilege of availing themselves of different *grammatical* senses, than he could allow them to consider the articles, as articles of peace.

‘ His lordship hath said in plain terms, “ that they who subscribed the articles when they were first set out, did either believe them to be true, or else they did grossly prevaricate.” Now, if they believed them to be true, they certainly believed them to be true in *one precise uniform sense*, that is to say, in a sense *exclusive* of all *diversity of opinion*, as the title of the articles plainly imports. And if so, what is there in our constitution to warrant an *expositor* to allow men to subscribe in *different senses*? If the first subscribers would have prevaricated in so doing, the original intention of the compilers will fix the same reproach upon *all* subscribers who deviate from the church’s sense to this hour.

‘ But whether we are right in supposing the good bishop to have undertaken this task against the grain or not, we have good reason to believe, that his success did not yield him the highest satisfaction in the latter end of his life. His discontent will appear by and by, in a citation from a pamphlet he was obliged to write in defence of his *Exposition*, immediately after it was published; and in his golden legacy, at the end of his last history, he scruples not to say, “ that the greater part of the clergy subscribe the articles without ever examining them, and others do it because they *must* do it, though they can hardly satisfy their consciences about some things in them.” Is not this saying, that all his pains in expounding the articles, and all his expedients to temper the case of subscription to all tastes and complexions, had been absolutely thrown away; and

and that subscription, after all the colours that can be put upon it, is no better than an unwarrantable imposition ?

‘ I cannot leave this view of the connexion between these two prelates Tillotson and Burnet, without a short reflexion on these *trimming* methods in matters of religion. When were they ever known to succeed ? And where were they ever known to conciliate the mind of any one of those unreasonable zealots, to whose humour they were accommodated ? We, of this generation, have lived to see how greatly Archbishop Tillotson was mistaken, in thinking to win over the high churchmen of those days, by his healing expedients. His gentle, lenitive spirit, was to their bigotry, what oil is to the fire. B. Burnet’s friendship for the archbishop carried him into these measures, contrary to his natural bent, and in mere complaisance to the archbishop’s apprehensions of a storm, which he dreaded above all other things. And I remember to have heard some old men rejoice, that Burnet was kept down by Tillotson’s influence, from pushing the reformation of the church to an extremity that might have endangered the government itself. Some of these men, however, might have remembered, that when the archbishop was no longer at hand to temper Burnet’s impetuosity, the latter had prudence sufficient to balance his courage, and to keep him from attempting, what he had sense enough to perceive was impracticable. But after all, what has been the consequence of Tillotson’s gentleness, and Burnet’s complaisance for the times ? even this ; these two eminent lights of the English church, could not have been more opposed while they lived, or more abused and vilified since they died, had they firmly and vigorously promoted, at all adventures, that reformation in the church of England, which, they were both of them deeply conscious, she very much wanted \*.’

The fifth chapter contains a view of the embarrassed and fluctuating casuistry of those divines, who do not approve of, or differ from, B. Burnet’s method of justifying subscription to the 39 articles of the church of England.—The heroes of this chapter are Bishop Conybeare, the Doctors Nicholls, Bennet, Waterland, Stebbing, &c.—Our Author concludes it thus :

‘ If the subject were not too serious, says he, one might find abundance of mirthful entertainment, in the *quirks* and *subtleties* of these eminent doctors. But should we laugh at them, no

\* ‘ Besides the staler instances of the outrageous treatment these two eminent prelates have met with in and nearer their own times, how implacably the malice of some men pursues them even to the present moment, may be seen in an abusive and scandalous character given to Bishop Burnet, in a late thing called, *Observations upon Tacitus* ; and in some jacobite *Remarks on the Life of Archbishop Tillotson*, by Dr. Birch.’

doubt

doubt but we should be told, that we wounded the church and religion through their sides. We shall therefore content ourselves with recommending to them to consider, how far this ridiculous self-contradicting casuistry may have been instrumental in giving dissenters a contemptible opinion of our church and her discipline; and in making our holy religion itself (though in reality it has nothing to do, either with the casuists or the casuistry) the sport and scorn of infidels.

‘ I do not doubt, but some persons will be curious to know, how it was possible for men so famous in their generation, who were so learned, judicious, and penetrating in other things, and who all thought they were driving the same nail, to be so contradictory and inconsistent, not only with each other, but even with themselves? Let such curious enquirers know then, that all these experienced workmen were endeavouring to repair, and *daub with untempered mortar*, certain *strongholds* and *partition walls*, which it was the design of the gospel to throw down and to level. An attempt of this sort could hardly be more agreeable to the divine will, than the building at Babel. And no marvel that the *craftsmen* should meet with the like success. That is to say, that their language should be confounded, and rendered unintelligible both to each other, and to all who are otherwise concerned to understand it.

‘ It is true these particular doctors, are all gone off the stage. But they have left plenty of disciples behind them, who affect to speak the jargon of their respective masters. And it is certain, that, while our subscriptions continue upon the present footing, there will be no end of *accusing* on one side, or of *recriminating* on the other. Let us, at length, come to some temper with each other, and, if a form of words cannot be agreed upon, which every Christian minister may subscribe willingly, and with a good conscience, let us join in a petition to the legislature, that the expedient proposed, not long ago, in one of our *monthly* pamphlets, may receive the sanction of law; namely, that the affair of subscription should henceforth be considered in no other light, than as *an office of insurance for our respective preferments*.’

In the sixth chapter our Author examines the sentiments and reasonings of those writers who have pleaded for a latitude in subscribing to the articles and liturgy of the church of England, upon the supposition that every protestant church must act consistently with its professing to assert and maintain Christian liberty. This he acknowledges is the most disagreeable part of his undertaking, namely, that of declaring, and giving reasons for his dissatisfaction with such arguments, as the sons of *truth* and *liberty* have offered, by way of justifying their compliance with the church in this demand of subscription to her liturgy and articles.

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‘ When we consider, says he, the irresistible force and perspicuity of that reasoning, by which some of these worthies (when debating the question concerning church-power in the abstract) have demonstrated the unreasonableness of that demand, as well as the inconsistency of it with the professions of every protestant church, one cannot but lament, that, to the laurels they gained in that disputation, they did not add the glory of becoming confessors to their own principles, and of rather declining the affluence of a plentiful income, or the figure of a superior station, than accept of these emoluments on conditions, which must have been imposed upon them with some violence to their inclinations.

‘ It is true, some of these have said, that “the reasonableness of conformity to the church of England is perfectly consistent with the rights of private judgment\*.” But they must only mean, of *their own* private judgment. For it is well known, that others who dissent from the church of England, are clearly justified in such dissent, upon those very principles which these *conforming* writers have laid down; and consequently, the *nonconformity* of the *one* is just as *reasonable* as the *conformity* of the *other*. On the other hand, it is equally well known, that the most eminent and successful defenders of our church-establishment, are *they* who have attacked these principles of liberty, and have proceeded upon the supposition that the private judgment of individuals ought to give way to the authority of the church; being well aware that, if these theories of Christian liberty are allowed to stand upon a firm foundation, it would be impossible to vindicate the church of England, with respect to the particulars of her constitution. And therefore I must own, I never could see how the authors and defenders of these theories could make their conformity consistent with the enjoyment of their rights of private judgment, otherwise than by supposing that it might be *reasonable* for them to submit to conditions, which it is *unreasonable* in the church to impose.

‘ In the mean time, their adversaries have long and loudly accused them of prevarication, in complying with the church; which, whether the accusation be just or not, has certainly taken much from the influence they might have had, both with the true friends of Christian liberty, and the partial and prejudiced retainers to church power. On which account it has been a great misfortune to the present generation, and will be a greater to the next, that these gentlemen did not stand aloof a little longer, till they had tried at least what concessions the church would have made them, rather than have wanted their services,

\* ‘ Dr. Sykes’s Answer to Rogers’s Visible and Invisible Church of Christ. p. 6.’

which, under all disadvantages, have been so great an honour and an ornament to her.

‘What might not the firmness of an Hales or a Chillingworth formerly, or more lately of a Clarke or an Hoadley, have obtained for us by this time? Which of us all, abused and vilified as these men have been, by bigots of different classes, would have wished to have seen them in another communion? And who is he that will affirm, the church established has lost nothing by depriving these champions of the power of adding to their victories over the spiritual tyranny of Rome, a complete and solid vindication of her own doctrine, discipline, and worship?’

‘But that day is past and gone beyond recall; with this cold comfort indeed, that these worthy men have left their principles to those among us, who are inclined to profit by them. From these principles, compared with their practice, we cannot but judge they were under some small restraint, touching the subject now in hand. And if it should be found, upon a fair examination, that, for the sake of preserving the appearance of consistency, they have set their apologies for subscribing in a light which has thrown back the real truth into shade and obscurity; it is but justice to bring it once more forward to public view; if haply a circumstance in our discipline, which has more or less turned to our reproach with dissenters of all denominations, may at length be either quite discarded, or put into a condition fit to be owned by every honest man and sincere protestant among us.’

In the seventh chapter our Author endeavours to discover whence the practice of subscribing the 39 articles in different senses, was derived; and by what sort of casuists, and what sort of reasoning it was first propagated, and has been since espoused. — In the last chapter he sums up the account, and considers to what it amounts.

Before we take our leave of the present work, (on which we could with pleasure have enlarged farther, had our limits permitted) we think it incumbent upon us, as friends to liberty and freedom of enquiry, earnestly to recommend it to the attentive perusal of our Readers. The main subject of this performance has, indeed, been often discussed by writers of the first distinction for learning and abilities; notwithstanding which, our Author, by his extensive knowledge of our ecclesiastical history and constitution, and by a variety of interesting anecdotes, has treated it in a manner equally instructive and agreeable. There is little prospect indeed of his seeing the scheme of reformation take place, which he seems to have so much at heart: the consciousness, however, of doing every thing in his power to forward this good work, must give him great satisfaction, and render him the object of the esteem of every considerate, impartial, and



and public spirited Reader. In regard to the dignitaries of our church, they would do well to reflect, that every work of this kind must create and strengthen prejudices against them; and that the time may come, when, in order to secure their *temporalities*, (if that be their great object) they will be glad to favour the views and wishes of the friends of REFORMATION.

But how much rather were it to be desired, that they would bear in mind the salutary hint from our Author, already quoted; viz. "*That the church will not get half so much CREDIT by a REFORMATION into which she is COMPELLED by an unwelcome NECESSITY, as would attend her, undertaking it FREELY and of her own BOUNTY.*"

**R.**

*Fourteen Sermons preached on several Occasions.* By Thomas Secker, L. D, now Lord Arch-Bishop of Canterbury. 8vo. 5s. Rivington.

**T**H E S E Sermons, <sup>seven</sup> half of which have appeared separately before; are on the following occasions.

Sermon I. Preached before the University of Oxford on A& Sunday, July 8, 1733.

II. On the 30th of January, 1733-4.

III. On the death of Queen Caroline, 1737.

IV. Before the Lord Mayor on Easter Monday, 1737.

V. Before the House of Lords, on the 29th of May, 1739.

VI. Before the Society for the Propagation of the Gospel, 1740.

VII. At the Anniversary Meeting of the Charity Schools, 1743.

VIII. On Occasion of the Earthquake, 1750.

IX. On resigning the Rectory of St. James's Westminster, 1750.

X. Before the Governors of the London Hospital, 1754.

XI. At the Yearly Meeting of the Religious Societies, 1754.

XII. Before the Society for promoting English Protestant working Schools in Ireland, 1757.

XIII. On the fifth of November, 1758.

XIV. On the Anniversary of his Majesty's Accession, 1761.

The 1st, 4th, 5th, 6th, 7th, 10th and 12th of these sermons have been published before; the rest are now, for the first time, communicated to the public. From the 8th sermon, as it is one of those that had not hitherto been printed, we shall select a specimen of the most Reverend Author's pulpit compositions. This discourse is on the subject of the earthquake, and the text is Psalm,

ii. 11.

**Ps. 111.** *Serve the Lord with fear and rejoice unto him with reverence.*—Thus it opens—‘The passion of fear is an extremely necessary one for all creatures, whose good or evil depends on their behaviour: for it prompts them instantly to avoid whatever would harm them: and accordingly God hath given it a strong and deep root in human nature. But as our frame is disordered throughout, we are liable, in this respect, as well as many more, now to exceed, now to be deficient: and fearing too little, on some occasions, is the cause of our fearing, on others, much more, than else we should need. Religion, if we permit it, will regulate all our inward feelings to our present and eternal advantage: and is particularly serviceable, not only in exciting, but directing, and moderating this. Without religion, there may be endless alarms. Were not the world governed by infinite justice and goodness; every person, that would, might, in multitudes of cases, do any hurt to others, with impunity: and all mischief of all kinds befall us, however innocent, singly or jointly, through the whole course of life, unalleviated by a prospect of recompence after death. Nay indeed, as nothing hinders, but that, if it were possible for us to exist without God here, it might be possible hereafter too: there could be no certainty, that death itself would end our sufferings, or even would not increase them. But the knowledge of a gracious and wise providence entirely secures us, if we believe it as we ought, not only against all imaginations of inexorable fate and blind chance, but all real detriment from the worst efforts of men or devils. For if God be for us, who can be against us? It is very true, religion banishes these objects of apprehension by substituting in their room another, unspeakably more formidable than them all. *I say unto you, my friends, be not afraid of them that kill the body; and after that, have no more, that they can do. But I will forwarn you, whom you shall fear. Fear him, which after he hath killed, hath power to cast into hell: yea, I say unto you, fear him.* And did not reason afford us hope; and scripture, assurance, of his accepting and rewarding us, on most equitable terms: our condition under the divine government would be surrounded with incomparably greater terrors, than any other possibly could. But since we know the means of obtaining his Favour, in this life and the next: if we will but use them conscientiously, the Awe, which we cannot but feel, of an Almighty arm, will be sweetly mixed with faithful trust and thankful love: and those things, which give others the most grievous disturbance, will not need to give us the least. *Fear ye not their fear, neither be afraid: but sanctify the Lord of hosts, and let him be your fear, and let him be your dread: and he shall be a sanctuary.* First therefore learn

*to serve the Lord with fear : and then you will be intitled to rejoice unto him with reverence.*

The word of God, far from encouraging groundless and superstitious horrors, cautions against them strongly. In all ages and nations, men have been terrified with eclipses of the sun and moon : in many, with conjunctions, oppositions and aspects of the stars, and other celestial appearances : Things altogether harmless. Therefore such frights the prophet expressly condemns. *Thus saith the Lord : learn not the way of the heathen, and be not dismayed at the signs of heaven, because the heathen are dismayed at them : for the customs of the people are vain.* But whatsoever things are real instruments of our maker's will, we are to consider as such ; and respect all that is wrought by them, as proceeding from his appointment. Were we sure of living ever so long on earth ; we are absolutely in his hands all the time we live ; and ought to be deeply sensible, that our happiness or misery, even here, depends continually upon him. But he hath passed a sentence of death on us all, to be executed, at furthest in a few years : and this furnishes a new motive to seriousness of heart, which we should be recollecting daily and hourly. But instead of that, we contrive all possible means never to think of it ; and we succeed too well. Therefore to awaken us from this lethargy, he hath ordained besides, that the whole of life shall be full of diseases and accidents, to cut it short on a sudden, often when there was least cause to expect them : and here is a more pressing call *to consider our latter end.* But however surprising each of these may be, when it happens very near us ; yet, as one or another of them happens pretty frequently ; for that very reason, though they ought to affect us the more, they scarce affect us at all. Therefore he also brings on, from time to time, the less common, and more widely destructive events, of wars and pestilences. Of the former we have for several years, not long past, had heavy experience. And what we see and hear to this day of the latter amongst our cattle, tells us, one should think, in a very interesting manner, to what we are subject ourselves. But if all these things fail of the good effects, which he proposes by them, as it is notorious they do with us most lamentably : he hath in reserve more alarming methods of admonition still : one in particular, by which he shakes whole cities, whole countries and nations, sometimes to the extent of many hundred leagues at once, notwithstanding the intervention of large and deep seas ; and hath frequently taken away the lives of thousands in a moment, by a ruin, which no wisdom can foresee, no caution prevent, no strength withstand, no art evade.

You have often read and heard of such threatnings and devastations elsewhere : but did not look on them, as having  
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the least relation to yourselves. Possibly some of you imagined, that this part of the world was exempt from them. But indeed your ancestors have felt them, many times recorded in history, probably many more. . . However, that, you might think, was long ago; . . and would be long enough, before it happened again. Yet not a few persons, now alive, remember one earthquake in this city: and that you may not dream of being safer than they, Providence hath taken care, that you shall feel another. Still, when you had escaped one shock, perhaps you thought the danger was over. Therefore you have felt a stronger. And which of you can be sure, that this will prove the last?

‘ But you will say, neither these nor the former have done any harm: and therefore why should we fear it from future ones? But let me tell you, earthquakes have done harm in this kingdom, in this town: overturned many private houses, many churches; not without the loss of many lives. But if that were otherwise, have we any reason to doubt, but the causes of earthquakes are the same here, as in other places? Why then may not the effects be the same in our days, though formerly they have been less? Who can look into the bowels of the earth and assign a reason? Place the cause, if you will, contrary, I think, to plain evidence, not in the earth, but the air, what will you gain by it? Would not a very little more force, nay a few moments longer continuance of the same force, that shook our houses the other morning, have buried many or most of us under them, whencesoever it came? And if it had, let us ask ourselves, were we in due readiness to have appeared before God?’

This specimen may suffice, to give some idea of the archbishop's talents as a preacher, which if they are not of the brightest or most persuasive, are at least of the serious and useful kind.

L.

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*Letters Religious and Moral, designed particularly for the Entertainment of young Persons.* By Daniel Turner. 8vo. 3s. Johnson and Co.

SEVERAL of these letters were addressed to a young gentleman abroad, and the rest to the Author's juvenile friends at home; but tho' intended originally for the entertainment and instruction of youth, they may be read with profit by persons at every period of life. They do not treat so much of moral as of religious subjects, which the Writer piously yet rationally enforces; wisely avoiding speculative disputes, and recommending

a practical devotion to his young correspondents.—He does not write with superior abilities, but with competent parts and knowledge; and what must principally recommend him to those who judge with candour and rectitude of sentiment, is the attention he pays to reason in all religious inquiries.—“Our reason, says he, is particularly concerned in the affairs of religion.—However weak and impaired, it does not follow that it must not be used in humble dependence on the gracious assistance promised us. A system of religion inconsistent with reason, is not the system of the Bible, nor any way adapted to the human nature. The passions, indeed, must have their share here, (for we are sentimental as well as rational beings) but it is only in proportion to the hold that divine truth has of the understanding, and the subjection of the passions to that influence, that we can ever act regularly and consistently in religion; fix upon right objects of faith and worship; and bring forth the solid fruits of evangelical righteousness.—The most violent zeal for theological opinions, and the most rapturous fervours of devotion, without a rational conviction in the mind to support them, deserve not the name of religion; and are very far from that “reasonable service,” as the apostle styles it, which the blessed God requires of us.

‘It must be allowed, indeed, that the reasoning faculties of many of the common people, not only of the illiterate, but of those who have been driven through a course of education without a literary genius, are extremely low and limited; and that were it not for some religious oddity, as I may call it, or some party absurdity under a religious appearance, strongly impressed upon their imaginations (which, with them, is generally the ruling power) they would have no religion at all. Were you to laugh, or to reason them out of these conceits, unless, at the same time, you could reason them into some serious truths of equal influence and authority over them, you would deprive them of the chief support of their moral character and conduct, and expose them in a very dangerous degree to the attacks of the profane and vicious. It is better for them, and for society, to let them alone in their mistakes, than attempt with such hazard to rectify them.

‘It is also possible, that even sacred truth itself, in some constitutions, may operate more sensibly upon the imagination, than the reason; which will naturally give their religion an air and appearance of absurdity, to people of more rational discernment, even though it may be real and sincere in the main. They reason weakly, but they feel strongly; feel what leads them to the practice of a lower and less perfect kind of piety and virtue. And, therefore, though too much of their own weakness, and many mistakes and contradictions, mix with their religion, as they

they are right upon the whole, they justly claim out most tender allowances and charity. But even many of these also, we had better leave to themselves, and the good providence of God, than attempt to reason them out of their errors, and instruct them better; unless from some particular circumstances, we are pretty sure of success. It requires a great deal of prudence and address to deal with people under deep prejudices, and of a naturally enthusiastic temperament, so as at once to preserve their zeal for religion, and cure them of their absurdities. One principal thing here, I think, is to endeavour to rectify their notions about the use and importance of reason in religion; and, if possible, convince them, that there is a real difference between reason as such, and the corruption of reason, and that they put the latter for the former. And yet if this is not done with caution, it is much but you draw upon yourself some reproachful epithet, and be esteemed no better than an heretic as the reward of your Christian compassion; and set them but the farther from the hope of recovery to juster sentiments.'

These observations are certainly very just, for reason has nothing to expect from bigotry but reproaches.

L.

*Vetus. The Isle of Wight: a Poem in Three Cantos. By Henry Jones, Author of The Earl of Essex, Kew Gardens, &c. 4to. 2s. 6d. Flexney.*

**P**OETICAL paintings, when executed with any degree of merit, have a charm for the imagination, which is founded in the love of nature;—that love is very powerful, particularly in sensible hearts and cultivated minds; and Mr. Jones's descriptive poem cannot fail of giving pleasure to readers of that cast.—The *Isle of Wight*, from its romantic and agreeably wild situation, afforded him an opportunity for the happiest descriptions: and thus, in general, he gives us an idea of its beauties:

Thou little world, divided from the great,  
Where pleasure sports, and plenty rules in state,  
Where nature in her richest robe is dress'd;  
Transparent robe! distinguish'd from the rest:  
Thy summer mantle, o'er the mountains thrown,  
That blue ætherial gauze in Eden known,  
For paradise would call that garb its own,  
Adorns thy hills, thy valleys, and thy shore,  
And tho' it seems to hide, reveals thee more:  
Here hills, here valleys, in perspective rise,  
That blend at distance with the meeting skies,  
In perfect union to the painter's eyes.

A 2. 3.

Thy



Thy summers revel with sereneſt pride,  
 Thy ſilver ſeas roll murmuring near thy ſide,  
 The ſmoothest ſeas thy peaceful ſhores now lave,  
 And Halcyons ſlumber on thy ſliding wave;  
 Ceres and Flora bleſs thy teeming vales,  
 And load, with fragrance ſweet, the paſſing gales;  
 Far off on Ocean's ſmiling face they play,  
 And thy rich treasures to the pole convey;  
 Thy fragrant breath now lulls the enamour'd deep,  
 All nature's paſſions on its ſurface ſleep;  
 Thy cryſtal firmament now ſhines ſerene  
 Around the ſilver throne of night's pale queen;  
 Now golden gems with living luſtre glow,  
 Reflected from the liquid glaſs below,  
 A mimic heaven in that bright mirror lives,  
 That mocks the true, yet all its ſplendor gives;  
 At equal diſtance in the deep as ſky,  
 As far from mortal reach from mortal eye;  
 Enjoy'd with ſovereign tranſport by the fight,  
 For beauty ſhines with double charms by night:  
 Here bounteous nature to her purpoſe true,  
 Beſtows her beauty and her picture too:  
 Her picture here ſhe muſt with pride ſurvey,  
 Her ſmiling likenes in its beſt array.

The inverted landscape of rocks and verdure reflected in the ocean has a happy effect in the following expreſſive lines:

Lo white inverted rocks up-grown with green,  
 Their waving verdure in the ocean ſeen;  
 The downward trees with gentle bendings move,  
 Obedient to the gale, that breath of love,  
 Soft whiſp'ring to the trembling leaves above;  
 The magic picture charms the gazer's eye,  
 That ſeems to mingle with the ſtars and ſky;  
 The ſtars and ſky their mimic luſtre lend,  
 And with the rocks and verdure ſeem to blend;  
 Where pleaſing ſhadowy ſhapes ſerene and pure,  
 In darkneſs viſible, in light obſcure,  
 With doubtful certainty inchant the ſight;  
 Like the dim neutral duſk that mingles day with night.

In the third canto, the mention of Carisbrooke-Caſtle, where Charles the Firſt was confined, naturally leads the Author to expatiate on the ſufferings of that unfortunate prince, for whom, in our opinion, he expreſſes a greater regard than is conſiſtent with the poetical principles of freedom. But without any farther attention to that part of his performance, we ſhall only take one more view with him, in this delightful iſland, and then quit the ſcene.

Look round, ſee art and nature in their pride,  
 The neighbouring Newport and the ſea beyond;  
 The royal foreſt rich with rural dyes,  
 Beneath the caſtle's foot, ſee Carisbrooke riſe;

Delightful

Delightful village, mentioned oft by fame,  
 That to the lofty fortress gives its name;  
 That seems to slide adown the adjacent hill,  
 The trees, the steeple and the houses fill  
 With pleasing glad alternatives the light,  
 That mingle moral gloom with nature's light;  
 From fractur'd battlements and broken walls,  
 Where horror's curtain o'er the fancy falls.  
 Oh! see what pleasing landscapes shine from far,  
 In contrast to the guilt of civil war;  
 A continent out-spread to pleasure's view;  
 For ever beautiful for ever new,  
 Where nature triumphs in her genial toil,  
 Who faster can produce than war can spoil:  
 How plenty there with pleasure joins the hand,  
 Smiles on the sea and swells upon the land;  
 Lo! Ashy Down, where angels oft might play,  
 As erst at Eden in their bright array;  
 Appears at distance to the longing eye,  
 A paradise just fallen from the sky.

Notwithstanding the attention we have shewn to this descriptive poem, we are sensible that there are in it many weak lines and exceptionable passages, which, for the sake of the better parts, we forbear to censure in particular.

L.

*Poems, chiefly Pastoral.* By John Cunningham. 8vo. 4s.  
 Dodsey.

SOME of the poems that appear in this publication have come under our review in detached pamphlets, and we have found occasion both to censure and approve the Author. His principal merit seems to lie in the pastoral way: when he attempts ethics or philosophy, he sinks under the weight of his themes, and his efforts are feeble or uncouth;—but nothing can be prettier than the following pastoral essays, or rural descriptions:

#### CONTENT: a Pastoral,

am I.

O'er moorlands and mountains, rude, barren, and bare,  
 As wilder'd and weary'd I roam,  
 A gentle young shepherdess fees my despair,  
 And leads me—o'er lawns—to her home.  
 Yellow sheafs from rich Ceres her cottage had crown'd,  
 Green rushes were strewn'd on her floor;  
 Her casement, sweet woodbine except wantonly round,  
 And deck'd the seats at her door.

-214 !!

A a 4

II. We

## XII.

Linnets on the crowded sprays  
 Chorus,—and the wood-larks rise,  
 Soaring with a song of praise,  
 Till the sweet notes reach the skies.

## XIII.

Torrents in extended sheets  
 Down the cliffs, dividing, break:  
 'Twixt the hills the water meets,  
 Settling in a silver lake!

## XIV.

From his languid flocks, the swain  
 By the sunbeams sore oppress'd,  
 Plunging on the watry plain,  
 Plows it with his glowing breast.

## XV.

Where the mantling willows nod,  
 From the green bank's slopy side,  
 Patient, with his well-thrown rod  
 Many an angler breaks the tide!

## XVI.

On the isles, with osiers drest  
 Many a fair-plum'd halcion breeds!  
 Many a wild bird hides her nest,  
 Cover'd in yon crackling reeds.

## XVII.

Fork-tail'd praters as they pass  
 To their nestlings in the rock,  
 Darting on the liquid glass,  
 Seem to kiss the mimick'd flock.

## XVIII.

Where the stone Cross lifts its head,  
 Many a saint and pilgrim hoar,  
 Up the hills was wont to tread  
 Barefoot, in the days of yore.

## XIX.

Guardian of a sacred well,  
 Arch'd beneath yon reverend shades,  
 Whilome, in that shatter'd cell,  
 Many an hermit told his beads.

## XX.

Sultry mists surround the heath  
 Where the Gothic dome appears,  
 O'er the trembling groves beneath,  
 Tott'ring with a load of years.

## XXI.

Turn to the contrasted scene!  
 Where, beyond these hoary piles,  
 Gay, upon the rising green,  
 Many an airy building smiles!

## XXII.

Painted gardens—grots and groves,  
Intermingling shade and light!  
Lengthen'd vistas, green alcoves,  
Join to give the eye delight.

## XXXIII.

Hamlets—villages, and spires,  
Scatter'd on the landscape lie,  
Till the distant view retires,  
Closing in an azure sky.

The Author's success in this kind of poetry may teach him to confine his future essays to the easy and humble, yet pleasing walks of the sylvan muse.

*Miscellanies in Prose and Verse.* By Anna Williams. 4to.  
5s. Davies.

**I**T seems that there are no circumstances, however oppressive, that can totally restrain the exertions of genius; since neither the narrowness of female education; nor penury, with blindness united, could absolutely efface every poetical attachment in the Author of this miscellany. Such circumstances, nevertheless, may reasonably entitle her to the greatest indulgence; and yet, as a writer, she does not appear to want it so much as many who have never known the disadvantages under which she has laboured\*.

The first poem that appears in this collection is a little piece called the Ant, taken from the Book of Proverbs:

Turn on the prudent Ant, thy heedful eyes,  
Observe her labours, Sluggard, and be wise.  
No stern command, no monitory voice  
Prescribes her duties, or directs her choice,  
Yet timely provident, she hastes away  
To snatch the blessings of the plenteous day;  
When fruitful summer loads the teeming plain,  
She gleans the harvest, and she stores the grain.  
How long shall sloth usurp thy useless hours,  
Dissolve thy vigour, and enchain thy powers?  
While artful shades thy downy couch enclose,  
And soft solicitation courts repose,  
Amidst the drowsy charms of gull delight,  
Year chafes year, with unremitted flight,  
Till want, now following fraudulent and slow,  
Shall spring to seize thee like an ambush'd foe.

\* From the prefatory advertisement, we infer, that Mrs. W. has been obliged to her friends, for some compositions in this miscellany; among whom, we conclude, the author of the Rambler must be numbered.

The above paraphrase must be allowed to be nervous and elegant. There is ease, spirit and humour, in the poem entitled *The Valley of the Moon*, and addressed to Fidelia.

Fidelia, view yon starry sphere  
 Where we unnumber'd worlds survey:  
 Why should we longer loiter here,  
 Nor try to wing the pathless way?  
 By wise astronomers we're told,  
 There is a world in yonder moon;  
 Where folks like us are young and old,  
 And share like us their night and noon.  
 In that new world Gonzales shews  
 Th' inhabitants are wondrous wise,  
 For they possess the goods we lose,  
 And catch the pleasures we despise.  
 There, in a valley deep and wide,  
 Fitted as well for use as show,  
 In vials cork'd on every side,  
 They keep what'er is lost below.  
 Prodigious this! — but there you'll find,  
 The hopes and fears that here were lost,  
 And wasted thither by the wind,  
 The sighs and vows of lovers crost.  
 There all the time that e'er was spent  
 At masquerades, at cards and dice,  
 And laws by hoary wisdom meant  
 To keep the sining world from vice.  
 There charities of great and small,  
 And sums by subtle misers given  
 To build a church, or hospital,  
 Lest wealth should miss its way to heaven.  
 There courtiers proffers meet our eyes,  
 With the rewards which kings have paid  
 To sages for discoveries,  
 Before their coffins have been made.  
 Sincerity without disguise,  
 And benefaction free from pride;  
 With mighty heaps of good advice,  
 By souls despis'd and thrown aside,  
 A list of patriots there you'll see,  
 By golden letters finely ring'd,  
 Who sav'd a state without a fee,  
 By place or pension never chang'd.  
 Could we but rumage all their store,  
 What goods of ours we there should find;

Fair hopes of mine, I'm sure a score,  
 And all my FLAVIA's peace of mind.  
 From the preceding poem, we conclude, the author of the *Miscellany*,  
 applied to her friend, in some correspondence, the name of her friend,  
 and we conclude, the author of the *Miscellany*,  
 And

And there's my fortune every groat,  
 Whate'er my great forefather won,  
 When Cambria's ancient heroes fought,  
 From castles storm'd and towns o'erthrown.

But fraud or folly is not there,  
 Nor envy nor ill-natur'd mirth,  
 Nor rich men's scorn, nor pining care;  
 For these were never lost on earth.

The verses on the death of Stephen Grey, F. R. S. and author of the present doctrine of electricity, are worthy the pen of Pope:

Long hast thou borne the burthen of the day,  
 Thy task is ended, venerable GAY!  
 No more shall Art thy dext'rous hand require  
 To break the sleep of elemental fire;  
 To rouse the pow'rs that animate Nature's frame;  
 The momentaneous shock, th'electric flame,  
 The flame which first, weak pupil of thy lore,  
 I saw, condemn'd, alas! to see no more.

Now, hoary Sage, pursue thy happy flight,  
 With swifter motion haste to purer light,  
 Where BACON waits with NEWTON and with BOYLE  
 To hail thy genius, and applaud thy toil;  
 Where intuition breaks through time and space,  
 And mocks experiment's successive race;  
 Sees tardy Science toil at Nature's laws,  
 And wonders how th'effect obscures the cause.

Yet not to deep research or happy guess  
 Is ow'd the life of hope, the death of peace,  
 Unblest the man whom philosophic rage  
 Shall tempt to lose the Christian in the Sage;  
 Not Art but Goodness pour'd the sacred ray  
 That cheer'd the parting hour of humble GREY.

In this miscellany is a fairy-tale called *The Fountains*, that abounds with many sensible and well-expressed observations on human life. Floretta, a young lady, through the favour of a fairy, is indulged with the enjoyment of every thing she wishes for; and after having formed several wishes, and given back the possession when she was weary, or found the inconveniences of it, she at last fixes upon wit; the consequences of which are thus agreeably and ingeniously told:

'She felt new successions of imagery rise in her mind, and whatever her memory offered to her imagination, assumed a new form, and connected itself with things to which it seemed before to have no relation. All the appearances about her were changed, but the novelties exhibited were commonly defects. She now saw that almost every thing was wrong, without often seeing how it could be better; and frequently imputed to the imperfection



fection of art these failures which were caused by the limitation of nature.

‘ Wherever she went, she breathed nothing but censure and reformation. If she visited her friends, she quarrelled with the situation of their houses, the disposition of their gardens, the direction of their walks, and the termination of their views. It was vain to shew her fine furniture, for she was always ready to tell how it might be finer, or to conduct her through spacious apartments, for her thoughts were full of nobler fabrics, of airy palaces and hesperian gardens. She admired nothing and praised but little.

‘ Her conversation was generally thought uncivil. If she received flatteries, she seldom repaid them; for she set no value upon vulgar praise. She could not hear a long story without hurrying the speaker on to the conclusion; and obstructed the mirth of her companions, for she rarely took notice of a good jest, and never laughed except when she was delighted.

‘ This behaviour made her unwelcome wherever she went; nor did her speculation upon human manners much contribute to forward her reception. She now saw the disproportions between language and sentiment, between passion and exclamation; she discovered the defects of every action, and the uncertainty of every conclusion; she knew the malignity of friendship, the avarice of liberality, the anxiety of content, and the cowardice of temerity.

‘ To see all this was pleasant, but the greatest of all pleasures was to shew it. To laugh was something; but it was much more to make others laugh. As every deformity of character made a strong impression upon her, she could not always forbear to transmit it to others; as she hated false appearances she thought it her duty to detect them, till, between wantonness and virtue, scarce any that she knew escaped without some wounds by the shafts of ridicule; not that her merriment was always the consequence of total contempt, for she often honoured virtue where she laughed at affectation.

‘ For these practices, and who can wonder, the cry was raised against her from every quarter, and to hunt her down was generally determined. Every eye was watching for a fault, and every tongue was busy to supply its share of defamation. With the most unpolluted purity of mind, she was censured as too free of favours, because she was not afraid to talk with men: with generous sensibility of every human excellence, she was thought cold or envious, because she would not scatter praise with undistinguishing profusion: with tenderness that agonized at real misery, she was charged with delight in the pain of others, when she would not condole with those whom she knew to counterfeit affliction. She derided false appearances of kindness and of pity,

pity, and was therefore avoided as an enemy to society. As she seldom commended or censured but with some limitations and exceptions, the world condemned her as indifferent to the good and bad; and because she was often doubtful where others were confident, she was charged with laxity of principles, while her days were distracted and her rest broken by niceties of honour and scruples of morality.

Report had now made her so formidable that all flattered and all shunned her. If a lover gave a ball to his mistress and her friends, it was stipulated that Floretta should not be invited. If she entered a public room the ladies courtied, and shrunk away, for there was no such thing as speaking, but Floretta would find something to criticise. If a girl was more spritely than her aunt, she was threatened that in a little time she would be like Floretta. Visits were very diligently paid when Floretta was known not to be at home; and no mother trusted her daughter to herself without a caution, if she should meet Floretta to leave the company as soon as she could.

With all this Floretta made sport at first, but in time grew weary of general hostility. She would have been content with a few friends, but no friendship was durable; it was the fashion to desert her, and with the fashion what fidelity will contend? She could have easily amused herself in solitude, but that she thought it mean to quit the field to treachery and folly.

Persecution at length tired her constancy, and she implored Lilinet to rid her of her wits. Lilinet complied and walked up the mountain, but was often forced to stop and wait for her follower. When they came to the flinty fountain, Floretta filled a small cup and slowly brought it to her lips, but the water was insupportably bitter. She just tasted it, and dashed it to the ground, diluted the bitterness at the fountain of alabaster, and resolved to keep her wit with all its consequences.

It is with pleasure we are informed that the publication of these poems was encouraged by a genteel subscription.—The humanity of the present age, as well as its improvements in commerce and taste, is a great encouragement to genius.

L.

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*Three Tracts on the Corn-Trade and Corn-Laws: viz.—I. A short Essay containing a general Relation of the present Method of carrying on the Corn-trade, and the Purport of the Laws relating thereto in this Kingdom, first printed in 1758. II. Consideration of the Laws relating to the Importation and Exportation of Corn, being an Inquiry what Alteration may be made in them for the Benefit of the Public, wrote [but not published] in 1759. III. A Collection*

*title of Papers relative to the Price, Exportation, and Importation of Corn, with some Observations and Calculations, shewing what the Nation may be supposed to have gained by giving the Bounty on the Exportation, what the Quantity of each Sort of Corn annually consumed, exported, imported, and grown, may amount to, and the Proportions they severally bear each to the other. 8vo. 3s. Brotherton.*

**T**HE Author's *professed* design in this publication, is, 'by explaining the corn-trade and corn-laws, to contribute what is in his power towards *keeping corn continually at such a moderate price as may be within the reach of the labourer and industrious poor.*'—This he thinks is most effectually done by encouraging the farmer to grow large quantities of corn, by means of a bounty upon its exportation when moderately cheap; 'for whatever may be thought to the contrary, the quantity sown will ever bear a proportion to the demand; and for this reason in dear years, the demand being, at least in appearance, increased, a much larger quantity is always sown; and though this for the present still helps to increase the scarcity, it nevertheless makes provision for greater plenty the ensuing year.'

In support of this principle, he shews, that, in fact, corn has been sold considerably cheaper, on the average, *since* the bounty on exportation was given, than *before*; though all other sorts of provision have been greatly advanced in price, during the same period. But though he is a strenuous advocate for a bounty, yet he justly thinks the *present* too high, or, however, allowed when corn is at too high a price: in which respect we are entirely of his opinion. As to the quantity of corn usually exported, he states it at no higher a proportion, *communibus annis*, than at one thirty-sixth part of the whole growth: so that, if this be truly stated, the exportation can scarce have so very great an influence on the price of corn, as is sometimes imagined.

Our Author appears to be no friend either to public magazines for corn, or the scheme of fixing the price thereof by law. In the first place, the corn itself is almost sure to suffer; and in the other, the farmer would be in a worse situation than any other member of the community, in not being allowed to dispose of the produce of his land, according to its real value; which must necessarily vary, in consequence of the unavoidable variety of seasons. Therefore all that can well be attempted, is to regulate the matter so, that the price of corn may be kept in a due medium; which our present laws (he says) appear to have done beyond expectation.

**P.**

*An*

*An Essay on the Nature and Method of ascertaining the specifick Shares of Proprietors, upon the Inclosure of Common Fields. With Observations upon the Inconveniences of Open Fields, and upon the Objections to their Inclosure, particularly as far as they relate to the Public and the Poor.* 8vo. 1s. 6d. T. Payne.

**I**N this age, abounding with inclosures, the Writer of this pamphlet thinks it cannot be uninteresting, either to individuals, or the public, to canvass the principles upon which the determinations of commissioners are usually founded: and if what he has offered, upon a subject entirely new, may be conducive to the better discharge of this business, he flatters himself that his labour will not appear useless.

After a general idea of the nature of open fields, and the inconveniences attending them, the Author considers the objections usually made against inclosures.

*Obj. 1. Inclosures are said to diminish the number of inhabitants, and occasion a national depopulation.*—To this he replies, that the money expended about inclosures, and the repair of roads, prevents any remarkable decrease of inhabitants; and though some decrease should be allowed to have followed, yet the increase in many trading towns has, within a short space of time, been prodigious: so that whatever depopulation has happened, must have been merely local, and not national. For there is a natural transition of the youth of villages, where agriculture is lessened, into places of trade, where our naval superiority will furnish sources of perpetual employment.

*Obj. 2. Inclosures convert tillage land into pasture, and thereby lessen the quantity of corn.*—The first part of this objection is allowed, but the latter denied:—and several plausible reasons alledged in support of the denial.

*Obj. 3. Inclosures deprive the poor of several privileges, heretofore enjoyed by them; and also of their labour, which is the means of their subsistence.*—As to their privileges, (though perhaps built chiefly upon indulgence or connivance) our Author advises the proprietors to make a small sacrifice to humanity, by giving the poor a trifling share of property, in lieu of those privileges which they must no longer enjoy.—[This we have known sometimes done, and could wish to see it provided for in every act of parliament, passed upon such occasions; and then the strongest objection against inclosures would be entirely removed at once.]—As to the diminution of labour, he seems to think it not quite so evident, as commonly imagined; and alleges the advance of wages as a proof of his opinion.

*Obj. 4. Inclosures render a country less commodious both for travelling and sporting.*—The latter part of this allegation he does not undertake to answer, as thinking it insignificant, when set in competition with the right of improvement, which every pro-

prietor has over his own estate: but as good roads are of public utility, the law will compel the repair of them. He wishes, however, that some new regulations, in that respect, were introduced into every bill of inclosure; and points out several very judicious ones.

Another material objection, though not mentioned by our Author, is—that inclosures diminish the number of sheep usually kept upon heaths and commons; or at least introduce a larger breed, whose wool (being of a longer staple) is not so proper for the manufacture of English broad cloth.—If this objection has any real foundation, it certainly merits some regard, in a commercial view.

With respect to the *advantages* resulting from inclosures, this Writer refers for satisfaction, upon that point, to a pamphlet published in the year 1723, entitled, *Proposals for the Improvement of Common and Waste Lands*:—and contents himself with just remarking, that—whatever is a source of greater wealth to individuals, must also add to the riches of the public;—that whatever enlarges the quantity of provisions, &c. must contribute to the better subsistence of the inhabitants of any country, and consequently to augment their number;—that the fewer hands are wanted for the occupation of land, the more will be to be had for the enlargement of manufacture, commerce, and navigation: and all these advantages (he thinks) either directly or consequentially flow from inclosures.

The remainder of the pamphlet is chiefly taken up in offering a variety of hints proper to be observed by the commissioners, and others concerned, in allotting the specific shares of proprietors, upon an inclosure; and ascertaining the comparative value of lands and tythes. What he advances upon these points, well deserves the attention of all persons more immediately interested therein; as the Author appears to have treated his subject with great accuracy and precision:—allowance being made for a few provincial expressions, such as *balks*, *leys*, *hades*, *open-tide*, &c. which, however, are sufficiently common to be understood, in the midland counties, which he seems to have more peculiarly in his view.

*Revised by Homer, of Birdingbury & Warwickshire P.*

*Remarks on Dr. Lowth's Letter to the Bishop of Gloucester. With the Bishop's Appendix, and the second epistolary Correspondence between his Lordship and the Doctor, annexed. 8vo. 1s. 6d. Davis and Reymers.*

THESE Remarks, which are generally supposed to be written by the CANDID EXAMINER \*, are introduced with

\* Vid. Free and Candid Examination of the Bp. of London's [Sherlock's] Sermons: see Rev. Vol. XX. p. 114.

the

the following short preface.—‘ If (amidst the *ribaldry* of these times, when the public taste seems capable of being gratified by nothing but *abuse*, whether in literary or political debates) a little *fair reasoning* may be heard, the following sheets, which only aim at vindicating the principle of *toleration* against an Oxford doctor, will have some claim to the Reader’s attention : if for nothing else, yet for this, that it may possibly produce another letter from the Doctor, well seasoned, like the first, to the public taste.’

What meekness and modesty appears in this learned Author at his first setting out ! Surely, the Reader will be apt to say, this is not the language of the *Warburtonian* school ! *Do not*, however, determine too hastily :—‘ It must be owned, continues he, that the confutation of a man’s principles, especially if accompanied with any degree of raillery, is enough to put him out of humour. But such a one would do well *to have reason in his rage* ; and, when he *answers*, to distinguish between the abuse of an adversary’s *writings* and of his *person*. Had the doctor been either so wise or so honest, as to have done this, he had not been troubled with these sheets : which yet (with all the right of retaliation) are confined solely to his argument.—To conclude. As keen and satirical as the doctor represents the bishop to have been in his controversial writings, in which he was only on the defensive against aggressors like the doctor, yet he never left the argument to fall upon the *moral character* of any man, not even within the limits and bounds of truth ; much less did he ever, like one enraged, attack it with atrocious falsehoods, as the doctor hath done : for which, at a proper time, he may be brought to account.’

What now, gentle Reader, thinkest thou of this humble in-offensive Writer, this *fair reasoner*, this enemy to *ribaldry* and *abuse* ?—But he proceeds :

‘ Before I enter on the argument, it may be expedient that the reader should know what high injury it was, which provoked Dr. Lowth to all his *Billingsgate* against the author of the *Divine Legation*.—The offence given by his lordship is an *Appendix*, repelling Dr. Lowth’s attack upon him ; which therefore I shall give in his lordship’s own words at large.’

After copying the bishop’s *Appendix*, the Remarker goes on thus :—‘ These are the words of the *Appendix*\*, as they are found at the end of the fifth volume of the *Divine Legation*. Let the reader judge of the reproof, by the provocation ; and then compare both with the doctor’s libellous letter to his lordship.—My part shall be to pick up as carefully as I can, from under

\* The particulars here referred to, are to be found in our Review for September last.



his opprobrious and ribauld language, the little of argument to be found; and give it a fair and impartial examination.

‘The two points, to which I shall at present confine myself, are *the punishment of idolatry by the patriarchs; and the punishment of children for the sins of their parents.*

‘In handling the first, I shall begin with the article of most consequence; To convict the doctor of arguing on the principles of *intolerance*, and shew that his complaints of being *falsely* and *injuriously* accused on this head, are groundless and impertinent. I shall then consider the arguments he brings, to prove that the patriarchs were impowered to punish idolatry; and detect and expose the sophistry, by which he has endeavoured to load and blacken the system of his learned adversary, and to hide and palliate the nakedness and deformity of his own. Lastly, I shall examine his objection to the bishop’s defence of the Jewish laws in punishing idolaters with death; and shew his inability to vindicate this part of the Mosaic constitution, without having recourse to the principle of the *theocracy*.’

To such of our Readers as are acquainted with the character and writings of Dr. Lowth, which we cannot suppose to be a minority of them, the professed design of these Remarks must certainly appear somewhat extraordinary; the attempt being nothing less than to prove the doctor an advocate for *persecution* and *intolerance*! The zeal of the learned Bishop of Gloucester, and of his disciples, to vindicate the just and generous principle of toleration, is, no doubt, highly commendable; but their undertaking to vindicate this principle against Dr. L. seems an effort as needless as it would be to set about proving Locke a philosopher, or Tillotson a Christian.—We shall, therefore, spare ourselves the trouble of reciting the particulars of so strange a charge against the worthy professor; and proceed to the supplemental part of this publication: viz.

*The second part of an epistolary correspondence between the Bishop of Gloucester and the late Professor of Oxford, without an imprimatur, i. e. without a cover to the violated laws of honour and society.*—This *Correspondence* the Author of the Remarks tells us, he has the bishop’s leave to annex.—‘It shews, says he, by the unerring evidence of dates, that the doctor was the aggressor, and began the quarrel. With what spirit he began it, appears from his insolent and injurious comparison to *Father Harduin*. Yet this gross and glaring indignity extorted nothing more from his lordship than a little raillery. He preferred this gentler mark of sensibility to *serious expostulation*, when he was exposing arguments that tended to establish *intolerance* and *civil slavery*. *Serious expostulation* might have had consequences, which the bishop is the last man to countenance or approve.’

We

We have seen a printed copy of this Correspondence, with *Notes and Remarks* by Dr. Lowth. As, in all probability, it will never be published, our Readers, we are persuaded, will be pleased with some extracts from it.—The title is—*The second part of a literary correspondence, between the Bishop of Gloucester and a late professor of Oxford: accurately printed from an authentic copy. To which are added, the notes of the first editor; with notes upon notes and remarks on the letters.*

The Bishop of Gloucester and his friends exclaim loudly against Dr. Lowth, and charge him with a gross violation of the most respected laws of society, in publishing his lordship's private letters, without his knowledge or consent.

‘ If the publication of letters, says Dr. Lowth, concerning a mere literary dispute already become public, in vindication of the person to whom they were written, against an injurious attack of the writer of them, be a violation of the laws of honour and society; what shall we say of the publication of the late Dr. M.'s letters to Mr. W.? letters of a person, then deceased, to his friend; letters of a private and confidential nature; treating characters and persons, both living and dead, with the utmost freedom; disclosing opinions and sentiments without reserve, and such opinions and sentiments as have subjected the deceased author to very severe censure\*; in short, such letters, as neither the deceased, nor those that were most near to him, would probably by any means have suffered to be published? By whom, and by what right, were they published? Had the publisher any plea of self-vindication, any kind of justifiable pretence for making them public? Was it done by the direction, or the consent, of the deceased; with the permission, or even the knowledge, of his widow and executrix? Was it not managed in an under-hand way, by a private dealing with the printer; inducing him to falsify the edition of the works of the deceased, by foisting in the said letters, without proper authority; and in such a manner, that they must appear to have been published by order of the deceased author himself, or that of his executrix? Till satisfactory answers can be given to these queries; it is imagined we shall hear no more, upon this occasion, of the violation of the laws of honour and society; of morality, and the law of nature; and of the *superlative sacredness of the trust of a private letter.*’

We have the following note on the word *dates* in the bishop's first letter to the professor.—‘ The conciliating letters, says his lordship, passed in the year 1756.—Dr. Lowth's injurious *note*, reflecting on the *bishop*, was printed in the year 1764,—and the *bishop's postscript*, in answer to it, in 1765.—This is a clear

\* Biographia Britannica. Art. Middleton.

and short account of the matter : but the *bishop* was to be made the aggressor. How was this to be brought about ? by a very extraordinary fetch of wit.—In this unlucky year, 1756, an acquaintance of the bishop's examined *Bishop Sherlock's Sermons*, in which the doctor's opinion of the age of Job was controverted by a quotation from the book itself. But now unluckily again, the *examination* was published some months before the correspondence began.—What then ? Might not a *convention* be broken before it was made, as well as an *idolater* be punished by the judge before the office was created ?

On this note by the bishop, we have the following notes by Dr. Lowth :—‘ In the year 1764, says his lordship : here, says the doctor, is a small chronological mistake. The note in question (in the second edition of the *Prelections*) was printed, and published, towards the end of the year 1763. This by the way shews, that his lordship's animadversion upon the injurious note was no hasty performance, no precipitate effusion of sudden passion. It worked in his head, and fermented in his heart, for a long time ; and it was preceded from the first by violent and frequently repeated menaces. The first, of above a year's accumulated wrath, and studied invective, at last issued forth in the *Appendix* ; a piece, which, for conclusive reasoning, delicate wit, deep erudition, fine taste, and just criticism, cannot be paralleled from all the archives of *Dunciad* literature.’

‘ This is a clear and short account of the matter, says the bishop : this is *not* a clear account of the matter, says the doctor, nor the whole of it. The matter is explained in the *letter to the author of the Divine Legation*, p. 10, &c. and shall be more minutely explained here. The *Examination* was published upon, or within a day or two of, May 18, 1756. The former correspondence was opened towards the end of August ; as appears by the date of Dr. C.'s and Mr. S.'s letters to the professor. Almost the whole of which interval the professor spent as follows : in a journey in June from Winchester to Durham ; in residence, and further stay, at Durham, and in the neighbourhood : in a journey from Durham to Chatsworth ; and after some time spent there, from thence to Winchester. During which time the P. saw no one person, who probably could give him any information of the *contents* of the examiner's book ; except Dr. Warburton, who made no mention of it to him. He had not the least notice of them from any other quarter, till some time after the correspondence was finished ; as may be fairly concluded from the second paragraph of letter 3d, in the former *correspondence* ; where no notice at all is taken of the examiner, whose book furnished the absurd objection there refuted : nor did he enquire for, or see, the book, till above two years after it was published. The examiner's book therefore was in effect,

effect, as far as regarded the P. and his part in what is here called the *Convention*, as if it had remained all the while unpublished.'

'*Might not a convention be broken before it was made?*' says the bishop: How, replies the doctor, or by whom? By the examiner, who was no party in the convention, and had no manner of concern in it; and therefore could not break it? Or is this merely designed to introduce the pleasant conceit, which follows;—*as well as an idolater be punished by the judge, before the office was created*:—as if there were no judges in the time of Job, because they did not wear a scarlet robe, a full-bottomed wig, and a coif.'

On letter 2d, we have the following note by the bishop:—

'And yet, if the account which has been given to the bishop of the doctor's printed letter to him, be true, (and he has reason to think it so from this very letter) there is more *abuse* in it than in all the bishop's writings put together.—To select one curious particular. He charges the bishop with having, in his sermon preached before the king, last Lent, something reflecting on, or alluding to, particular persons or transactions of a recent date. Now the man who affirmed this to the doctor, (if any such there were) and the doctor who affirms it to the public, are infamous *calumniators*. It is well known to several persons of consideration, that this very sermon, with every passage, (and in the very words) which gave birth to the *calumny*, was written and preached, more than once, (and at court too) many years ago.'

On this note we have the following notes by the doctor. —

'*There is more abuse, &c.*' says his lordship: an accusation, says the doctor, of a most heinous and flagitious nature, founded on hear-say; on the report probably of some of his own creatures, whom he has all the reason in the world to think prejudiced, and bad evidence, in this case: and of whose veracity indeed he seems to have some doubt; for he speaks with a caution and hesitation (if the account given him be true) which is not in his usual manner. He advances this horrible charge on hear-say, against a printed and published letter, which he might at any time have read, to see whether what was reported to him were true or not; and which, at the same time that he accuses it as an infamous libel, he modestly declares, that he has not read, and never will read. — *More abuse in the letter than in all his writings put together!*—Courage, my lord; never fear! Your writings shall always stand unrivaled in this respect:

' ————— *sume superbiam*

' *Quæsitam meritis.*

'You have always valued yourself on your talent for *abuse*; and none shall dare to dispute the palm with you. The *Sisennæ*

and the *Barri* of antient times, the *Aretines* and the *Scioppinuses* of later date, shall all vail the bonnet to you: and if any upstart ribald of the present age shall dare to enter the lists against you in this career; tell him with your usual spirit, *that, at the long run, he shall have no reason to applaud his situation.*

‘ To after age THOU shalt be writ the man,  
 ‘ That best with bitter words cou’d arm the tongue,  
 ‘ And dart the venom’d taunt with keenest rage.

‘ To cite full and particular evidence of his lordship’s superiour merits, in this way, would be an endless task. *To select* therefore *one curious particular* only; and that, from a piece in the panegyric strain: for he has the address to exhibit his faculty upon every occasion, and to surprize us with the display of it, when least expected. In the dedication prefixed to the third volume of *Divine Legation*, he qualifies all those, whosoever they may be, who had controverted his opinions, many of them persons of known probity, piety, and learning, *as zealots and bigots; as madmen leading the blind: as belying a zeal for religion by a ridiculous* TARTUFFISM; that is, by a sanctimonious hypocrisy, put on as a mask to cover the most flagitious designs. And he closes the list with the addition of a venerable archbishop of Canterbury, not long since deceased; marking him out by the initial letter of his name, as the encourager of *false zealots*, and the head of the *unbelieving politicians*. It would be impertinent to enquire, how this well-judged and decent address was received by the truly great and respectable person, to whom it was presented, in quality of patron. But one may ask, as a question of law, what judgment the same great magistrate would probably have passed upon it, in quality of Lord Chief Justice of England; if it had been presented to him, as a libel, by information in the court of King’s Bench?

‘ Let us now consider the remaining part of the note, containing a charge of an INFAMOUS CALUMNY.—The professor has hinted at a famous sermon preached at court, which was universally understood by those who heard it *to reflect on, or allude to, persons or transactions of a recent date.* — In disproof of this it is alledged, that *this very sermon, with every passage, and in the very words, was written and preached many years ago.* Has the Pro. said one word relating to any of these circumstances? Has he so much as intimated, that the sermon was old, or new-vampt; that it was, or was not, preached before, *with every passage, and in the very words?* He has nothing to do with these circumstances: be they true or false, his veracity is not in the least concerned: *sit fides penes auctorem.* But, was not such a sermon preached? It is not denied: are the sentiments, or even the words, of that sermon misreported? It is not pretended, that they are; was not such an interpretation of them

them made by all that heard them, or heard of them, *as reflecting on persons and transactions of recent date?* That it was, is a matter of public notoriety; it cannot be contradicted. And this interpretation was confirmed by the personal behaviour of the preacher to the person supposed to be reflected on. So that at last this INFAMOUS CALUMNY turns out to be a simple allusion to a notorious, undenied, undeniable MATTER OF FACT.

In his lordship's first letter, he says, — *I have neither read nor seen, nor, I believe, ever shall your printed letter to me.* Dr. Lowth observes upon this, that his lordship imitates the wisdom of the Ostrich; who, when he is pursued, runs his head into a hole, leaving his hinder parts all exposed; and in that situation, seeing nobody, concludes that nobody sees him.—A good hit, this; and which the Reader will easily enter into the meaning of, without any comment.

His lordship, in his second letter to Dr. Lowth, mentions the *decent* comparison to father *Harduin*, which the *remarker* calls an *insolent* and *injurious* one.—‘Is there any thing, says the Doctor, in the very name of *Harduin*, that carries with it more than ordinary reproach in the very mention of it? Is his character so universally bad, that no comparison with regard to any part of it can be made, without *indecent* towards the person, who is in any respect compared with him? *Harduin* was a man of extensive learning, of much more extensive reading, of great genius, of a strong, a lively, a fruitful, a forgetive imagination; but very confident, arrogant, precipitate, injudicious, and violently addicted to hypothesis and paradox. What should possess the BISHOP, to consider *this* as a character so universally contemptible, hateful and infamous.’

In his second letter too, his lordship says,—*give me leave, first of all, to laugh heartily—and then I will give you an answer.*—As a gentleman was reading this pastoral letter to a circle of literati at Oxford, one of the company, Dr. Lowth tells us, begged to interrupt the recital at this place, and, after the Bishop's example, to make a pause in it, for the relaxation of the audience, by telling them the following story.

“A country fellow, among other sights of London, went one day to see the great sight of all, the lions in the Tower. He soon joined there some others, who were come upon the same errand. When they were introduced to the den, and the keeper began to perform his office by exhibiting the several animals to the company; the old lion of all, the great king of the beasts, as resenting the indignity of being exposed for a shew, shaking his shaggy mane, lashing his sides with his tail, and flaring with his fiery eyes, uttered a most tremendous roar. The poor countryman, all aghast, with his hair standing an end, and shuddering in every limb, slunk away, and crept into a corner to



to hide himself. 'What's the matter, honest friend? says the keeper; prythee, what art afraid of? Why, man, he only LAUGHS!' Laughs, quoth a, says the countryman; d'ye call this LAUGHING? If he looks so plaguy ugly, and makes such a hideous noise, when he LAUGHS; what must he do, when he GROWLS?"

*I have exposed*, says his lordship, *or if you will, in your own language, abused (and I hope to the no small service of religion and my country) writers of all ranks and characters, civil and ecclesiastical, living and dead.*—Dr. Lowth's remark upon this, is as follows: — 'It has been said, that a *civil* ambassador is, an honest and grave man, sent abroad to LIE for the good of his country. Agreeably to the Bishop's claim of merit in this place, a *sacred* ambassador may with equal propriety be defined, a meek and holy person commissioned to RAIL and REVILE for the benefit of the Christian religion.'

These are some of Dr. Lowth's notes and remarks on the second epistolary correspondence between him and the Bishop of Gloucester: there are several others equally spirited and pertinent; — but we leave our readers to their own reflections on the specimens we have given from his *unpublished* pamphlet: which we apprehended might, without impropriety, be introduced in company with the critical performance that is the more immediate subject of the present article.

R.

*The principal Truths of natural Religion defended and illustrated, in nine Dissertations: wherein the Objections of Lucretius, Buffon, Maupertuis, Rousseau, La Mettrie, and other ancient and modern followers of Epicurus are considered, and their Doctrines refuted.* By H. S. Reimarus. Octavo. 6s. Law.

THERE are no writings that afford greater pleasure to a well-disposed mind, or that are better calculated to establish and strengthen the principles of genuine piety, than those that illustrate the divine power, wisdom, and goodness, in the works of creation. The marks of these perfections are so numerous, so clear, and so striking to every attentive observer, that it is just matter of wonder, that any who call themselves Philosophers, should exclude active, intelligent design from the universe, and ascribe the whole material world, with its various and astonishing phenomena, to blind chance and necessity. Such, however, there still are, notwithstanding the many excellent performances, wherein the necessary existence of an intelligent being, the cause and origin of the whole frame of nature, is clearly and unanswerably demonstrated.

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As to the work before us, it is, in our opinion, a valuable one. The Author seems to be a person of very extensive knowledge, of sound judgment, enlarged views, and a sincere friend to the best interests of his fellow creatures. The subjects he treats of, have, indeed, been often discussed by the ablest writers; yet, as the works of nature are a wide field to expatiate in, and afford abundant materials for new improvements and observations, so the intelligent Reader will find some new hints and illustrations in this performance, which, probably, have not occurred to him before. The account which Mr. *Wynne* gives of it in a short preface, is as follows.

‘ The design of the following dissertations is to illustrate the most important truths of natural religion, and to defend them against the attacks of ancient and modern infidels. The original work has met with universal approbation in Germany and Holland; and as we have too many among us who are favourers of the absurd doctrines of *Epicurus*, recommended by all the charms of poetry by *Lucretius*, and lately retailed by several artful and admired French writers, I thought it would not be amiss to put our ingenious Author’s sentiments in an English dress.

‘ I have endeavoured to place M. *Reimarus*’s arguments in the most conspicuous point of view, and to convey his ideas to the English reader in a plain, easy stile; omitting such passages as might divert the attention from the main argument, either by a minute detail of particulars, or by notes and long quotations; and am persuaded that nothing but redundancies have been cut off, and that what the work loses in bulk, is made up in perspicuity.’

The work is divided into nine dissertations, in the three first of which our Author treats of the origin of men and animals; shews that the material world is not self-existent, eternal, and necessary; that every thing in it, its various substances, their disposition, figure, qualities, powers, laws of motion, &c. are adapted to the subsistence and accommodation of animate beings.

In the fourth dissertation he proves, in a clear and easy manner, the necessary existence and immutability of an intelligent, powerful, and benevolent being, and treats of final causes. That the corporeal inanimate world must have been produced by an intelligent architect, for the sake of animate beings, and consequently with *design*, he shews in the following manner,

‘ 1. The material world is in itself, and relatively to its own nature, an inanimate thing.

‘ 2. What is inanimate in itself, and relatively to its own nature, cannot, according to its nature, have any consciousness of its own existence and disposition.

‘ 3. What

‘ 3. What in its own nature can have no consciousness of its own existence and disposition, can no more feel any pleasure in its own existence than if it did not really exist; and enjoys as little complacency from any particular disposition, considered in itself, as from any other disposition however opposite to the present.

‘ 4. Whatever, according to its nature, feels as little pleasure in its own existence as if it did not really exist, and receives as little complacency from any particular disposition considered in itself, as from any other disposition however opposite to the present; to such it must, according to its own nature, be quite indifferent whether it exists or not, whether its disposition be thus or otherwise.

‘ 5. Of that which, according to its nature, cannot but be indifferent, whether it really is or is not, whether its disposition be in this or that manner, the existence or disposition cannot be determined by its own nature, nor in a manner conformable to the same.

‘ 6. That, of which the existence or disposition cannot be determined either by its own nature, or in a manner conformable to the same, must have its existence and disposition determined by another being, as an efficient cause; and also according to the nature of another thing, and consequently for the sake of another being, as a final cause.

‘ 7. That, of which the existence and disposition is determined by an efficient cause, for the sake of something else, must have been produced with a view to the welfare of other beings, and be adapted to their nature.

‘ 8. Hence we may conclude that the material world which, in itself and according to its nature, is an inanimate thing, must have been produced by an intelligent architect, with a view to beings different from inanimate things, and consequently must correspond with their nature.

‘ 9. Consequently all the harmony and correspondence observed between the material inanimate world, and the nature of animate beings, must arise from the end and design which the creator had in view.’

Having, in the preceding dissertations, endeavoured to shew that God has created all things for the sake of animate beings, which were brought into existence on their own account, and to enjoy themselves, our Author proceeds, in the fifth dissertation, to take a survey of the animal kingdom, and to enquire more particularly into the execution of the glorious designs of the great Creator, that his readers may entertain more lively ideas of his infinite power, wisdom, and goodness, and at the same time be assisted in attaining a true knowledge of themselves, and of that noble end for which they were created, and to which  
their

their powers and faculties are adapted. This dissertation is well calculated to afford both instruction and entertainment to almost every class of readers.

‘ In all animals, says our Author, which do not partake of reason, we perceive a certain natural impulse, instinct, or skill, by which they perform, in a masterly manner, all that the most perfect reason could suggest to them for the welfare of each species; and this by an innate and prompt dexterity, without any deliberation, trial, or experience; without any instruction, model, or pattern. This natural impulse is seen in the silk-worm, the caterpillar, and many other insects, which, in order to change their form, spin for themselves a soft *coque* or bed in which they are inclosed, or bury themselves in the earth; in the bees, with regard to the construction of their cells, and laying up provision against winter; in birds, which build nests in a manner adapted for hatching their eggs, and are so sedulous in hatching and feeding their young, &c. in fishes, which to eject their spawn come from a great distance in the sea, and swim up against the current of fresh-water rivers. In general, there are no kind of irrational creatures, in which the place of reason is not supplied by an innate and peculiar art and sagacity necessary to their motion, subsistence, defence, and the propagation of their species. Thus, in the animal kingdom, we find the completest school of art and industry, conducted by such as are born masters; we there see inventions proceeding from the profoundest knowledge of nature and the sciences, and employed to the public benefit of every species. Their domestic œconomy discovers rules, methods, regulations, and laws instituted according to the constitution and circumstances of every kind, and beneficial both to individuals and the whole species. Now, if there can be no address, knowledge, and skill, without intelligence or design, all this can never be attributed to the irrational creatures themselves. In them is displayed an infinite understanding, which is the source of all possible science and invention, and has contrived means for implanting in the blind nature of every animal such a portion of those endowments as was necessary. In these instances also appears an unfathomable wisdom which hath, in the most commodious manner, regulated, not only the corporeal world with regard to the constitution of brutes, and every part of their bodies agreeably to the disposition of their souls, but also the extent and laws of their faculties according to the determined mode of life peculiar to every species of animals. Here is likewise displayed an eternal providence, which has by an innate sagacity so far limited the powers of every species, that it is thereby maintained in the determined proportion. These things likewise exhibit to us an universal goodness, which makes the existence of all possible living creatures, and all possible complacency

complacency and happiness, the gracious end it had in view, and has carried it into execution in those which are of the more imperfect kind, by the blind impulses of nature, as the most simple and fittest means for accomplishing that end. This survey of the animal kingdom will administer much pleasure and advantage to the human mind: inexhaustible in its diversity, and abounding in new proofs of infinite wisdom and goodness that superintend all nature; it teaches us to know God, the world, and ourselves better, and to employ such knowledge towards the promoting of our happiness.

‘ Others may, for a time, imagine that they know something of nature, without having any regard to the wise ends proposed by the Creator with regard to animate beings, which they reject as a chimera. But certainly, the issue of such knowledge will be nothing but error and delusion; at least, it will not be at all conducive to their inward tranquility or happiness. Moreover, those gentlemen who exercise their talents in ridiculing\* any of the divine wonders in the animal kingdom, for the most part, only betray the last shift of a despairing atheism. And though they may pretend to account for the structure of the material world in a mechanical way; yet the instinct, sagacity, and various arts of brutes throws them into confusion and astonishment†. On this account, as it coincides with my design, I presume I shall be the more readily excused for entering on a concise discussion of the principal points relating to the instinct of brutes, which so much abounds with instruction; and yet has not hitherto been sufficiently explained, according to the importance of the subject.’

In the sixth dissertation, our Author treats of man, considered in himself, and particularly of the human soul. In order to prove that the soul cannot be a material being, he has recourse to arguments drawn from our internal sensations, and to such proofs, as are not only more concise and intelligible, but also more evident and incontestible, than subtle arguments drawn in a long chain of reasoning from the essential constitution of matter and spirit.

The seventh dissertation contains a comparison between men and other animals, with regard to the manner of living for which they were created. And here, after making some very pertinent reflections on what Rousseau has advanced in regard to social life, our Author proceeds to shew what we have in common

\* • *La Mettrie l'Homme Pl.* Ch. III. *Buffon*, Vol. II. L. II. p. 42.

† • Vid. *La Mettrie Traité de l'Âme*, chap. XI. sect. 2. likewise in his *L'Homme Plante*, towards the conclusion; and *Maupertuis's Venus Physique*.

with other animals, wherein they excel us, and *vice versa*. He concludes this dissertation in the following manner :

‘ But should a man follow his nature ; that is, should he, besides his rational endeavours after friendship, a comfortable subsistence, honour, and the pleasures of sense, seek his principal point of contentment in the perfection of the understanding and will ; I say, should he act thus, will he then be able, in this world, to satisfy his nature, that is, can he render himself absolutely easy and happy ?

‘ It is easily seen that, in this question, both the obstructions to our ease and content, and the helps nature has furnished us with against those obstacles, are to be considered. To the former, I can readily answer ; since it relates to what every one knows from his own experience.

‘ Our natural tendency is thwarted by so many obstructions both external and internal, as render it quite impracticable to satisfy it so absolutely, that nothing better or farther remains to be wished for. The connection of corporeal things in the world subjects us to many disagreeable incidents not to be foreseen or obviated ; which however, not only give us pain when they really happen, but even before that, the very apprehension of them, as possible, fills us with anxiety and disquietude. Those with whom every one chiefly converses, together with the customs of society, and the tenor of the times in which we live, many ways traverse our designs. Thus when, by these causes, our pleasure, our honour, or our well-being suffers, or at least is hindered from ascending to the wished-for height, we fret, and are often overwhelmed with dejection. How many pains, ailments, and diseases assault our bodies ? Death is certain ; but the time of it is uncertain, and the manner of it is unknown to us. Our mind, by education and intercourse, sometimes receives a bad, and sometimes a good tincture, and, in its functions and enjoyments, chiefly depends on the constitution of the body. And should we use the greatest attention and diligence towards acquiring a true, solid, and beneficial knowledge, towards the complete discharge of our duty, the practice of virtue, friendship, and philanthropy ; yet we shall be far from steering clear of every error and oversight, from attaining to that height of knowledge we aim at, and from entirely reducing all our affections and sensual appetites to the dominion of reason ; neither will the most circumspect deportment and unexceptionable behaviour gain us the love, friendship, and esteem of all men.

‘ It is very certain that a great deal of imperfection and disquietude may be avoided, or at least alleviated and softened, and that much real good may be acquired, and many important enjoyments be procured, by vigilance, wisdom, and virtue : but a state of perfection and happiness, every way adequate to our desires,



fires, is not to be hoped for here; and the greatest precaution, wisdom; and virtue, are not sufficient to preserve us from all vexation and uneasiness. Our case is so much worse than that of the brutes; that a drachm of present pain or sorrow, in our estimate, outweighs many pounds of past gratifications, and that we foresee and anticipate evils; at least, that our wishes extend our desires and efforts very far beyond the greatest happiness and good fortune that is attainable in this life. And though the whole course of human life were tranquil, fortunate, and happy; yet the nearer it approaches towards death, the idea of a certain determined period or conclusion, would naturally embitter it with anxiety and terror.

‘ I now speak of man, considered abstractly from religion, in order to shew that no degree of wisdom or virtue will content our nature, unless we elevate our minds to the knowledge of the Supreme Being, and his designs in creating the world. For as, without this knowledge, the understanding never can discover a satisfactory cause and the connection of things, nor the perfection of the world; so neither can the human mind be established in a solid tranquility without being possessed with love and reverence towards our Creator, a thorough reliance on his gracious providence, and the hope of a more perfect and endless mode of existence for which the Supreme Being has designed us. Therefore it will not be foreign to my purpose to establish these two great truths, namely, the doctrine of a Divine Providence, and the Immortality of the Soul, as the basis of our contentment, and tranquility of mind; and to conclude with shewing in the clearest manner, how very much our happiness is influenced by religion.’

In the two last dissertations our Author confutes the objections against providence, treats of the immortality of the soul, and the advantages of religion. These dissertations are written with an excellent spirit; and though they contain nothing new, will afford no small pleasure to every thoughtful reader. Mr. Reimarus concludes his work with shewing briefly how religion promotes and improves the pleasures of the mind. What he says on this head cannot fail of being agreeable to our Readers:

‘ — Since religion, says he, has received light from the knowledge of nature, of languages, of history and philosophy, it seeks more and more to improve and propagate these several branches of knowledge; but chiefly employs them for the illustration and support of the most sublime and important truths.

‘ Who can but be pleased, that it is given to him to know the peculiar advantages and privileges of his own nature, and the noble end for which he was created? but religion is the only source from which such knowledge can be derived. As the atheist looks upon himself to be no better than a brute, a plant,

Or a machine, and accounts his soul a non-entity, or at most the most subtle part of the brain, which derives its origin from mere matter, and with such a gloomy prospect before him, finds that his whole essence will soon return to dust; he not only greatly debases the dignity of his nature, but becomes melancholy, pusillanimous, and uneasy. But religion, on the contrary, acquaints us with the dignity of the rational soul, impressed with the image of God, and with our approaching future state of boundless perfection and infinite duration; which cannot but yield an exquisite satisfaction to a rational self-love, and excite us to nobler views and higher efforts, that will give us a fore-taste of a superior happiness. Religion carries a man through a uniform and chearful discharge of whatever duties are incumbent on him, from his station in life; since he is assured, that it is the post assigned him by his Creator, and has the comfortable testimony of a good conscience, that he acquits himself with uprightness and sincerity to the best of his power. But to the man of irregular desires, the practice of virtue and his duty is a galling burden; and when he outwardly complies with them, it is with reluctance and murmuring, since his heart is taken up with objects of a very different nature; so that even his good actions yield such a man no satisfaction. On the other hand, it is an inward reward annexed to virtue, that a man performs what he is bound to do, with alacrity and pleasure; and that he feels the satisfaction resulting from a regular behaviour, and the comfortable assurance, that the most perfect of beings is pleased with his assiduity and faithfulness in the discharge of his duty. Thus, like an ingenuous and dutiful son, he not only takes delight in his intellectual improvements in knowledge and wisdom; but has the additional satisfaction to know, that his sincere and constant application gains him the love and affection of the universal Parent of mankind. Nay, the external rewards of diligence, probity, peaceableness and fidelity, seldom fail. Increase of happiness, domestic prosperity, the love and esteem of others, have a natural and necessary connection with virtue and piety. As pride, self-conceit, envy, hatred, anger, calumny and discord, find no place in the soul of a good man; it is the better adapted as an habitation for meekness, benevolence, sympathizing humanity; and the more cordial friendship it entertains for the wise and good, the greater happiness it procures to civil society. Man is born for love and benevolence; and he who cordially practices it towards others, and meets with a reciprocal return, guards himself as much as possible from turbulent passions and outward enmity, and acts agreeably to his nature.

Indeed, it is not within the power of the most eminently pious to regulate prosperous and adverse events according to their

own will; and in this respect, the good and virtuous seem to have little or no advantage above the wicked and prophane. But these events affect our tranquility and happiness according to the frame of mind of the person who is subject to them. Now, I would ask, which has most satisfaction in temporal prosperity, he that looks on it as the effect of mere chance, and expects that it will satisfy his boundless desires; or he that receives it as the extraordinary bounty of the Supreme being, and is resigned to every state or event which falls to his lot? which of the two will best accommodate himself to afflictions, he that has nothing to trust to but a fatal necessity, and has no hopes beyond this life; or he that, in every event which happens to him, acknowledges a wise and gracious Providence, according to whose direction the present evil shall work for his good, by preparing him for a blessed eternity? *Lastly*, Which is most unconcerned about impending storms, he that, without rudder or pilot, commits himself to the boisterous sea of life; or he who, with well-grounded confidence, resigns himself to the guidance of a kind, judicious, and omnipotent hand? To conclude, though from our childhood, we have daily before our eyes the certainty of our death; yet as the manner and time of it is involved in impenetrable darkness, no system of philosophy is sufficient to enable us composedly to meet that awful change. It is religion alone which can impart that fortitude. For, to him who does not extend his views beyond this life, death must necessarily be terrible, since it puts a period to his whole being. This must embitter all his temporal enjoyments; and the melancholy idea of a great impending evil, damps the fruition of the present good, and represents human life as vain, of no value, and even miserable; since our nature does not rest satisfied in such short, grovelling, and imperfect enjoyments. Religion alone, by exhibiting to us the certainty of a future state, renders our whole life serene, easy, and happy; it enhances our present pleasures by the comfortable hope of a much happier and ever-during state; it alleviates our temporal sufferings by the expectation of eternal bliss; it makes us wait for death with patience and resignation, as an entrance into a more exalted and perfect life; and, in every respect, fully satisfies our nature and its boundless desires after an ever-growing felicity and perfection, for which it was designed and adapted by the great Author of our Being.

R.

*Blackstone's Commentaries on the Laws of England*; concluded.

See Review for February last.

**I**N our last account of this work, we left the learned Writer at that very emphatical part of his introduction, where, after having

having traced the foundation of what we call Ethics, or natural law, he very justly and nobly concludes, that 'no human laws are of any validity if contrary to this.'

He then proceeds to observe that as our reason, the medium by which natural law is applied to the particular exigencies of each individual, is corrupt, and our understanding full of ignorance and error, it hath pleased Divine Providence at sundry times and in divers manners, to discover and enforce its laws by an immediate and direct *Revelation*. The doctrines thus delivered; we call the *revealed* or *divine* law: and upon these two foundations, the *law of nature* and the *law of Revelation*, all human laws depend. If man, he adds, were to live in a state of nature, unconnected with other individuals, there would be no occasion for any other laws, than the law of nature, and the laws of God. But, he continues, as man was formed for society, and as it is impossible for the whole race of mankind to be united in one great society, they must necessarily divide into many, and form separate states, commonwealths and nations; from whence he traces a third kind of law, called '*The law of nations*.'

Having explained the foundation of these three laws, he proceeds to treat more fully of the *municipal* or *civil* law, which he thus defines. Municipal law, says he, is—'A rule of civil conduct prescribed by the supreme power in a state, commanding what is right, and prohibiting what is wrong.' He then enters into an explanation of the several properties arising out of this definition, which leads him into a short enquiry concerning the nature of society and civil government, wherein he takes into consideration the three several forms of government, that is, *Monarchy*, *Aristocracy* and *Democracy*; and after pointing out the several perfections and imperfections in each, he observes that 'the ancients had in general no idea of any other permanent form of government but these three; for though Cicero declares himself of opinion,' *esse optime constitutam rempublicam, quæ ex tribus generibus illis, regali, optimo, & populari, sit modice confusa*,' yet Tacitus treats this notion, of a mixed government, formed out of them, and partaking of each, as a visionary whim; and one, that, if effected, could never be lasting or secure.

But our Author continues, 'happily for us of this island, the British constitution has long remained, and I trust will long continue, a standing exception to the truth of this observation. For, as with us the executive power of the laws is lodged in a single person, they have all the advantages of strength and dispatch, that are to be found in the most absolute monarchy; and, as the legislature of the kingdom is entrusted to three distinct powers, entirely independent of each other; first, the king; secondly,

condly, the lords spiritual and temporal, which is an aristocratical assembly of persons selected for their piety, their birth, their wisdom, their valour, or their property; and, thirdly, the house of commons, freely chosen by the people from among themselves, which makes it a kind of democracy; as this aggregate body, actuated by different springs, and attentive to different interests, composes the British parliament, and has the supreme disposal of every thing; there can no inconvenience be attempted by either of the three branches, but will be withstood by one of the other two; each branch being armed with a negative power, sufficient to repel any innovation which it shall think inexpedient or dangerous.

‘ Here then is lodged the sovereignty of the British constitution; and lodged as beneficial as is possible for society. For in no other shape could we be so certain of finding the three great qualities of government so well and so happily united. If the supreme power were lodged in any one of the three branches separately, we must be exposed to the inconveniences of either absolute monarchy, aristocracy, or democracy; and so want two of the three principal ingredients of good polity, either virtue, wisdom, or power. If it were lodged in any two of the branches; for instance, in the king and house of lords, our laws might be providently made, and well executed, but they might not always have the good of the people in view: if lodged in the king and commons, we should want that circumspection and mediatory caution, which the wisdom of the peers is to afford: if the supreme rights of legislature were lodged in the two houses only, and the king had no negative upon their proceedings, they might be tempted to encroach upon the royal prerogative, or perhaps to abolish the kingly office, and thereby weaken (if not totally destroy) the strength of the executive power. But the constitutional government of this island is so admirably tempered and compounded, that nothing can endanger or hurt it, but destroying the equilibrium of power between one branch of the legislature and the rest. For if ever it should happen that the independence of any one of the three should be lost, or that it should become subservient to the views of either of the other two, there would soon be an end of our constitution.’

Though we pay great deference to the judgement of the learned Writer, yet we cannot agree with him that the British constitution has *long* remained an exception to the truth of the observation made by *Tacitus*. It is only since the happy *revolution* that we have had a form of government, so settled and recognized as to deserve the name of a *constitution*. Our history before that time sufficiently shews the miserable instability of a *mixed* government: and even since the revolution, there have been times when the three ingredients of *virtue, wisdom and power,*

*power*, were not to be found in the branches where they are supposed to reside, and when the boasted equilibrium of our constitution was poised at the will of an over-ruling minister, who by tossing a place or a pension into the scale of corruption, could make virtue and wisdom mount out of sight, and leave only power behind them. In short we have seen ministers, since the revolution, make use of the revenues of the crown, in order to secure an undue influence by which they have been enabled to insult and over-rule the sovereign, and dictate to every branch of government. The only circumstances which check this ministerial despotism, are the difficulty of satisfying so many prostituted and rapacious dependants; and the dread of that virtue and power which resides in the people *at large*. Yet even this popular influence, though generally exerted with laudable *intentions*, has been often used by ambitious demagogues to destroy the just equilibrium of government: and this kind of influence is perhaps most to be dreaded of any, for the people, generous, credulous, and precipitate, place a blind and unlimited confidence in their favourites, whom they will idolize at the very moment that they are sacrificing the public interests, to their own vanity or to their resentment. Had *Tacitus* lived in the times we are speaking of, he would have found no reason for changing his opinion.

Having thus cursorily considered the three usual species of government, and our own singular constitution, Mr. *Blackstone*, proceeding in his exposition of the municipal law, takes notice that it consists of several parts, such as the *declaratory*, *directory*, *remedial* and *vindictory*. With respect to the latter, he observes that ‘the main strength and force of a law consists in the penalty annexed to it.

‘Legislators, he adds, and their laws are said to *compel* and *oblige*; not that by any natural violence they so constrain a man, as to render it impossible for him to act otherwise than as they direct, which is the strict sense of obligation: but because, by declaring and exhibiting a penalty against offenders, they bring it to pass that no man can easily choose to transgress the law; since, by reason of the impending correction, compliance is in a high degree preferable to disobedience. And, even where rewards are proposed as well as punishments threatened, the obligation of the law seems chiefly to consist in the penalty: for rewards, in their nature, can only *persuade* and *allure*; nothing is *compulsory* but punishment.

‘It is held, it is true, and very justly, by the principal of our ethical writers, that human laws are binding upon mens consciences. But if that were the only, or most forcible obligation, the good only would regard the laws, and the bad would set



them at defiance. And, true as this principle is, it must still be understood with some restriction. It holds, I apprehend, as to *rights*; and that, when the law has determined the field to belong to Titius, it is matter of conscience no longer to withhold or to invade it. So also in regard to *natural duties*, and such offences as are *mala in se*: here we are bound in conscience, because we are bound by superior laws, before those human laws were in being, to perform the one and abstain from the other. But in relation to those laws which enjoin only *positive duties*, and forbid only such things as are not *mala in se* but *mala prohibita* merely, annexing a penalty to noncompliance, here I apprehend conscience is no farther concerned, than by directing a submission to the penalty, in case of our breach of those laws: for otherwise the multitude of penal laws in a state would not only be looked upon as an impolitic, but would also be a very wicked thing; if every such law were a snare for the conscience of the subject. But in these cases the alternative is offered to every man; "either abstain from this, or submit to such a penalty;" and his conscience will be clear, whichever side of the alternative he thinks proper to embrace. Thus, by the statutes for preserving the game, a penalty is denounced against every unqualified person that kills a hare. Now this prohibitory law does not make the transgression a moral offence: the only obligation in conscience is to submit to the penalty if levied.

On this occasion, we cannot conceive that our Author reasons in the satisfactory and conclusive manner he is wont to do. The principle that human laws are binding upon men's consciences is, he tells us, to be understood with some restriction. But the illustrations by which he attempts to shew these restrictions, are, in our judgments, by no means apposite or consistent. The principle, as he contends, holds as to *rights*, but not as to *positive duties*: but we apprehend that if it holds in one case, it holds in the other, and for the same reasons. If it is said, that in the case of an unqualified person's killing a hare, his conscience is no farther concerned than by directing a submission to the penalty, so in the other instance it may be insisted that when the law has determined the field to belong to Titius, the conscience of Sempronius claiming against Titius, is no farther concerned than by directing a submission to the process which is to give Titius possession. Notwithstanding the legal adjudication, Sempronius may remain as conscious of his right to the field, as the unqualified person may be conscious of his right to kill the hare, notwithstanding the legal prohibition: and if the conscience of the latter does not first tell him that he had *no right* to kill the hare, it will never tell him that he should submit to a penalty for having done it. Besides, as the sub-

submission to the penalty is not a matter of choice, it cannot properly become a case of conscience. Would it not be better reasoning to argue that as every member of society is under, at least, a tacit contract or obligation (as the Writer elsewhere confesses) to obey the laws of the state under which he lives, that therefore all human laws, *not being contrary to the law of nature*, are binding on men's consciences: since every man's conscience should direct him to perform his contracts, whether express or tacit, and the breach of either may be properly deemed a moral offence. In short the distinctions which ingenious men have raised between political and moral virtue, have a very dangerous tendency. It seldom happens however, that what is very refined and ingenious is just and satisfactory; and the more this unnatural distinction is considered, the less ground of real difference will be discovered.

After having thus treated of the nature of laws in general, the learned Writer next proceeds to the laws of England in particular: which he divides into two kinds, the *unwritten* or *common law*; and the *written* or *statute law*. The ~~latter~~ however, he observes, are stiled *unwritten*, because their original institution and authority are not set down in writing, as acts of parliament are, but they receive their binding power, and the force of laws, by long and immemorial usage, and by their universal reception throughout the kingdom. Our Author might here have added the remark of Lord Hale, that 'many of those things that we now take for common law, were undoubtedly acts of parliament, though now not to be found of record.'

*former*

This general division of the laws of England, Mr. Blackstone traces through all its subdivisions: and in the next section, he shews what countries are subject to those laws. With this section, the introduction closes.

He then proceeds to the body of the work, wherein he examines what are the objects of the laws of England; the primary and principal objects of the law, he observes, are RIGHTS and WRONGS. Rights again either concern the *rights of persons*, or the RIGHTS of THINGS: so likewise, with regard to wrongs; they are either *private wrongs* which concern individuals only, and are called civil injuries; or *public wrongs* which affect the whole community, and are called crimes and misdemeanours.

The present commentaries therefore are branched out into this four-fold division, and the first book treats of the *rights of persons* considered in their natural capacities, are absolute and relative. The absolute rights of man considered as a free agent, endowed with discernment to know good from evil, and with power of choosing those measures which appear to him the most desirable, are usually summed up in one general appellation, and denominated the natural liberty of mankind

But every man when he enters into society, gives up a part of his natural liberty, as the price of so valuable a purchase; and, in consideration of receiving the advantages of mutual commerce, *obliges himself to conform to those laws which the community has thought proper to establish.* Political therefore, or civil liberty, which is that of a member of society, is no other than natural liberty so far restrained by human laws (and no farther) as is necessary and expedient for the general advantage of the public. Hence we may collect that the law, which restrains a man from doing mischief to his fellow citizens, though it diminishes the natural, increases the civil liberty of mankind. So that laws, when prudently framed, are by no means subversive, but rather introductive of liberty; for (as Mr. Locke has well observed) where there is no law, there is no freedom.

The Writer then states the several legislative acts which declare the rights and liberties of the people of England; which rights may be reduced to three principal or primary articles: the right of personal security; the right of personal liberty; and the right of private property. Having briefly explained the general principles of the law with respect to these rights, our Author proceeds to treat of the rights and duties of persons, as they are members of society, and stand in various relations to each other; which relations are either public or private.

The most universal public relation, he observes, by which men are connected together, is that of government, or, in other words, of magistrates and people. Of magistrates some are *supreme*; others are *subordinate*. With us, this supreme power is divided into two branches; the one legislative, to wit, the parliament, consisting of King, Lords and Commons: the other executive, consisting of the King alone. He therefore very properly begins with the consideration of the British parliament.

In the prosecution of this inquiry, he very judiciously considers, first, the manner and time of its assembly: secondly, its constituent parts: thirdly, the laws and customs relating to parliament, considered as one aggregate body: fourthly, and fifthly, the laws and customs relating to each house, separately and distinctly taken: sixthly, the methods of proceeding and of making statutes, in both houses: and lastly, the manner of the parliament's adjournment, prorogation, and dissolution.

With respect to the laws and customs of parliament considered as one aggregate body, we meet with the following observations.

‘The power and jurisdiction of parliament, says sir Edward Coke, is so transcendent and absolute, that it cannot be confined, either for causes or persons, within any bounds. And of this high court he adds, it may be truly said, “*si antiquitatem spectes,*”

*est vetustissima; si dignitatem, est honoratissima; si jurisdictionem, est capacissima.*" It hath sovereign and uncontrollable authority in making, confirming, enlarging, restraining, abrogating, repealing, reviving, and expounding of laws, concerning matters of all possible denominations, ecclesiastical, or temporal, civil, military, maritime, or criminal: this being the place where that absolute despotic power, which much in all governments reside somewhere, is intrusted by the constitution of these kingdoms. All mischiefs and grievances, operations and remedies, that transcend the ordinary course of the laws, are within the reach of this extraordinary tribunal. It can regulate or new model the succession to the crown; as was done in the reign of Henry VIII and William III. It can alter the established religion of the land; as was done in a variety of instances, in the reigns of king Henry VIII and his three children. It can change and create afresh even the constitution of the kingdom and of parliaments themselves; as was done by the act of union, and the several statutes for triennial and septennial elections. It can, in short, do every thing that is not naturally impossible; and therefore some have not scrupled to call it's power, by a figure rather too bold, the omnipotence of parliament. True it is, that what they do, no authority upon earth can undo. So that it is a matter most essential to the liberties of this kingdom, that such members be delegated to this important trust, as are most eminent for their probity, their fortitude, and their knowlege; for it was a known apothegm of the great lord treasurer Burleigh, "that England could never be ruined but by a parliament:" and, as sir Matthew Hale observes, this being the highest and greatest court, over which none other can have jurisdiction in the kingdom, if by any means a misgovernment should any way fall upon it, the subjects of this kingdom are left without all manner of remedy. To the same purpose the president Montesquieu, though I trust too hastily, presages; that as Rome, Sparta, and Carthage have lost their liberty and perished, so the constitution of England will in time lose it's liberty, will perish: it will perish, whenever the legislative power shall become more corrupt than the executive.

It must be owned that Mr. Locke, and other theoretical writers, have held, that "there remains still inherent in the people a supreme power to remove or alter the legislative, when they find the legislative act contrary to the trust reposed in them: for when such trust is abused, it is thereby forfeited, and devolves to those who gave it." But however just this conclusion may be in theory, we cannot adopt it, nor argue from it, under any dispensation of government at present actually existing. For this devolution of power, to the people at large, includes in it a dis-

dissolution of the whole form of government established by that people, reduces all the members to their original state of equality, and by annihilating the sovereign power repeals all positive laws whatsoever before enacted. No human laws will therefore suppose a case, which at once must destroy all law, and compel men to build afresh upon a new foundation; nor will they make provision for so desperate an event, as must render all legal provisions ineffectual. So long therefore as the English constitution lasts, we may venture to affirm, that the power of parliament is absolute and without control.'

Our Author's conclusion is certainly just, for the power of parliament being supreme, must consequently be without controul, that is, it must be free from *political* coercion. But nevertheless Mr. Locke's conclusion may be very safely adopted, For as the people give up their natural rights upon certain trusts either express or implied, there still remains, if we may so call it, a certain *natural* supremacy of power in the people to remove or alter the legislative, when such trusts are abused. Anarchy itself cannot be more intolerable, than a tyrannical and oppressive government; and as to the danger of repealing all positive laws, and rendering all legal provisions ineffectual, that is not so great as may be imagined: for admitting a case wherein men may be compelled to build a-fresh upon a new foundation, they may, by a single act of legislation, revive all those laws; of which proceeding, examples are not wanting. Indeed what shall be deemed such a breach of trust as shall amount to a forfeiture, it is not easy or safe to determine. But there can be no doubt but that such may arise, and our Author, in a subsequent part of his commentaries, has such a crisis in contemplation. His observations, on this occasion, are so manly, liberal and judicious, that it would be unjust to suppress them.

'As to such public oppressions as tend to dissolve the constitution, and subvert the fundamentals of government, they are cases which the law will not, out of decency, suppose; being incapable of distrusting those, whom it has invested with any part of the supreme power; since such distrust would render the exercise of that power precarious and impracticable. For, wherever the law expresses it's distrust of abuse of power, it always vests a superior coercive authority in some other hand to correct it; the very notion of which destroys the idea of sovereignty. If therefore (for example) the two houses of parliament, or either of them, had avowedly a right to animadvert on the king, or each other, or if the king had a right to animadvert on either of the houses, that branch of the legislature, so subject to animadversion, would instantly cease to be part of the supreme power; the

the ballance of the constitution would be overturned; and that branch or branches, in which this jurisdiction resided, would be completely sovereign. The supposition of *law* therefore is, that neither the king nor either house of parliament (collectively taken) is capable of doing any wrong; since in such cases the law feels itself incapable of furnishing any adequate remedy. For which reason all oppressions, which may happen to spring from any branch of the sovereign power, must necessarily be out of the reach of any *stated rule*, or *express legal* provision: but, if ever they unfortunately happen, the prudence of the times must provide new remedies upon new emergencies.

Indeed, it is found by experience, that whenever the unconstitutional oppressions, even of the sovereign power, advance with gigantic strides and threaten desolation to a state, mankind will not be reasoned out of the feelings of humanity; nor will sacrifice their liberty by a scrupulous adherence to those political maxims, which were originally established to preserve it. And therefore, though the positive laws are silent, experience will furnish us with a very remarkable case, wherein nature and reason prevailed. When king James the second invaded the fundamental constitution of the realm, the convention declared an abdication, whereby the throne was rendered vacant, which induced a new settlement of the crown. And so far as this precedent leads, and no farther, we may now be allowed to lay down the *law* of redress against public oppression. If therefore any future prince should endeavour to subvert the constitution by breaking the original contract between king and people, should violate the fundamental laws, and should withdraw himself out of the kingdom; we are now authorized to declare that this conjunction of circumstances would amount to an abdication, and the throne would be thereby vacant. But it is not for us to say, that any one, or two, of these ingredients would amount to such a situation; for there our precedent would fail us. In these therefore, or other circumstances, which a fertile imagination may furnish, since both law and history are silent, it becomes us to be silent too; leaving to future generations, whenever necessity and the safety of the whole shall require it, the exertion of those inherent (though latent) powers of society, which no climate, no time, no constitution, no contract, can ever destroy or diminish.

Mr. Blackstone, as he proceeds, briefly touches the *law* of parliament, which, he says, has its original from this one maxim, 'that whatever matter arises concerning either house of parliament, ought to be examined, discussed, and adjudged in that house to which it relates, and not elsewhere.' Hence, for instance, the lords will not suffer the commons to interfere in settling a claim of privilege; the commons will not allow the lords to judge of the election of a burgess; nor will either  
house



house permit the *courts of law* to examine the merits of either cases.

How far the courts of law have a right to examine in such cases, it would not become us to enquire. It had not been amiss however, if the Author had taken notice of the opinion of the great Chief Justice *Holt*, who in the case of Lord *Bambury*, did in some respect interfere in a claim of *peerage*;—and who likewise in the case of *Ashby* and *White* did interfere in the election of a burgess; notwithstanding in the former case he was menaced by the house of lords, and in the latter by the house of commons. With respect to the *law of parliament*, this noble Chief Justice said, that *supposing* it to be a particular law, yet if a question arose determinable in the King's Bench, the King's Bench ought to determine it.

In tracing the method of making laws, we find the following observations with respect to the old method of proclaiming acts of parliament.—When a bill has received the royal assent, it is then, and not before, a statute or act of parliament. “This statute or act is placed among the records of the kingdom; there needing no formal promulgation to give it the force of a law, as was necessary by the civil law with regard to the emperors edicts: because every man in England is, in judgment of law, party to the making of an act of parliament, being present thereat by his representatives. However, a copy thereof is usually printed at the king's press, for the information of the whole land. And formerly, before the invention of printing, it was used to be published by the sheriff of every county; the king's writ being sent to him at the end of every session, together with a transcript of all the acts made at that session, commanding him “*ut statuta illa, et omnes articulos in eisdem contentos, in singulis locis ubi expedire viderit, publice proclamari, et firmiter teneri et observari faciat.*” And the usage was to proclaim them at his county court, and there to keep them, that whoever would might read or take copies thereof; which custom continued till the reign of Henry the seventh.”

It is much to be lamented that some usage of this kind is not practised at present, which from the vast multiplicity of statutes, especially of *penal* laws, seems to be more requisite than ever. It has been common of late indeed to print *abstracts* of particular acts, such as the *Post-Office* act, &c. in the News-papers. Why all penal laws should not be thus promulgated, it is not easy to assign a reason; and it must, to a reflecting mind, afford a very strange idea of the wisdom and justice of government, when it is seen that greater attention is paid to the interest of the revenue, than to the liberty and life of the subject.

Our Author in the next place takes the *executive* power into consideration, which, by our law, is vested in the King or  
Queen:

*Queen* : and in discoursing of the royal rights and authority, he very properly considers the *King*. 1. With regard to his title. 2. His royal family. 3. His councils. 4. His Duties. 5. His prerogative. 6. His revenue.

We are sorry that our limits will not allow us to follow the Writer through these divisions, which are treated in a most satisfactory and masterly manner: more especially the chapter relating to the royal revenue. This nice and intricate subject is rendered intelligible to an ordinary understanding. Nothing can be more accurate, more perspicuous, and at the same time more compendious: and the inference the Writer draws from a view of the antient and modern revenues of the crown, is too excellent to be omitted. He takes notice that the powers of the crown are now to all appearance greatly curtailed and diminished since the reign of king James the first: particularly, by the abolition of the star chamber and high commission courts in the reign of Charles the first, and by the disclaiming of martial law, and the power of levying taxes on the subject, by the same prince: by the disuse of forest laws for a century past: and by the many excellent provisions enacted under Charles the second; especially, the abolition of military tenures, purveyance, and pre-emption; the *habeas corpus* act; and the act to prevent the discontinuance of parliaments for above three years: and, since the revolution, by the strong and emphatical words in which our liberties are asserted in the bill of rights, and act of settlement; by the act for triennial, since turned into septennial, elections; by the exclusion of certain officers from the house of commons; by rendering the seats of the judges permanent, and their salaries independent; and by restraining the king's pardon from operating on parliamentary impeachments. Besides all this, if we consider how the crown is impoverished and stripped of all it's antient revenues, so that it greatly depends on the liberality of parliament for it's necessary support and maintenance, we may perhaps be led to think, that the ballance is inclined pretty strongly to the popular scale, and that the executive magistrate has neither independence nor power enough left, to form that check upon the lords and commons, which the founders of our constitution intended.

But, on the other hand, it is to be considered, that every prince, in the first parliament after his accession, has by long usage a truly royal addition to his hereditary revenue settled upon him for his life; and has never any occasion to apply to parliament for supplies, but upon some public necessity of the whole realm. This restores to him that constitutional independence, which at his first accession seems, it must be owned, to be wanting. And then, with regard to power, we may find perhaps that the hands  
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of government are at least sufficiently strengthened; and that an English monarch is now in no danger of being overborne by either the nobility or the people. The instruments of power are not perhaps so open and avowed as they formerly were, and therefore are the less liable to jealous and invidious reflections; but they are not the weaker upon that account. In short, our national debt and taxes (besides the inconveniences before-mentioned) have also in their natural consequences thrown such a weight of power into the executive scale of government, as we cannot think was intended by our patriot ancestors; who gloriously struggled for the abolition of the then formidable parts of the prerogative; and by an unaccountable want of foresight established this system in their stead. The entire collection and management of so vast a revenue, being placed in the hands of the crown, have given rise to such a multitude of new officers, created by and removeable at the royal pleasure, that they have extended the influence of government to every corner of the nation. Witness the commissioners, and the multitude of dependents on the customs, in every port of the kingdom; the commissioners of excise, and their numerous subalterns, in every inland district; the postmasters, and their servants, planted in every town, and upon every public road; the commissioners of the stamps, and their distributors, which are full as scattered and full as numerous; the officers of the salt duty, which, though a species of excise and conducted in the same manner, are yet made a distinct corps from the ordinary managers of that revenue; the surveyors of houses and windows; the receivers of the land tax; the managers of lotteries; and the commissioners of hackney coaches; all which are either mediately or immediately appointed by the crown, and removeable at pleasure without any reason assigned: these, it requires but little penetration to see, must give that power, on which they depend for subsistence, an influence most amazingly extensive. To this may be added the frequent opportunities of conferring particular obligations, by preference in loans, subscriptions, tickets, remittances, and other money-transactions, which will greatly encrease this influence; and that over those persons whose attachment, on account of their wealth, is frequently the most desirable. All this is the natural, though perhaps the unforeseen, consequence of erecting our funds of credit, and to support them, establishing our present perpetual taxes: the whole of which is entirely new since the restoration in 1660; and by far the greatest part since the revolution in 1688. And the same may be said with regard to the officers in our numerous army, and the places which the army has created. All which put together gives the executive power so persuasive an energy with respect to the persons themselves, and so prevailing an interest with their friends and families, as will amply make amends for the loss of external prerogative.

‘ But, though this profusion of offices should have no effect on individuals, there is still another newly acquired branch of power ; and that is, not the influence only, but the force of a disciplined army : paid indeed ultimately by the people, but immediately by the crown ; raised by the crown, officered by the crown, commanded by the crown. They are kept on foot it is true only from year to year, and that by the power of parliament : but during that year they must, by the nature of our constitution, if raised at all, be at the absolute disposal of the crown. And there need but few words to demonstrate how great a trust is thereby reposed in the prince by his people. A trust, that is more than equivalent to a thousand little troublesome prerogatives.

‘ Add to all this, that, besides the civil list, the immense revenue of seven millions sterling, which is annually paid to the creditors of the publick, or carried to the sinking fund, is first deposited in the royal exchequer, and thence issued out to the respective offices of payment. This revenue the people can never refuse to raise, because it is made perpetual by act of parliament : which also, when well considered, will appear to be a trust of great delicacy and high importance.

‘ Upon the whole therefore I think it is clear, that, whatever may have become of the *nominal*, the *real* power of the crown has not been too far weakened by any transactions in the last century. Much is indeed given up ; but much is also acquired. The stern commands of prerogative have yielded to the milder voice of influence ; the slavish and exploded doctrine of non-resistance has given way to a military establishment by law ; and to the disuse of parliaments has succeeded a parliamentary trust of an immense perpetual revenue. When, indeed, by the free operation of the sinking fund, our national debts shall be lessened ; when the posture of foreign affairs, and the universal introduction of a well planned and national militia, will suffer our formidable army to be thinned and regulated ; and when (in consequence of all) our taxes shall be gradually reduced ; this adventitious power of the crown will slowly and imperceptible diminish, as it slowly and imperceptibly rose. But, till that shall happen, it will be our especial duty, as good subjects and good Englishmen, to reverence the crown, and yet guard against corrupt and servile influence from those who are intrusted with it’s authority ; to be loyal, yet free ; obedient, and yet independent : and, above every thing, to hope that we may long, very long, continue to be governed by a sovereign, who, in all those public acts that have personally proceeded from himself, hath manifested the highest veneration for the free constitution of Britain ; hath already in more than one instance remarkably strengthened it’s outworks ; and will therefore never harbour a thought, or adopt

adopt a persuasion, in any the remotest degree detrimental to public liberty.'

The ensuing chapter, respects the rights and duties of subordinate magistrates, and having treated of persons as they stand in the public relations of *magistrates*, he proceeds to consider such persons as fall under the denomination of the *people*, (in which body the subordinate magistrates are included) and explains their rights and duties in all their various relations.

Having already transgressed our bounds, we must, for these explanations, refer the Reader to the work itself; which, from the extracts herein given, he will no doubt be curious to peruse.

We cannot conclude without observing that Mr. Blackstone is perhaps the first who has treated of the body of law in a liberal, elegant, and constitutional manner. A vein of good sense and moderation runs through every page, and he shews himself equally free from that servile attachment to prerogative which is generally imputed to lawyers, especially such as are servants of the crown, without giving loose to that undistinguishing factious zeal for liberty, which too often wears the mask of patriotism. Upon the whole he has acquitted himself as a sound lawyer, an able Writer, a good subject, and a worthy citizen.

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*The Freedom of Speech and Writing upon Public Affairs, considered.*  
4to. 4s. Baker.

**I**N the whole compass of political subjects, there is no question of greater importance than that which our Author hath here undertaken to consider. Freedom of speech and writing on public affairs, is the true standard of the state of public liberty; and may not improperly be called the political barometer. Under the absolute and despotic forms of government, where the will of the prince is the supreme law, and the people have no concern in the business of legislation, it is extremely low; or rather hath no existence at all. In aristocratic and oligarchic governments it rises but to a small and inconsiderable degree, and for the very same reason, in proportion, that it is never to be found in monarchies. It is in popular governments alone, where the people have power in enacting laws, granting supplies, debating on public measures, and judging of the conduct of their governors, that this valuable and manly species of freedom is ever to be met with in any considerable extent. Where subjects are immediately interested in the administration of affairs; where, from the structure of their government they are frequently called

called together to consult for the common good, and feel their own importance in approving and supporting, or in condemning and rejecting any particular measures, we may expect to find the free and independent senator bravely opposing the pernicious schemes of a wicked and corrupt minister; or in a more public manner, from the press, calling upon his fellow-citizens to unite their influence in opposing the destructive, and countenancing the wise and salutary measures that are proposed. And wherever, in a free government, we observe an attempt to suppress or bear down this species of freedom; where every man is not protected in the fullest manner in the exercise of it; but the people are intimidated by the infamy of corporal punishment, fines, imprisonment, banishment, &c. it is then the public jealousy ought to be awakened; it is then the wicked sons of ambition and tyranny are meditating the destruction of every thing dear and valuable to us as men. That this liberty may be abused to the most ungenerous and unworthy purposes will not be denied, and so have the best blessings and most valuable privileges which kind heaven hath bestowed on the children of men; and were we to be at once deprived of every blessing we abuse, it is easy to see what must have been our condition long ago: but the benevolent and righteous governor of the world judgeth not as men judge; he continueth our misimproved privileges; and in imitation of his wisdom and goodness should our earthly governors continue to protect us in those liberties, which are too often abused indeed; but cannot be taken away without the introduction of greater evils; and of which moreover, though abused, it is an unjust and wicked extension of their power to attempt to deprive us.

The manner in which the work before us is conducted will appear from the following analysis of it.

Our Author sets out with observing the excellence of truth, and the difficulty of discovering it; from whence he rightly infers the necessity of a free use of the means of discovering it, which are speech and writing. As power is progressive, restraint on the latter would soon extend to the suppression of the former: and he well observes, the more injurious the designs and actions of men are, the greater will be their solicitude to prevent a free examination of them.

This general introduction is followed by an enumeration of the laws against libels under the Roman emperors; from whence he passes to an account of the revival of the civil law in Europe, which he imputes not so much to its utility and excellence, as to its being favourable to the power of princes and ecclesiastics, of which he gives several instances from the Digest and Justinian's Institutes: he thinks therefore that we ought to revere the

REV. May, 1766.

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memory



memory of those, who prevented the further reception of these laws in England. As for Scotland, he says, the civil law obtained there in all criminal matters without exception.

Our Author next proceeds to consider the laws relating to torture. Libelling being made a capital crime, their authors became naturally exposed to torture, which according to the civil laws was used in all cases punishable with death. This cruel and absurd method of examining by torture crept into the German courts along with the civil law, according to Schilter; though others suppose it was introduced long before that time, by the rage of the clergy against heretics. In Scotland this inhuman practice continued till the union, and some endeavours were made to introduce it into England; for which purpose a rack was formerly brought into the Tower, and is known by the name of the Duke of Exeter's Daughter. Our Author very humanely laments its being suffered to continue there, and thinks it ought to be brought forth and publicly burnt.

We are next presented with some of those imperial laws relating to reproachful words uttered against the emperor: which are followed by the mention of those constitutions that were made against heretics; of which there are no less than sixty-six in the Theodosian code. We then have Lord Coke's opinion about libels, and cases relating to them in the star-chamber; which leads our Author to give a pretty large account of the institution and forms of proceeding in that iniquitous court, with its final abolition in 16 Charles I. when there was an express inhibition to erect for the future any court with the same or like jurisdictions; from whence our Author infers very justly and pertinently, 'that no precedents taken from that court should be made use of in any modern proceedings in cases of libels.' The power of the star-chamber was greatly increased under James, who endeavoured to establish despotism in England, in conformity to the government of Scotland, where, according to Sir James Mackenzie, whom our Author follows, the king was, by the laws, possessed of absolute power. The next reign still aggravated matters further, as appears in the cases of Bastwick, Prynne, Lilbourn, Bp. Williams, &c. &c. which, whenever a true Englishman reads, 'let him cry, Praise and glory on their heads who delivered this country from such execrable tyranny.'

It is the opinion of our Author, that all the records of this court were purposely destroyed, that no proof might remain to posterity of the abominations practised in it. It was natural to pass from hence to the liberty of the press, which, as is justly observed, had it prevailed, would have prevented many unjust and pernicious acts of the governing powers, acts fatal in their consequences

consequences to the governors themselves, as well as to the unhappy subjects who groaned under them. Matters of public and common concernment are proper objects of public knowledge and common debate; but this knowledge cannot be acquired, nor can such debate be carried on, without the freedom of speaking and writing.

The book concludes with some remarks, neither new nor uncommon, on the present state of the colonies. The Author appears to be a hearty but sober friend to public liberty, and his treatise contains several judicious and important remarks; but it is written in a verbose declamatory style; the transitions from one subject to another are immethodical and abrupt; and the whole bears the evident marks of a hasty composition.

S.

## MONTHLY CATALOGUE,

For MAY, 1766.

## MISCELLANEOUS.

Art. 13. *The Philosophy of History*. By M. de Voltaire. 8vo. 5s. Allcock.

A Translation of *La Philosophie de L'Histoire*; of which our Readers have had an account in the Appendix to our 32d Vol. The name of *Bazin*, printed in the title-page of the original French, is probably mere invention.

Art. 14. *An Answer to the Case of the Mills Frigate*. 8vo. 1s. Willock.

Relates to the *contested insurance* on the *good ship* mentioned in the title-page. This cause is not to be determined in the court of criticism, but in a court of law.

Art. 15. *Arithmetical Collections and Improvements. Being a complete System of Practical Arithmetic*. By Anthony and John Birks; late Masters of a Boarding-school at Golberton, and now of the Free-writing-school at Donnington, Lincolnshire. 6s. Hawes, &c.

This compilation seems to be very judiciously performed; and, as the ingenious Authors say, in their preface, properly adapted to the use of the gentleman and the scholar, as well as the man of business.

Art. 16. *A Letter from Mr. Voltaire to M. Jean Jacques Rousseau*. 12mo. 1s. 6d. Payne.

This pretended letter from Mr. Voltaire is founded on some passages in the anecdotes relating to Mr. Rousseau, of which we gave an abstract\* in our last Appendix. Mr. Voltaire had, in those anecdotes,

\* This abstract is subjoined to the present letter, by way of illustration.

been accused as accessory to the persecution of the celebrated citizen of Geneva; and, in revenge of that accusation, the latter is ridiculed and abused in the present performance: which is here printed both in French and English, to give it the greater air of originality and authenticity. We can, however, by no means look upon this production as the genuine offspring of Voltaire's pen; and therefore shall enter into no farther particulars concerning it.

Art. 17. *An earnest Address to the People of England. Containing an Enquiry into the Cause of the great Scarcity of Timber throughout the Dominions belonging to his Majesty. With some Hints towards the more effectually securing and preserving the same, particularly that Part of it used in Ship-building, which may prove of the last Importance to these Kingdoms.* 8vo. 1s. 6d. Noble.

There are some particulars in this address which deserve not only the notice of the people of England in general, but of the legislature especially. We have often heard of the great waste and havock made of the ship-timber in the royal dock-yards; but this Author's account exceeds every thing we could have supposed. He computes, at the lowest, 'that it must have cost the government within these 50 years last past, between two and three millions of money to supply the artificers of the several dock-yards with fuel-wood,'—out of which might have been saved, 'a quantity of timber sufficient to have built 50 men of war of the line.'—As this tract is inscribed to the Earl of Egmont, first lord commissioner of the admiralty, it is to be hoped the endeavours of this public-spirited Writer towards a reformation of the dock-yards will not be in vain.

Art. 18. *A Narrative of what passed between General Sir Harry Erskine and Phillip Thicknesse Esq; in Consequence of a Letter written by the latter to the Earl of Bute, relative to the Publication of some original Letters and Poetry of Lady Mary Wortley Montague's, then in Mr. Thicknesse's Possession.* 8vo. 1s. Williams.

About two years ago, Capt. Thicknesse had the misfortune to be engaged in a quarrel with Lord Orwell; the consequence of which was, a vigorous prosecution of the former, in the court of king's bench. The defendant had in vain applied to his lordship, to accommodate their differences; and, at last, he had recourse to the Earl of Bute, whose interposition with Lord Orwell he requested; but without success. His hopes with respect to Lord B. were founded on the circumstance of his being in possession of some original letters and poems written by the late very ingenious Lady Mary W. M. mother to the Countess of B. His first intention was to publish these papers\*; and he had actually begun to print them, when it occurred to his reflection, that possibly it might be more agreeable to the family, that the letters, &c. should be withheld from the public eye. In pursuit of this idea, he politely wrote to Lord B. on the subject; and his lordship employed Sir H. Erskine to speak

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\* As a supplement to her other Letters: see Review, Vol. 28 and 29. with

with Mr. T. and to intimate to him, how acceptable a present to his lordship those papers would be deemed. Mr. T. hereupon thought proper to mention, as a *conditional* circumstance, the great service that Lord B. could do him, by interposing his good offices with Lord O. This proposal, on the part of Mr. T. however, seems to have been little relished; yet, it produced a sort of negotiation and correspondence between him and Sir Harry; who, in the end, found means † to get the papers out of the Captain's hand, *without his consent*, and without procuring him the favour he had requested.—Resentment of this procedure, has produced this *Narrative*; in which Capt. T. complains of ill usage: but informs us, however, that he had the precaution to copy the *letters* and *poems* of Lady Mary, before the originals were forced out of his hands; and he has here published one of each sort, as a specimen.—Whether he will determine to let the world see the remainder, it is impossible for us to inform our Readers,

† The particulars of which, are related in the *Narrative*.

Art. 19. *An Address to the respective Bodies of Free and Accepted Masons, as delivered at the Steward's Lodge, at the Horn Tavern, Fleet-street, November 16th, 1763, being Election and Installation Night.* By Thomas Edmonds, Esq; one of the Grand-wardens, &c.—To which is added, his Charge to Lord Blaney, present Grand-master, on his being appointed Master of the New Lodge, at the Horn Tavern, Westminster, &c. &c. 8vo. 1s. 6d. Hooper.

An incoherent rhapsody, in praise of masonry—Amongst other qualifications of a good mason, we are told that he is '*fortuitous*, and steady, cultivating his mind and behaviour with social *adepts*, and brotherly benignity in all the duties of life;—' considering that amity and social harmony ought to flourish and abound in all human societies, but particularly among the fraternity, whose names are enrolled in the books of *everlasting scientific records*, to maintain and ever kindle that mysterious zeal, which enlightens us to see, with feeling compassion, the turbulent disquietudes, and vitiated principles of most of the *unselected* and uncivilized part of mankind.'

**P.**

Art. 20. *The History of Christina, Queen of Sweden.* From the French of M. Lacombe. 12mo. 3s. Kearsly.

We have here an account of this capricious, crazy queen\*, different from that given by M. Lacombe of Avignon, formerly mentioned in our Review. The present ingenious Writer, though a Roman catholic, preserves at least the *appearance* of impartiality; and, while he pays high compliments to the genius and learning of his heroine, does not seem to boast much of the honour done to his church, by her renunciation of the protestant religion: which he sometimes speaks of as a mere freak of Christina's, or, rather, as a political farce, calculated to procure for herself the protection of the popish princes, particularly the holy pontiff,

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\* She was daughter and successor to Gustavus Adolphus, the great protector of protestantism in the north.

on whom she chiefly relied for support, after she had foolishly abdicated the throne of Sweden.

This is an entertaining piece of biography; and affords in Christina's dear-bought repentance for having thrown away her crown, a striking proof how fatally people may err, who rashly take any step which cannot be recalled: especially they who, according to a plain English phrase, *part with the staff out of their own hands*, and trust to the gratitude of those whom they have obliged.

On this occasion, the affecting old story of King Lear will naturally occur; and in later times, Europe has seen other instances of regal abdication, which were severely repented of,—particularly that of Victor Amadeus, King of Sardinia; not to mention the less voluntary one, of our James the Second.—But it was a sort of fashion in the seventeenth century, for princes to relinquish their thrones. In that age, a king of Poland also took it into his head to grow weary of the diadem that encircled it; viz. John Casimir; who, in imitation of the emperor Charles the Fifth, preferred a monastic life to the splendors of a court, and the charms of sovereignty.—Strange, that so many of the sons of ambition should take such infinite pains, and even commit such horrid crimes, to obtain what others have cast away, as not worth possessing!

*Art. 21. The first Chapter of the Prophecies of the Prophet Homer, With a Letter to the B. of G. 4to. 1s. 6d. Wilkie.*

• If in the number of frivolous addresses, says this Letter-writer, that are hourly presented to your lordship, this should appear to be one, you will, I know, receive and dismiss it, with your usual candour and humanity.

• In the mean time, permit me to observe, not without some degree of astonishment,—that your lordship, with the acuteness of a lynx, could trace out, in the sixth book of Virgil, the foolish mysteries of a false and fantastic religion, and yet want the penetration to discover, in Homer, the great mystery of our own true belief,—our redemption from sin, by the birth of a Saviour:—a mystery, clearly pointed out by the spirit of prophecy that breathes through those divine psalms, commonly called the Hymns of Homer.

• How can we account for such mental blindness, but by acknowledging the righteous dispensations of heaven? whose will it is,—to confound and mortify the men of wisdom;—to suffer them to perplex themselves in the labyrinths of science;—and finally, to leave the ways of truth and simplicity for the discovery of babes and sucklings.

• I freely confess that I am much more indebted to accident for this discovery than to any effort of my own abilities. A confused kind of sentiment, a suspicion, at first, perhaps, not entirely commendable, put me upon making a literal translation of some passages that appeared the most striking. How was I surprised, upon trial, to find such important and serious truths growing in so neglected a soil! Your lordship need only cast your eye upon the translation of part of the first psalm, to be convinced with me, that Homer was as much inspired as Isaiah or any of the prophets. By comparing it with the original, you will presently observe, that I have taken fewer liberties than are usually taken on such occasions: indeed I have no system either to erect or to defend, though the

the invitation to be dabbling in systematic mortar is in the present case almost irresistible. What think you of a demonstration of the mission of the Messiah from the omission of the Greeks? that is, from their ignorance of the necessity of a Mediator, and their misapplication of the prophecies concerning the Founder of Christianity to their own idle fancies: but this requires the execution of a master.—Your lordship has succeeded too well in a similar proof to fail in this, if you can be persuaded to undertake it. Both the old mission and the new commission may be united into one substantial demonstration, springing out of two omissions, like an affirmative begotten by the conjunction of two negatives,—or like a true, but an unexpected conclusion from two flat contradictions.

‘A plain verbal translation is what I offer to your lordship, and through that medium you will see what has hitherto escaped you, that Homer was a great and a mighty prophet. The immense pains you have taken in that abstruse study, for which you have invented a name; in that science, which you call *double doctrine*, and ignorant people call *double dealing*, makes such an oversight still more surprising, and justifies my manner of accounting for it, as the only one that can solve the difficulty.’

The remaining part of the letter is written in the same strain:—the extract we have given from it is sufficient to shew the Author's spirit and design. We cannot help saying, however, that his wit and humour, were he even possessed of a much larger share of them than he is, cannot atone for the mean and illiberal allusion to a scrap of domestic scandal with which he concludes his letter. This is, indeed, so much below the character of a gentleman or a man of letters, that it must necessarily render the Author an object of detestation and abhorrence to every generous reader, as it evidently shews him to be void of every delicate feeling, and an utter stranger to the first principles of decency and good-breeding:—We need make no apology, we hope, for expressing ourselves warmly on this occasion; our Readers will not impute it to any *partiality* for the B. of Gl——r; but to a regard for the common interests of humanity. **R.**

Art. 22. *Morning Amusements of the K— of P—, Or, the Modern System of Regal Policy, Religion, Justice, &c.* 8vo. 1s. 6d. Robinson, &c.

Another translation of *Matinées Royales*: see our last month's Catalogue. The title of this work is very oddly rendered in both translations.

Art. 23. *Thoughts upon some late Pieces, particularly The Death of Abel, and The Messiah.* 4to. 1s. Hinton.

Among other shrewd remarks in this pamphlet, one is, that the Death of Abel, and the new Messiah\*, may be read alternately before the Eucharist, and the latter always in Passion-week!—The Author observes at the same time, that these poems are attributed to Germans with hard names; and Pamela, Clarissa, and Sir Charles Grandison, he says, are generally supposed to be the works of a printer. So important is the intelligence we have from this profound and curious Critic! **L.**

\* By Klopstock.

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Art. 24.



Art. 24. *A View of the Copper Coin and Coinage of England, including the Leaden, Tin, and Laton Tokens made by Tradesmen during the Reigns of Elizabeth and James I. the Farthing Tokens of James I. and Charles I.; those of Towns and Corporations under the Commonwealth and Charles II. James II. and William and Mary. With Copper-plates.* By Thomas Snelling. Royal 4to. 10s. 6d. Boards. Snelling.

We have already taken notice of the skill and accuracy of this industrious Metallick Compiler, in mentioning his *Views of the Gold and Silver Coinage of England*, and his *Doctrine of Gold and Silver Computations*.

Art. 25. *A new Method of easily attaining the Italian Tongue, according to the Instructions of Signor Veneroni, with a French and English Translation, enlarged with many Rules necessary to be known, and corrected according to the modern Orthography.* By David Francesco Lates, Teacher of Languages in Oxford. 8vo. 5s. Vaillant.

Those to whom the principles of Veneroni's Italian grammar were inaccessible, from their want of skill in the French language, will here find the difficulty removed; and in that respect this new grammar is a desirable publication; for Veneroni has laid down the best method of instruction for the acquisition of the Italian tongue.

Those who have no knowledge of grammar will here find the terms explained in an easy manner; and the rules of pronunciation are as explicit and satisfactory as any conveyance that is not oral can render them. The regular verbs are reduced to one conjugation, which is exhibited by a new table; and the Author has endeavoured, more industriously indeed than successfully, to comprise the irregular verbs under a general rule. The second part (for this work is divided into three parts) contains observations on the orthography, accent, concordance, and poetical licences, &c. of the Italian tongue, selected from the best writers on those subjects; and the third part consists of a vocabulary, familiar dialogues, specimens of address, Italian proverbs, elegant modes of expression, tales, forms of Italian letters and passages from the best poets in that language, all which may serve to initiate and improve the learner.

Art. 26. *The Oeconomical Table,—an Attempt towards ascertaining and exhibiting the Source, Progress, and Employment of Riches,—with Explanations.* By the Friend of Mankind, the celebrated Marquis de Mirabeau. Translated from the French. 8vo. 4s. Owen.

‘To the Farmers of England,

‘this translation,

‘undertaken with a view of setting the advantages of agriculture

‘to their country in a clear light,

‘As the original was to prove the absolute necessity of it to France,

‘is dedicated by the Translator.’

But how far the farmers of England may, in general, be qualified to profit by the perusal of such a work, we shall not pretend to determine, any otherwise, than by declaring ourselves entirely of opinion, with the Author,——‘that such as do not chuse to bestow a little close and patient

patient thinking on this performance, had as good never look into it, since otherwise, in all probability, they would soon lose the thread of the Writer's arguments, and reap nothing but error for their trouble.'

It is, however, very plain, that agriculture is the most *natural* source of riches: which shews the propriety of part, at least, of his advice, that—'a *landed* nation should favour the exportation of the immediate fruits of the earth, by the importation of manufactures, which she can turn to advantage, from foreigners. Herein lies the whole mystery of commerce. Let us but act in this manner, (says he) and we need not be under any apprehensions of *becoming tributary to other nations*.'

It is almost impossible to give any abstract of a work, that is in itself but an abstract of demonstrations and principles; which are traced through the numerous objects of the oeconomical science, with a very benevolent view; though not without an apparent 'negligence of style,' as the Author himself acknowledges. **P**

Art. 27. *The Description and Use of the Globes, in Question and Answer: with an Explanation of the Terms. To which is added, an Appendix, concerning the Properties of the Four Elements, Fire, Air, Water, Earth; and those of the Atmosphere: also, a brief Account of Eclipses and their Causes. The whole compiled and digested in such a Manner as to render it both intelligible and instructive.* By Jeremiah D'Avenant, Philomath. Small 8vo. 3s. Flexney. **B**

The present subject, as the Author acknowledges, has been often before canvassed; 'but as this is compiled for novelty, by question and answer,'—he hopes it will 'meet with *the* approbation from the public,' which (he says) will be no small article in his future happiness.

The usual problems are here introduced: but we meet with little new; till we come to the appendix; which might, perhaps, as well have been omitted, as it is wrote in a style *not* the most *intelligible* or *instructive*:—but let the Reader judge.—'Nevertheless, all these things take part of fire, and that is the cause, that amongst some stones, as great rocks, they are *more nearer* to the nature of the earth than to the other elements:' p. 171.—At p. 174, he tells us what 'is usually understood from the word atmosphere;'—and at p. 180, he talks about 'the phenomena of the heavenly bodies,'—and the *judicials* relating to an eclipse. **B**

Art. 28. *A Key to the New Testament. Giving an Account of the several Books, their Contents, their Authors, and of the Times, Places and Occasions, on which they were respectively written.* 12mo. 2s. 6d. Davis and Reymers.

'A clear introductory illustration of the several books of the *New Testament*, shewing the design of their writers, the nature of their contents, and whatever else is previously necessary to their being read with understanding, is a work [as the Author observes in his preface] that, if well executed, must prove the best of commentaries, and frequently supercede the want of all other. Like an intelligent guide, it directs the reader right at his first setting out, and thereby saves him the trouble of much after-inquiry: or, like a map of a country, through which he is to travel; if consulted beforehand, it gives him a general view of his journey, and prevents his being afterwards lost and bewildered.'

The contents of the following little work are acknowledged to be chiefly extracted from two eminent writers, who have particularly distinguished themselves in this branch of sacred criticism, and have lately thrown great light upon the subject: viz. Professor *Michaelis*, of the university of Gottingen, in his 'Introductory Lectures to the N. Test.' and the Rev. Dr. *Lardner*, in his 'History of the Apostles and Evangelists, Writers of the New Test.'—The Editor has not, however, confined himself merely to those two learned writers, but has enriched his work from other Authors; particularly Dr. *Owen*, who, in his 'Observations on the Four Gospels,' has opened a new source of information, and started many new hints, which had escaped former enquirers.

In settling the date of St. Matthew's Gospel, Dr. Owen differs in opinion from most other writers, supposing it to have been written about *A. D.* 38, whereas *Michaelis* fixes the date of it about *A. D.* 61, and Dr. *Lardner* thinks it was not wrote till about *A. D.* 64.—In the present work, the Author makes one capital objection to the early date, fixed as above by Dr. Owen; and that is, 'the great clearness with which the comprehensive design of the Christian dispensation, as extending to the whole Gentile world, is unfolded in this Gospel [of St. Matthew] Whereas it is well known, that for a while our Lord's disciples laboured under Jewish prejudices; and that they did not fully understand all his discourses\* at the time they were spoken. They could not clearly discern the extensive design of the gospel scheme, till after St. Peter had been at the house of Cornelius, and there received Gentile converts into the church without circumcision†; nor indeed till after the gospel had been preached abroad in foreign countries by St. Paul and other apostles.'—'Now if we turn to St. Matthew's Gospel, we every where find the enlarged views of his divine Master represented in too clear a manner to admit a doubt, that the writer was ignorant of their full tendency and meaning. Thus he shews that the apostles were to teach all nations‡. He represents the spirituality and freedom of the Gospel§: and that our Saviour was designed to be a blessing to the Gentiles||.'—'There is also an expression used once or twice, intimating that some considerable space of time had elapsed between the event and the time when this Gospel was written. See particularly Chap. xxviii. ver. 8. and ver. 15.'—'Whoever weighs all these circumstances [our Author thinks] will rather be inclined to fix the date of this Gospel about the year 61, with *Michaelis*, than in 38, with Dr. *Owen*.'

The above being the most *original* passage in the book, we have given it as a specimen of a compilation that may be of great use to such readers as have not an opportunity of consulting the larger works referred to, upon this subject.

In the introduction, said to be communicated by a friend, we have a short account of the several sects and heresies that prevailed in the time of Christ and his apostles; and which are alluded to, either in the Gospels, or the Epistles.—The same friend also gave the key to the prophe-

\* Vide John xvi. 7—14, and other passages.

† Acts, Chap. x. this event is placed by chronologers about the year 39.      ‡ Ch. xxviii. 19.      § Ch. xv. 10, 20.      || Ch. ii. Ch. iii. 9.

gies contained in the Revelation, (extracted from Bp. Newton's Dissertations) with which this little, useful, book is concluded.

**Art. 29.** *Solomon in all his Glory: or, the Master-Mason. Being a true Guide to the inmost Recesses of Free-masonry, ancient and modern. Containing a minute Account of the Proceedings from an Enter'd Apprentice, to a Past Master, with the different Signs, Words, and Gripes. Illustrated with elegant Copper-plates, exhibiting the different Lodges, Free-Mason's Cyphers, &c.* By T. W. an Officer in the Army, and late Master of the Swan-Tavern Lodge, in the Strand. Translated from the French Original published at Berlin; and burnt by Order of the K. of Prussia, at the Intercession of the Free-Masons. 8vo. 2s. Robinson and Roberts.

Were all fact which this title-page asserts, and were the Reviewers free-masons, it could not be expected that they would acknowledge the authenticity of the account here given; on the other hand, supposing them not to be in the secret, they are, consequently, incompetent judges of the merit of such a performance. *Solomon in all his Glory* must therefore be dismissed without farther notice.

P O E T I C A L.

**Art. 30.** *An Ode to the late Thomas Edwards, Esq; Written in the Year 1751, by Dr. Akenfide.* Folio. 6d. Doddsley.

Mr. Edwards is here celebrated, on account of his *Criticism*; and Dr. Warburton is lashed as an officious intruder on the fame of Shakespeare and Pope. It were absurd to offer to our Readers any specimen of this ingenious Writer's poetry, from so inconsiderable a piece as the present little poem; when his nobler works, the justly admired *Pleasures of Imagination*, and his beautiful *Odes*, are so well known; we shall therefore dismiss this article, with briefly mentioning the note, p. 5. in which the Rev. Editor of Pope's Works is charged with having zealously cultivated the friendship of Theobald, Concanen, and the rest of that tribe who were confederated against Mr. Pope. It is added, that Mr. W. afterwards spoke in high terms of the favour he received by being admitted to their meetings; and that he treated Mr. Pope very contemptuously, in his correspondence with Concanen.—How far this charge can be supported by facts; and how far those facts, when proved, will affect the bishop's reputation, as the friend and vindicator of Mr. Pope's fame, we leave to the discussion of his lordship's friends: for HE, it is well-known, never reads these things.

**Art. 31.** *Humanity, a Poem, inscribed to George Boden, Esquire.* By G. C. 4to. 1s. Marth.

A few rhapsodical declamations on the sufferings of the English at Calcutta, on Capt. Glass, and on the death of the Duke of Cumberland, are here strung together with very little art, elegance, or force of expression.

**Art. 32.** *The Perils of Poetry; an Epistle to a Friend.* By J. H. Scott, Fellow of Trinity-College, Cambridge. 4to. 1s. Griffin.

The grievous lamentations of a da——d, disappointed Author.

**Art. 33.**

Art. 33. *A Specimen of a Book, entitled, 'Ane compendious Booke of Godly and Spiritual Sangs, collectit out of fundrie Partes of the Scripture, with fundrie of other Ballates changed out of prophaine Sangs, for avoiding of Sin and Harlotrie,' &c. 8vo. 1s. Edinburgh printed, and sold by Nicoll in London.*

We can learn no other intelligence of this northern curiosity, than what is set forth in the title-page of this specimen thereof: which farther declareth, that it is printed from an edition augmented with 'fundrie gude and godly ballates, not contained in the first edition.' Moreover, that it was printed at Edinburgh by 'Andro Hart': but in what year is not said. From the style, as well as the subjects, these *Sangs* appear to have been composed about the time of the reformation from popery; and *scarcely* pelted in them is the *puer Hure* of Babylon. The following droll stanzas, on the celibacy of the priests, may serve as a specimen:

God send every priest ane wife  
And every nunne a man,  
That they may live that haly life  
As first the kirk began.

Sanct Peter, quhom nane can reprove  
His life in marriage led,  
All gude priests, whom God did lase,  
Their maryit wyfes had.

Greit causis then I grant had they,  
Fra wyfes to refraine,  
Bot greiter causes have they may  
Now wyfis to wed againe.

For then suld nocht sa many hure  
Be up and down this land:  
Nor zit sa many beggars puer,  
In kirk and mercat stand.

And not sa meikill bastard seid  
Throw out this country sawin;  
Nor gude men uncouth fry suld feed,  
And all the suith \* were knawin.

\* truth.

Art. 34. *Characters: an Epistle, inscribed to the Earl of Carlisle.*  
By Francis Gentleman. 4to. 1s. 6d. Becket.

There is an energy both in the sentiments and versification of this little poem, which is intended as a satire on some of the prevailing foibles and vices of the age. The following sketches of Dorastus and Nebulosus will give the Reader some idea of the Author's manner:

See Friendship's self (O virtue most sublime!)  
Shrunk to a name, and dark'ning to a crime!  
Full to the view, lo! weak Dorastus stands,  
Each new acquaintance all his soul commands;  
To each he tells his secret joy, or grief,  
Each joins his laugh, or kindly prays relief;  
Within the cabinet of faithful breasts,  
His trust, weak man, he thinks securely rests;

So

So very humble, and so very free,  
 He seems the essence of humility—  
 He knows no distance that should step between,  
 And striving to be affable, is mean ;  
 Worthy, or worthless, claim an equal place ;  
 All who approach engage his ready grace ;  
 Happy that he so many Friends can call,  
 The unsuspecting Dupe, or Jest of all.

Friendship, like love, should be with caution plac'd,  
 Constant, when fix'd, and in its nature chaste ;  
 To one, and one alone, it can be true,  
 Worthless, when made the *weathercock* of two.

View spirit o'er the bounds of reason stride,  
 And swell itself into gigantic pride ;  
 How grand the figure, how august the port,  
 Of Nebulosus new advanc'd at court !  
 His tongue no word, his eye no look affords,  
 To aught that fits not in the House of Lords ;  
 If he must speak, what manifest regret,  
 To waste his breath upon a Baronet !  
 His mighty self the everlasting theme,  
 Grandeur his waking wish, and nightly dream ;  
 His huge importance leaves the world behind,  
 And rules at large his solitary mind ;  
 At distant Majesty he looks with pain,  
 And curses fate he was not born to *reign*.

Thus all the smiles of fortune he enjoys,  
 One empty wish unsatisfied destroys ;  
 Just punishment by Providence ordain'd,  
 For wealth and honours thus by Pride profan'd.

By an advertisement subjoined to this poem, we are promised a collection of *royal fables* by the same Author ; intended, we suppose, for the use of the Prince of Wales.

Art. 35. *The Works of Virgil, Englished by Robert Andrews.*  
 8vo. 7s. 6d. Printed by Baskerville, for the Author. Sold  
 at Mr. Sheinton's, a *Grocer*, in Great-Russel-Street.

A Polish ambassador at the Porte had his horses shod with silver, upon which the grand visier observed, 'that his excellency's horses shoes might be of silver, but his brains were certainly of lead, when, though the representative of a needy people, he came with the emblems of superfluous wealth.' Our Translator, or rather *Englishter*, is under the same predicament. His types are silver, but his pen is lead ; and the muse has certainly treated him, or, at least, ought to treat him, as Damocles, in the language of his translation, says he was served by Galatea :

*Pears at my pate arch GALEA softly flings.*

In the original,

*Malo me Galatea petit, lasciva puella.*

Art. 36. *The Curate, a Poem, inscribed to all the Curates in England and Wales.* By E. Lloyd. 4to. 2s. 6d. Richardson and Urquhart.

The language of this poem is sometimes too humble, and the images



too low; but, in the detail of the curate's sufferings, there is neither wanting a keenness of satire on the principal causes of them, nor humour in the description; witness the following passage:

———How it galls,  
To hear how pert the undertaker calls!  
Loud his complaint that he is made to wait,  
Five minutes, barse and coaches at the gate,  
By thread-bare fellows.—He, forsooth, would have  
Curates, like yew-trees, growing to the grave.  
'My breath and blood!' It is too much to bear.  
The vile mechanic's domineering air.  
Note him—He trafficks in his brethren's dust,  
If his good neighbours will not die, *He* must.  
Broker to death, and taylor to the dead,  
To dress the body, when the soul is fled,  
Yet are this reptile's taunts so rude, so loud,  
You'd swear he sold the curate with the shroud.

The Author concludes his poem with some advice to his brethren, which is expressed in superior language and a better strain of poetry, and is laudably intended to make them sensible of the dignity of their appointments, and satisfied with the narrowness of their income. L.

Art. 37. *The Coronation of David*. Written in 1763, by a Suffex Clergyman. 8vo. 1s. Lewes, printed and sold by W. Lee. Sold also by Bladon in Pater-noster-Row.

This is a dramatic piece, not altogether destitute of poetry; but in many places weak and injudicious, and, upon the whole, very unequal to the sublimity of the subject. L.

#### NOVELS.

Art. 38. *Genuine Memoirs of the celebrated Miss Maria Brown. Exhibiting the Life of a Courtesan, in the most fashionable Scenes of Dissipation*. 12mo. 2 Vols. 6s. Allcock.

• Although this is not the most indelicate nor the worst written performance of the kind, yet it is by no means proper to meet the eye of modesty.

Art. 39. *The Picture: a Novel*. By the Miss Minifies, of Fairwater in Somersetshire; Authors of the History\* of Lady Frances S——, and Lady Caroline S——. 12mo. 3 Vols. 9s. Johnson and Co.

Miss Minifies, encouraged, as they profess, by the success of their first attempt, 'have dared to venture on a second;' and we recommend their labours as well calculated for the innocent and moral entertainment of young readers: who will, in this picture, view some exemplary scenes, pretty faithfully copied from nature.—Higher praise than this we cannot, with all our partiality for the sex, allow this performance; which, in truth, is not a finished piece, but is rather to be considered as an hasty, incorrect sketch: such as, we doubt not, these ingenious ladies could have greatly improved, had they allowed themselves due time for revising and retouching it.

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\* See Review, Vols. XXIX. and XXXI.

Art. 40. *The Adventures of Jack Wander.* Written by himself. Interspersed with some humorous Anecdotes, and original Memoirs. 12mo. 2s. 6d. Jones.

Porters and chairmen may be delighted with this book; and pronounce it very *funny* and *clever*; but footmen and chambermaids will be apt to censure it, as too *low* and *vulgar*.

Art. 41. *The Vicar of Wakefield: a Tale.* Supposed to be written by himself. 12mo. 2 Vols. 6s. Newbery.

Through the whole course of our travels in the wild regions of romance, we never met with any thing more difficult to characterize, than the Vicar of Wakefield; a performance which contains beauties sufficient to entitle it to almost the highest applause, and defects enough to put the discerning reader out of all patience with an author capable of so strangely under-writing himself.—With marks of genius equal, in some respects, to those which distinguish our most celebrated novel-writers, there are in this work, such palpable indications of the want of a thorough acquaintance with mankind, as might go near to prove the Author totally unqualified for success in this species of composition, were it not that he finds such resources in his own extraordinary natural talents, as may, in the judgment of many readers, in a great measure, compensate for his limited knowledge of men, manners, and characters, as they really appear in the living world.—In brief, with all its faults, there is much rational entertainment to be met with in this very singular tale: but it deserves our warmer approbation, for its moral tendency; particularly for the exemplary manner in which it recommends and enforces the great obligations of universal BENEVOLENCE: the most amiable quality that can possibly distinguish and adorn the WORTHY MAN and the GOOD CHRISTIAN!

P O L I T I C A L.

Art. 42. *A Charge to the Grand Jury for the City and Liberty of Westminster.* By Sir John Fielding, Knight. 4to. 1s. Marsh.

Sir John here states the natural liberty of the subject, as it is enjoyed under the protection of the law, in a manner well-becoming the dignity of the Chair.—Among the several public offences recommended to the attention of the grand jury, we are glad to find particular notice taken of—‘*forestalling, ingrossing, and regrating*; a crime shameful to humanity, insulting to providence, and the base invention of avarice to grind the face of the poor.’

Art. 43. *An Examination of the Alterations in the Poor's Laws, proposed by Dr. Burn, and a Refutation of his Objections to Workhouses, so far as they relate to Hundred-houses.* 8vo. 1s. Becket.

This sensible and candid Writer alledges, that—‘to suppress begging, nothing more seems necessary, than to take away the toleration of all beggars whatsoever, and to make such a provision, that all who are *unable* to work may be *certainly maintained*; and that all who are *able* may *effectually be employed*.’—For producing this salutary effect, he thinks *county* workhouses much too *large* to be well managed, and *parochial* ones too *small* to answer the expence necessarily attending them. He is therefore a strenuous advocate for the expediency of *hundred houses*,  
upon

upon the plan of that already established at Nacton in Suffolk: and is of opinion, that—'if the education and employment of *children* were the *only* advantages, which would accrue from the establishment of such houses, these circumstances would *alone* be sufficient to recommend them.'

P.

## RELIGIOUS.

Art. 44. *A plain and full Account of the Christian Practices observed by the Church in St. Martin's-le-Grand, London, and other Churches in Fellowship with them. In a Letter to a Friend.* 12mo. 3d. Vernor and Chater.

Christian *practices*! This sounds oddly; but the Narrator means no reflection on the congregation of *Sandemonians* in St. Martin's-le-Grand. On the contrary, he appears to be, or to have been, a leading person among them; and has published this account of their religious oeconomy, in order to recommend and enlarge this little church: which, however, we hardly think he will be able to effect, in any considerable degree; as the scheme is founded on such a *literal* adherence to the principles and practices of the *first* Christians, as cannot but prove impracticable in these times.

Art. 45. *A very humble, earnest, and affectionate Address, to the Bishops and Clergy of this Kingdom; particularly to John Wesley, Dr. Gill, &c. The whole intended for a Confirmation of the Writings of John Jerom Boeswillibald, late Professor of the illustrious College at Tubingen, &c. By W. K.* 8vo. 6d. Nicoll, &c.

A most extraordinary piece of devout jargon, intended chiefly to shew forth the wondrous merits of some books written by the above-mentioned *John Jerom Boeswillibald*, a German fanatic, whose uncouth name we never heard of before, and hope we shall never meet with it again.

## S E R M O N S.

I. At the Rev. Mr. Winter's Meeting, in New Court, Carey-street, March 6, 1766, before the Gentlemen that support the Academy at Mile-End. By William Crookshank, D. D. Dilly.

II. Before the House of Lords, Jan. 30, 1766. By the Bishop of Exeter, Sandby.

III. At St Mary's, Cambridge, at the Lent Assizes, 1766. By John Mainwaring, B. D. Fellow of St. John's College. White.

IV. *The Indispensible Importance of Religion.*—At Shakespeare's Walk, March 21. By Samuel Stenner, D. D. Ruckland.

V. At the Ordination of the Rev. Mr. William Kingsbury, at Southampton, Oct. 8, 1765. By William Wright. With Mr. K.'s Confession of Faith, and the Charge delivered by Thomas Gibbons, D. D. Bockland, &c.

VI. *The sincere Christian's happy Prospect after Death.*—Preached at Huddlescough, in Cumberland, June 19, 1765, at the Interment of Mrs. Sarah Brown, in the Burying-Ground belonging to the Protestant Dissenters usually assembling for Public Worship at that Place. By Adam Dean. Newcastle, printed for Charnley.

VII. *The Duties of Industry, Frugality, and Sobriety.*—Before a Society of Tradesmen, &c. at St. Chad's, Salop, on Easter-Monday, 1766. By W. Adams, D. D. Minister of St. Chad, and Chaplain to the Bp. of St. Asaph. Whiston, &c.

[The CORRESPONDENCE in our next.]

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# T H E MONTHLY REVIEW,

For J U N E, 1766.



*Pharmacopœia Medici.* Auctore Joanne Berkenhout, M. D.  
8vo. 2s. 6d. Becket.

**E**LEGANCE, efficacy, and simplicity, are the requisites to a good PRESCRIPTION:—and every work which has a tendency to accomplish these ends, has a proportional degree of merit.—Dr. Berkenhout prefixes to his *Pharmacopœia*, the *Chemiæ Pharmaceuticæ Elementa*; abstracted from the Lectures of Dr. Cullen\*, the most ingenious and the most happy systematic chemist who has yet appeared; and to whom Dr. Berkenhout acknowledges his obligations in these words:—‘*Si in prima hujus libelli parte scientiæ quicquid et novi illuceat, celeberrimo id omne Professori CULLEN referendum esse fatemur: viro in medicina docenda egregio, qui chemiam, primus et præcipuus in nostris hisce diebus, veram ad scientiam redegit videtur.*’—Instead of classing bodies according to the three kingdoms, the fossile, vegetable and animal, to which, indeed, there are many objections, the following is the method adopted by our Author:

‘Corpora omnia in sex classes dividuntur; viz. Salina, inflammabilia, metallica, terrea, aquosa, aëria: quarum quinque priores materiæ medicæ aliquid suppeditant.

## S A L E S.

Sunt lapidi, et in aqua solubiles.

Simplices,	{	Acidum	{	vitriolicum
				nitrosum
				mutaticum
				vegetabile
	{	Alkali	{	fixum { vegetabile
			{	volatile { fossile
Compositi	{	Neutri		
		Metallici		
		Terrei		

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\* Professor of chemistry in the university of Edinburgh, but very lately appointed professor of the theory of medicine in the same university.

## INFLAMMABILIA.

Sunt corpora quæ ignem concipiunt et consumuntur.

Oleum	animale	{ nativum
		{ empyreumaticum
	vegetabile	{ expressum
		{ essentielle
		{ empyreumatic.
	fossile	
Sulphur		
Alkohol		
Æther.		

## METALLICA.

Sunt per calorem fusibilia, ad metallicam formam frigore redeuntia, et maxima gaudent gravitate specifica.

Metalla	perfecta	{ aurum
		{ argentum
imperfecta		{ argent. vivum
		{ plumbum
		{ cuprum
		{ stannum
		{ ferrum
Semi-metalla	zincum	
	antimonium	
	arsenicum	

## TERRÆ.

Sunt solida, sapida, nec aqua pura simplici solubilia, nec inflammabilia, et nunquam fusibilia quin in vitrum abeant.

Terræ	absorbentes
	crystallinæ
	argillaceæ
	talcum.

## AQUOSA.

Sunt fluida, parum elastica, nunquam inflammabilia, et circa gradum 34. Therm. Farenheitiani congelabilia.

Aqua	communis
	mineralis.

This method of classing bodies, is easy, accurate, and comprehensive: we shall take the liberty however to observe, that under the division of the inflammable bodies, there are enumerated three varieties of the vegetable oils, viz. the expressed, essential, and empyreumatic; and only two varieties of the animal, viz. the expressed, and empyreumatic; and yet it is certain from experiments, that an *essential oil* is obtainable from animal as well as vegetable subjects: there should therefore have been three varieties under each of these heads.—To the varieties likewise of the *semi-metals*, viz. zinc, antimony, arsenic; should have been added the following, bismuth, platina, cobalt, and nickel.

After this general division, our Author proceeds to give an abstract of the chemical history of the *saline bodies*; but previously draws out a table of the twelve *neutral salts*; these are formed by a combination of the four acids with the three alkalies.—As it is  
very

very useful for young chemists to exercise themselves in this table, we shall transcribe it : the first column contains the four acids, the second the three alkalies placed opposite to each acid, and the last the neutral salts which are the result of their combination.

## S A L E S.

ACIDUM.	ALKALI.	NEUTRUM.
Vitriolicum	Vegetabile	Tartar vitriolat.
	Fossile	Sal Glauberi
	Volatile	Ammoniac vitriol.
Nitrosum	Vegetabile	Nitrum commune
	Fossile	Nitrum cubicum
	Volatile	Ammoniac. nitros.
Muriaticum	Vegetabile	Sal digest. Sylvii
	Fossile	Sal commun.
	Volatile	Ammoniac. com.
Vegetabile	Vegetabile	Tartar regenerat.
	Fossile	Sal Rupellens.
	Volatile	Ammon. vegetabile.

In the detail of the acids the following method is observed : the synonymes of each acid are first enumerated ; then the subjects, from which it may be obtained ; and lastly, its chemical relations to other bodies.—After thus particularizing the acids, Dr. B. gives the *proprietaes acidorum generales*. With some chemists this order is inverted, and the general properties are first related.—The same method is observed with respect to the alkalies, and the neutral salts ; except that in the neutral salts, the various substances from which each neutral may be obtained, whether by a single or double elective attraction, are placed the last.—With the perfect neutral salts, our Author concludes the *chemiæ pharmaceuticæ elementa*, without giving any account of the metallic or earthy salts.—We wish, however, that he had not only compleated the *salina*, but that he had likewise proceeded to the other divisions, the *inflammabilia*, *metallica*, *terrea*, *aquosa*, which constitute a part of the *materia medica* as well as the *salina*.

Previous to the *formulae*, we have two catalogues, the one including the *medicamenta simplicia*, the other the *preparata* ; and to each article are annexed, the smallest, the middle, and the extreme, doses. This part has the merit of being concise, and at the same time, as the articles are well chosen, comprehensive.

We shall now proceed to the *formulae* themselves ; and as we are convinced that the *methodus præscribendi* may be brought to a much greater degree of simplicity and perfection than it has hitherto arrived at ; and as we wish to concur with our Author in promoting these valuable ends ; we trust he will not be displeased with a free and candid examination of this part of the work, whether respecting the arrangement, composition, or dose, of his *formulae*.



ARRANGEMENT.—Some Authors place their medicines alphabetically, *bolus, decocta, electaria, emulsiones, &c.*—others place them under distinct heads, without regard to this order, *conservæ, succi, extracta, decocta, &c.*—these differences may be seen by turning to the London, Edinburgh, and a variety of other *Pharmacopœiæ*. Dr. Berkenhout distributes his *formulæ*, agreeable to their supposed operation, under the following heads; the *adstringentia, alterantia, antacida, anthelmintica, antiphlogistica, antiseptica, attenuantia, cardiaca, carminativa, cathartica, demulcentia, deobstruentia, detergentia, diaphoretica, diuretica, emetica, expectorantia, menagoga, sedativa anodyna, sedativa antispasmodica, stimulantia, stomachica, tonica.*—Much has been said by medical writers concerning the operation of medicines, and different divisions and different terms have been introduced, corresponding to their different theories and methods of reasoning. Inquiries however of this kind are attended with many difficulties; and from the advances hitherto made, it is evident, that this part of medicine is far from being compleatly understood, either in a practical or scientific manner. It has been but too common, to multiply terms, without adding to the stock of real knowledge.—Let Dr. Berkenhout turn to the heads under which he has classed his medicines:—let him endeavour to give exact definitions of the terms he has adopted:—let him take the *alterantia, attenuantia, deobstruentia, detergentia, diaphoretica, menagoga*, and so characterise each of these that they may be philosophically and practically distinguished from each other; and he will be sensible of the difficulty here pointed out.

As a farther proof of the fallacy of thus multiplying terms, we may observe that the very same medicine is given under different heads, and by being thus repeated becomes an useless addition to the bulk of the work.—We have the same prescription for instance, under the

Antiseptica. R. Camphor. gr. x.  
G. Arab. ʒ j.  
Syr. e Cort. Aurant. q. s. f. bolus.

Antispasmod. R. Camphor. gr. x.  
Gum. Arab. ʒ j.  
Syr. Mecon. q. s. f. bolus.

Diaphoretica R. Camphor. gr. viij.  
Gum. Arab. ʒ j.  
Syr. Zingib. q. s. f. bolus.

We have under the

Alterantia. R. Tartar. emet. gr. ij.  
Magn. Alb. ʒ ss. Contere diu in mort.  
marm. ut f. pulv. subtiliss. Dos. gr. iv.  
—ad x.

Diaphoretica.

Diaphoretica, R. Tartar. emet. gr. ij.

Magn. Alb. ʒss. quam optime terentur ut  
f. pulv. subtiliss. Dosis gr. iv. ad xiv.

This redundancy of compositions frequently occurs in this work, and is the necessary consequence of adopting a variety of terms not sufficiently distinguished.—If terms like these are to be retained, a more eligible way of managing those that are synonymous, is that of the *Pharmacopoeia Pauperum Edinburgi*,—a *Pharmacopoeia* which deserves much commendation for the simplicity and efficacy of the *formulae*: these terms are here thrown into the index, and, with the catalogue of diseases, form the *Index Morborum et Medicamentorum*.

COMPOSITION.—The vol. salts are directed in the form of bolus, electary, and powder.

R. Sal. corn. cerv. gr. x.

Conserv. rosar. ʒj.

Syr. zingib. q. s. f. bolus.

R. Sal. corn. cerv. gr. xv.

Conserv. rosar. q. s. f. bolus.

R. Rob. samb. ʒ ij.

Sal. corn. cerv. ʒ ij. f. electariam.

R. Serpent. virg. rad pulv. ʒ j.

Sal. corn. cerv. gr. viij. f. pulvis pro dosi.

Was there no other objection to giving the vol. salts in these forms, but the uncertainty of the dose, it would be sufficient.

It is not usual to order very expensive articles in large quantities.

R. Sp. sal. amm. dulc. ʒ j.

Ol. cinnam. gt. L. dos. gr. xxx. in quovis vehiculo.

This little mixture must cost the apothecary five shillings, and yet many patients would think it over-charged at half a crown.

Dose.—Many practitioners would consider one fifth, or one sixth part of a grain of the merc. subl. corros. dissolved in half an ounce of spirit, as a very small dose.

R. Merc. subl. corros. gr. vi.

Spt. vin. gall. ʒ j. f. solut. dos. cochl. j.

Or two or three drops of the spir. vitriol. ten.

R. Aq. cinnam. simpl. ʒ v.

— — — spt. ʒ j.

Spt. vitriol. ten. ʒ j.

Syr. diacod. ʒ j. f. julep. dos. coch. j. omni hora.

Or fifteen grains of the sal. glaub. added to a cathartic.

R. Flor. sulphur. lot.

Sal. glaub. ʒi. gr. xv.

Elect. lenitiv. q. s. f. bolus.

E c ʒ

Our

Our Author, in his catalogue of the *medicamenta simplicia*, thus doses the scammonium:      dos. min.      med.      extrem.      and yet in  
    gr. v.      x.      xv.  
 the following formula he orders ℥j. of the scammon. which is five grains more than his extreme dose; and quickens it likewise with ℥j. of the gum. guaiac.

℞. Scammon.

Gum. guaiac. (vitel. ovi solut.) āā ℥j.

Aq. Alex. simpl. ℥ij.

— nuc. mosch.

Syr. croci āā ℥j. f. Haust. Hydrag.

A decoction of the dulcamara, and *aconitum et colchicum autumnal*, two of Dr. Storck's poisonous plants, are among the number of our Author's formulæ; these, as they may be new to some of our medical readers, we shall transcribe.

℞. Dulcamar. ramar. lignor. ℥ij. coque. ex aq. fontan. ℔j. ad ℔ss. cola et misce cum Sero lactis, p. æ. pro quatuor dosibus omni die exhibitend.

℞. Aconit. extract. gr. iv. Sacchar. alb. ℥ss. Contere diu ut f. pulvis subtiliss. Dos. gr. x.—℥j.

℞. Colchic. autumnal. rad. rec. ℥j. Aceti ℔j. Digere lento igne per 48 horas et cola.

℞. Aceti colchic. ℔j.

Mel. pur. ℔ij. misce et supra moll. ign. sæpius agitando cochl. ligneo, coque ad mellis consistentiam.

Oxym. dos. ℥j. bis ad 4ter in die in vehiculo quovis dilut.

Upon the whole, we apprehend the Author of the *Pharmacopœia Medici*, to be a young physician of spirit and abilities, whose genius hath taken a right turn, and who will probably distinguish himself in his profession.

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*A Disquisition on Medicines that dissolve the Stone; in which, Dr. Chittick's Secret is discovered and considered. By Alexander Blackrie. 12mo. 2s. Wilson.*

**T**HERE being no disease, with which the human body is affected, more dreadful than the stone in the bladder; and the only certain remedy which has hitherto been discovered, being a painful and dangerous operation,—it is no wonder, that mankind should have been so constantly solicitous to discover a remedy which by dissolving the stone, should render the operation

tion unnecessary. Many have been the medicines which in different periods, have been supposed to possess this virtue; and great was the reward, which one person in particular received from the legislature of this kingdom for the promulgation of her lithontriptic secret; nevertheless subsequent experience hath taught us, that, like many other secrets, it was of little or no value as soon as it became known. Various experiments have been made in order to discover a menstruum capable of dissolving the human *calculus* out of the body, some of which have been found adequate to the intent; but the general misfortune is, that these menstrua are of two acrid a nature for internal exhibition. Besides, our doubts are greatly augmented, when we consider the difficulty of conveying a sufficient quantity of any medicine whatever to the place where it is intended to operate. Be this as it may, it is pretty generally known, that one Dr. Chittick hath, for some time, continued to exhibit a medicine for the stone, which, it is said, hath been frequently attended with success. This medicine he keeps a profound secret; insomuch that he never entrusts it with any of his patients till he himself has mixt it with the vehicle in which it is to be taken. The Author of this pamphlet, it seems, has been at uncommon pains to discover the composition of this valuable medicine, and having at length accomplished his design, he now communicates the result of his enquiries to the public, for the general benefit of those who have the misfortune to be afflicted with this disease. He first published his opinion concerning this medicine in the Gentleman's Magazine for October 1763; but having since that time advanced nearer to a certainty in this matter, he endeavours in the present performance to satisfy the public more fully. He discovered the secret in the following manner: having procured some of Dr. Chittick's medicated broth, upon tasting it, he perceived a strong flavour of tansy, and afterwards, very plainly, the effect of an alkaline matter upon his tongue. The alkali he supposes to be the medicine, and the tansy added with an intention only to disguise it. Upon this supposition, he made some veal-broth, gave it the tansy flavour, and then dissolved in it various quantities of fixed alkaline salts, and thus produced a liquor similar in taste to that of the Doctor, yet somewhat different. Not quite satisfied with his first trial, he now added quicklime to the fixed alkali, and thus obtained a liquor so exactly resembling Dr. Chittick's medicine, that the nicest taste could not distinguish one from the other. Being, however, unwilling to rest his opinion entirely on this similarity of taste, our Author next proceeds to try what effect would be produced by mixing Dr. Chittick's medicated broth with syrup of violets, and finds that the blue colour was immediately changed to a green, an incontestible proof of an alkali in its composition. He then repeated

the experiment with his own broth, and found exactly the same appearance to be the consequence. But being determined to put the matter out of all doubt, he put two equal fragments of the same *calculus* into equal quantities of each of these medicines, keeping both in the same degree of heat, and found both fragments dissolved in the same space of time. Upon these combined evidences he rests his proof, devoting the remainder of his pamphlet to remarks on the regimen observed by the Doctor's patients, together with considerations on his pretensions to its being a new discovery and a more efficacious medicine than any other. In the course of these considerations he proves that other physicians, particularly Dr. Jurin, have been well acquainted with the lythontriptic virtues of soap-ley (Dr. Chittick's medicine being nothing else) and recommends that species of it which is prepared with two thirds of a pure fixed alkali, and one third of well calcined quicklime dissolved in a sufficient quantity of water; and with regard to the dose, he recommends from 30 or 40 drops to a tea-spoonful, or even two, twice or thrice a-day, according as the case may require, or the constitution of the patient may admit. Having now finished this first part of his design, the Author informs the public that he intends to publish a second part with all convenient speed, and concludes the present in the following manner.

' Thus far I had proceeded by medical conjecture and chymical investigation, when, after the greatest part of this treatise was printed, I had an opportunity of making enquiry, and of ascertaining by testimony what I had before advanced from probable deduction. The medicine which Dr. Chittick administers he does not deny that he inherits from his brother, who used it before him: to his brother it was given, according to an account sent me from Ireland, by General Dunbar; I have received the genuine receipt in these words:

' Take one tea-spoonful of the strongest soap-ley, mixed in two table-spoonfuls of sweet milk, an hour before breakfast, and at going to bed. Before you take the medicine, take a sup of pure milk, and immediately after you have swallowed the medicine, take another. If you find this agrees with you for two or three days, you may add half as much more to the dose. This agrees exactly with such information as had been given me before by another hand.'

Upon the whole, the Author appearing to have no other motive in disclosing this secret than the good of his fellow-creatures, the public are undoubtedly much obliged to him for this publication,

**B..d.**

*A Dissertation*

*A Dissertation on the Inflammatory, Gangrenous, and Putrid Sore Throat; also on the Putrid Fever, together with their Diagnostics and Method of Cure.* By T. Penrose, Surgeon. 8vo. 18. Owen.

**A**S there is nothing of greater importance in the art of healing, than a perfect knowledge of those signs, termed diagnostic, by which any one disease is distinguished from all others,—every attempt to elucidate this branch of medicine deserves attention. It may possibly be supposed, after what hath been already written upon sore throats by Huxham and Fothergill, that nothing farther is wanted to enable every person employed in curing those diseases, to treat their patients with propriety and success. Nevertheless it will be in our power, from this pamphlet, to extract several observations, founded on experience, which may probably be of advantage to many of our medical readers. Sore throats have hitherto been generally divided into inflammatory and gangrenous, or putrid. These, viz. gangrenous and putrid, our Author considers as two distinct species, attended with very different symptoms, and requiring different treatment. He first considers the inflammatory sore throat, and then proceeds to the gangrenous; but there being nothing new either in the description or method of treatment of these disorders, we shall turn to page 15, where the Author begins his observations on that species of sore throat which frequently attends putrid fevers, and which, though often mistaken for the gangrenous, is found nevertheless to differ from it, in being symptomatic, not infectious, very common, and rarely appearing in the beginning of the disorder; whereas in the gangrenous, the uvula and tonsils are affected from the first. The gangrenous sore throat frequently destroys the patient in a few days; but the putrid sometimes continues above a month, and proves fatal at last. These symptoms, the Author thinks, will sufficiently distinguish these two species from each other; but as there may be some danger, in the beginning, of confounding a putrid fever with an inflammatory, he gives us, chiefly from his own observation, the following description of the former: ‘The person, when first seized, often mopes about the first two or three days, with little complaints, perhaps little chills, often succeeded by alternate heats, listlessness, pain of the head, &c.—and tho’ these are also symptoms which generally attend the beginning of an inflammatory fever, yet there is commonly this difference, that in the inflammatory case they come on mostly at once, and with great violence, whereas in the putrid one they increase by slow degrees, unless the disorder is uncommonly severe. In the beginning of a putrid fever the urine is of a natural colour,  
and



and if left to stand twelve hours, deposits a mealy or woolly sediment; sometimes quite pale and clear, at other times, though not often, of so dark a colour as if blood was mixed with it, but then it generally lets fall a sediment after standing. Whenever I am called in at the beginning of a fever, if I find a sediment in the urine, I observe it to be of a bad kind, and generally of long standing, more particularly if it is of a natural colour.' This last sentence is unintelligible. 'As in an inflammatory case we do not find the crisis to take place till the urine begins to be cloudy and to deposit a sediment, so in the putrid one there is seldom or ever an alteration for the better till the urine becomes clear; and if it had been pale, of an higher colour. The blood, if drawn away at this time, is of a loose texture, though sometimes never separating any serum. The pulse, at the beginning, differing but little from that of a person in health, though for the most part quick and small. The tongue generally furred a great deal, often black and dry; very often, after the fever has continued some days, this fur comes off in a slough and leaves the tongue quite red, in appearance as if the skin had been pulled off, but soon gets again dry and rough, and upon putting your finger upon it feels like a grater. The breath full and hot. After some days continuance of the fever they often complain of a disorder in their throat, as a heat and burning, with some difficulty of swallowing; but this last symptom is not near so troublesome and violent as what we often meet with in an inflammatory case. On examining the mouth and throat, we often find the uvula, tonsils, &c. covered with cineritious or white *eschars*, having the same appearance with those of any fleshy part that has been lately burnt; at other times covered over with white spots, or *apthæ*.'

After mentioning the different methods of treatment required in the inflammatory and putrid fevers, our Author proceeds to the recommendation of antimonials as a specific in the cure of the latter; but of all the various preparations of antimony, he recommends the *vitrum antimonii ceratum* as the most efficacious, and particularly serviceable in abating the diarrhoea which often attends putrid fevers. He begins with two grains, joined with cordials and alexipharmics, every six hours, increasing the dose to ten or twelve grains, or till it makes the patient sick. With regard to the bark, he assures us from repeated experience, that he always found it aggravate the symptoms if given before the decline of the disorder. He then relates a few cases in confirmation of his doctrine, and concludes his pamphlet with the three following aphorisms:

1. Where a patient, being of a sanguine habit, is seized with the symptoms of an inflammatory fever, with great pain and difficulty in swallowing, continually increasing, even so as to threaten suffocation, the tonsils, uvula, &c. appearing red, tense  
and

and smooth, the surrounding parts being also inflamed, the pulse strong, the spirits high, the urine high-coloured and crude; there can be no great danger in declaring it to be of the inflammatory kind, and to be treated accordingly.

2. Where the patient is attacked with a great swelling, which on its first appearance, is lax and uneven, with a stiffness and emphysematous swelling in the neck, together with an efflorescence on the shoulders, extending down the arms; when in a little time the swelling of the tonsils, &c. subsides, and alters to a white, or ash-colour, with a quick small pulse, dejection of spirits, and anxiety, this sore throat may be declared to be of the gangrenous kind, and requires warm, aromatic fomentations, vapours, cataplasms, and inwardly bark, cordial and alexipharmic medicines, abstaining from all evacuations, even from blisters.

3. When the patient has laboured under a putrid fever for some days, with a small and quick pulse, his urine loaded with a great sediment, and generally of a natural colour, complains of a sore throat, tho' seldom with very great difficulty in swallowing, the tonsils, uvula, &c. covered with white cineritious or ash-coloured sloughs, apthæ or white blisters, affecting not only the parts of the throat, but also the whole mouth; we may then declare it to be a putrid sore throat, and must abstain from evacuations of all sorts, and likewise from preparations of the bark, till the putrescence of the juices is abated, after which it is often found to be of great use in recovering the patient. The medicines to be given must be alexipharmics and cordials, together with antimonials, which seem to be specifics in this disorder.

We have been the more particular in our account of this pamphlet, because the subject is really important, and because, notwithstanding a few inacturacies in point of stile, it contains some new and useful, practical observations and hints, which some of our medical readers may possibly improve to the advantage of those who ~~may~~ labour under these dangerous disorders. J

D.-E.

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*Travels through France and Italy; containing Observations on Character, Customs, Religion, Government, Police, Commerce, Arts and Antiquities, with a particular Description of the Town, Territory and Climate of Nice: To which is added, a Register of the Weather, kept during a Residence of eighteen Months in that City.*  
By T. Smollett, M. D. 8vo. 2 Vols. 10s. Baldwin.

TRAVELS, more than any other species of writing, seem calculated to afford both instruction and entertainment; and yet nothing can be more insipid, tedious, and uninteresting

Interesting than the remarks of the generality of travellers. The English are beyond all doubt the greatest travellers in the world; for in all places on the continent, which are frequented by strangers, we find the number of Englishmen greatly to exceed that of all other nations taken together. Hence it were natural to expect a constant inundation of *written* travels, especially through France and Italy. Nevertheless we have but few books of this kind, in proportion to the number of travellers; and among these few books, very inconsiderable is the number of those which are worth reading. The reason is plain: our travellers are in general young men of fortune, and are led by their tutors; and both of them, from the youth of one and the narrow education of the other, are as incapable of observation as if they were conducted through France and Italy blindfold. For want of that knowledge, steadiness, sagacity, and penetration, which can be only founded on study, and ripened by experience, they traverse the continent in a continued mist, gaping, staring, blundering along, and viewing every object in a false light. This however is by no means the case of the Author now before us. He hath not travelled without a previous acquaintance with mankind; and his abilities, as a writer, are universally known.

Dr. Smollett's travels appear in the form of letters from different parts of the continent, written, or supposed to be written, to his friends in England. The Doctor's motives for undertaking this journey we learn from his first epistle, which is dated *Boulogne sur Mer*, June 23, 1763. 'You knew (says he) and pitied my situation, traduced by malice, persecuted by faction, abandoned by false patrons, and overwhelmed by the sense of a domestic calamity, which it was not in the power of fortune to repair. You know with what eagerness I fled from my country as a scene of illiberal dispute and incredible insatiation, where a few worthless incendiaries had, by dint of perfidious calumnies and atrocious abuse, kindled up a flame which threatened all the horrors of civil dissension.'—'My wife earnestly begged I would convey her from a country where every object served to nourish her grief: I was in hopes that a succession of new scenes would engage her attention, and gradually call off her mind from a series of painful reflections; and I imagined the change of air, and a journey of near a thousand miles, would have a happy effect upon my own constitution.' Prompted by these considerations, the Doctor, his lady, two young ladies and a servant, embark at Dover for Boulogne, where, after a rough passage of eight or nine hours, they arrive early in the morning. Having been imposed on by the skipper, the Doctor, for the benefit of future travellers, writes thus: 'When a man hires a packet-boat from Dover to Boulogne, let him remember that

that the stated price is five guineas ; and let him insist upon being carried into the harbour in the ship, without paying the least regard to the representations of the master, who is generally a little dirty knave.' After remaining three days in a bad inn at Boulogne, our travellers removed into private lodgings in the same place, paying at the rate of three guineas per month for very good accommodations in a house tolerably furnished.

*Letter II.* contains little more than the Doctor's lamentation for the detention of his books, which being stopped at the *bureau*, were transmitted to Amiens to be examined by the *chambre syndicale*. ' This (says he) is a species of oppression which one would not expect to meet with in France, which piques itself on its politeness and hospitality : but the truth is, I know no country in which strangers are worse treated with respect to their essential concerns. If a foreigner dies in France, the king seizes all his effects, even though his heir should be upon the spot ; and this tyranny is called the *droit d'aubaine*.' As to the detention of his books, we imagine it was owing to some want of management ; for we know, from experience, that a trifle of money to the officer will in France, as in most other places, prevent any examination at all. And as to the *droit d'aubaine*, it is considered as a mere ceremony ; for the effects of an Englishman, upon application to the ambassador, are immediately restored.

*Letter III.* dated Boulogne, Aug. 15, begins with an account of an extraordinary experiment tried by the Doctor upon himself. Having caught cold a few days after his arrival, he was seized with a violent cough, attended with a fever and stitches in his breast, which tormented him incessantly all night. He had at the same time a great discharge by expectoration, with much dejection of spirits. Knowing there was no imposthume in his lungs, supposing the stitches spasmodical, and being sensible that all his complaints were originally derived from relaxation, he plunged into the sea without hesitation. What was the consequence ? Death ? No. He got a fresh cold in his head ; but his stitches and fever vanished. Notwithstanding the effect of this remedy in the present case, we cannot help being of opinion that the Doctor ran some risk in the experiment ; nor do we conceive from what theory, concerning the effect of cold-bathing, he supposed this experiment indicated.—In this letter he begins his description of Boulogne.

*Letter IV.* Speaking of the climate of Boulogne, he observes, that in the preceding winter the frost was more severe, and of longer duration than in England, which he accounts for by the air being impregnated with saline particles in its passage over the sea ; for (says he) ' a very great degree of cold is required to freeze salt water. Indeed it will not freeze at all until it has  
8 deposited

deposited all its salt. It is now generally allowed amongst philosophers, that water is no more than ice thawed by heat, either solar or subterranean, or both; and that the heat being expelled, it would return to its natural consistence. This being the case, nothing else is required for the freezing of water, than a certain degree of cold, which may be generated by the help of salt, or spirit of nitre, even under the line. I would propose, therefore, that an apparatus of this sort should be provided in every ship that goes to sea; and in case there should be a deficiency of fresh water on board, the sea-water may be rendered potable by being first converted into ice.' But unluckily for this project, the Doctor hath told us above, that water will not freeze until it has deposited all its salt. If therefore it be previously necessary to effect this deposition, to what purpose should we freeze it in order to render it potable?

*Letter V.* is still dated from Boulogne, and continues the description of that city, its neighbourhood and inhabitants. Speaking of the latter, 'If there is (why not *be*?) no cleanliness among these people, (says the Doctor) much less shall we find delicacy, which is the cleanliness of the mind. Indeed they are utter strangers to what we call common decency; and I could give you some high-flavoured instances, at which even a native of Edinburgh would stop his nose.—Will custom exempt from the imputation of gross indecency a French lady who shifts her smock in presence of a male visitant, and talks to him of her *lavement*, her *medicine*, and her *bidet*?——' I have known a lady handed to the house of office by her admirer, who stood at the door and entertained her with *bons mots* all the time she was within.'——'A true-bred Frenchman dips his fingers, imbrowned with snuff, into his plate filled with ragout: between every three mouthfuls he produces his snuff-box, and takes a fresh pinch, with the most graceful gesticulations; then he displays his handkerchief, which may be termed *the flag of abomination*, and, in the use of both, scatters his favours among those who have the happiness to sit near him.' Upon this subject, however, our Author's animadversions are not confined merely to the French: 'But (says he) I know of no custom more beastly than that of using water-glasses, in which polite company spirt, and squirt, and spue the filthy courings of their gums, under the eyes of each other.'——'Let those who cannot eat without defiling themselves, step into another room provided with basons and towels.'

*Letter VI.* Paris, Oct. 12. 'I have one thing (says the Doctor) very extraordinary to observe of the French auberges, which seems to be a remarkable deviation from the general character of the nation. The landlords, hostesses, and servants of the inns upon the road, have not the least dash of complaisance in their  
behaviour

behaviour to strangers. Instead of opening the door to receive you, as in England, they take no manner of notice of you; but leave you to find or enquire your way into the kitchen, and there you must ask several times for a chamber, before they seem willing to conduct you up stairs. In general you are served with the appearance of the most mortifying indifference, &c.' In justice to the French inn-keepers, we must acknowledge that we recollect many exceptions to this general remark. The Doctor, in this letter, observes, that the French begin to imitate our dress; for that now there are many frocks and scratches to be seen in a morning in the streets of Paris. Relative to the improvement of that metropolis, he informs us, that there is a new square built on an elegant plan, at the end of the garden of the Thuilleries, and that the banks of the Seine, which fifteen years ago were uninhabited, are at present adorned with elegant houses and plantations as far as Marli.

Letter VII. contains very severe animadversions on the dress of the French ladies, particularly their painting; and on the character of a *petit maitre*, which, according to our Author, is that of the whole nation, a very few individuals excepted.

Letter VIII. is dated from Lyons. In this letter our traveller describes his journey from Paris to this city. 'In passing through this country (says the Doctor) I was very much struck with the sight of large ripe clusters of grapes entwined with the briars and thorns of common hedges, on the way-side. The mountains of Burgundy are covered with vines from the bottom to the top, and seem to be raised by nature on purpose to extend the surface, and to expose it the more advantageously to the rays of the sun.' That the latter of these purposes might be a part of the intention of nature in forming these mountains, we readily admit; but with regard to the first, we are of opinion that nature meant no advantage to the inhabitants by extending the surface, as she very well knew that the vegetable kingdom in general rise perpendicular to the horizon, and therefore that no greater number of trees or shrubs or plants will grow upon a hill, than would equally have grown upon the plain on which it stands. The entire expence of this journey amounted to forty *Louis d'ores*.

Letter IX. Montpelier, Nov. 4, affords nothing of note, except the history of the famous Mandrin, the smuggler, related by Joseph the coachman, who appears to have been one of his gang, and his executioner.

Letter X. Montpel. Nov. 10, begins thus: 'By the Pont St. Esprit we entered the province of Languedoc, and breakfasted at Bagnole, which is a little paltry town; from whence, however, there is an excellent road through a mountain, made at a great expence, and extending about four leagues. About  
five



five in the afternoon I had the first glimpse of the famous *Pont du Gard*, which stands on the right about the distance of a league from the post-road to Nîmes, and about three leagues from that city. I would not willingly pass for a false enthusiast in taste; but I cannot help observing, that from the first distant view of this noble monument, till we came near enough to see it perfectly, I felt the strongest emotions of impatience that I had ever known; and obliged our driver to put his mules to the full gallop, in the apprehension that it would be dark before we reached the place. I expected to find the building in some measure ruinous; but was agreeably disappointed to see it look as fresh as the bridge at Westminster.'—'It presents the eye with a piece of architecture, so unaffectedly elegant, so simple, and majestic, that I will defy the most phlegmatic and stupid spectator to behold it without admiration. It was raised in the Augustan age, by the Roman colony of Nîmes, to convey a stream of water between two mountains for the use of that city. It stands over the river Gardon, which is a beautiful pastoral stream, brawling among rocks, which form a number of pretty natural cascades, and overshadowed on each side with trees and shrubs, which greatly add to the rural beauty of the scene.' This bridge consists of three tiers of arches, one above another. Its height, including the aqueduct on the top, is 174 feet, and the order is Tuscan. In this letter we find a short description of Nîmes, copied chiefly from a wretched pamphlet which is always offered to strangers on their arrival in that city.

*Letter XI.* Montpellier, Nov. 12. In this epistle we are presented with an account of a very extraordinary correspondence between the Author and a famous physician of Montpellier. Doctor Smollett sent his own case, written in Latin, to the celebrated Dr. F—— for his advice: to which Dr. F—— returns an answer, not in Latin, but in French; from which answer it appears evidently that he does not understand so much Latin as a school-boy of ten years old, and moreover that he is, in physic, a mere old woman.

*Letter XII.* Nice, Dec. 6, contains the Author's journey from Montpellier to the city whence this letter is dated. 'Provence (says he) is a pleasant country, well cultivated; but the inns are not so good as in Languedoc, and few of them are provided with a certain convenience which an English traveller can very ill dispense with. Those you find are generally on the tops of houses, exceedingly nasty.'—'At Nîmes, where we found the temple of Cloacina in a most shocking condition, the servant-maid told me her mistress had caused it to be made on purpose for English travellers; but now she was very sorry for what she had done, as all the French who frequented her house, instead of using the seat, left their offerings on the floor, which she

he was obliged to have cleaned three or four times a day. This is a degree of beastliness which would appear detestable even in the capital of North-Britain.' In this journey the Doctor quarrelled with a landlady for refusing to give him flesh meat on a meagre day, and, at another place, with a landlord for extortion. Of the first he gained his point, but was mortified and disappointed by the latter. Speaking of the mountain of Esterelles, 'The middle of this mountain (says he) seemed to be the boundary of the cold weather. As we proceeded slowly, in the afternoon we were quite enchanted. This side of the hill is a natural plantation of the most agreeable ever-greens, pines, firs, laurel, cypress, sweet myrtle, tamarisc, box, and juniper, interspersed with sweet marjoram, lavender, thyme, wild thyme and sage. On the right hand the ground shoots up into agreeable cones, between which you have delightful vistas of the Mediterranean, which washes the rock; and between two divisions of the mountain, there is a bottom watered by a charming stream, which greatly adds to the rural beauties of the scene.'

*Letter XIII.* Nice, Jan. 15, 1764. The Doctor being now settled in the place where he intended to abide, begins his description of the city and county of Nice, its situation, government, polity, &c. 'When I stand upon the rampart (says he) and look round me, I can scarce help thinking myself enchanted. The small extent of country which I see is all cultivated like a garden. Indeed the plain presents nothing but gardens, full of green trees, loaded with oranges, lemons, citrons, and bergamots, which make a delightful appearance. If you examine them more nearly, you will find plantations of green pease ready to gather; all sorts of sallading, and pot-herbs in perfection; and plats of roses, carnations, ranunculas, anemones, daffadils, blowing in full glory, with such beauty, vigour and perfume, as no flower in England can exhibit.' Carnations, he tells us, are frequently, during the winter, sent to a considerable distance, packed in boxes without any sort of preparation. The person to whom they are sent, having cut off a bit of the stalk, steeps them for two hours in vinegar and water, and then places them in a bottle of water, in which they will continue near a month in full bloom and beauty. If we compare the above description with the date of this letter, it is evident that the climate of Nice must be remarkably mild at this season.

*Letter XIV.* contains an account of Villa Franca, whither the Doctor made an excursion to visit the English consul.

*Letter XV.* consists of many sensible animadversions on the absurd practice of duelling. In one respect, however, the Doctor is mistaken. Speaking of the cruel dilemma to which a gentleman of the army is reduced when he receives an affront, 'If, says he, he does not challenge and fight his antagonist, he is

*Rev.* June, 1766.

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broke with infamy by a court-martial.' Now this is so far from being the case, that, if it were possible to bring an officer to a court-martial for refusing a challenge, he must certainly be honourably acquitted, either in France or England, especially in this kingdom, in consequence of an article of war, which declares the sender, acceptor, or carrier of a challenge, *ipso facto*, cashiered.

*Letter XVI.* contains an account of some Roman antiquities in the neighbourhood of Nice.

*Letter XVII. to XXIV. inclusive,* continues the Author's description of the manners, customs, religion, commerce, manufactures, &c. of Nice. They comprehend many particulars which may be interesting to those who intend to visit that city; but as these matters may be thought of little importance to the generality of our Readers, we shall now proceed to the second volume, which begins with

*Letter XXV.* The Doctor, accompanied by his lady, Miss C——, and Mr. R——, a native of Nice, in the beginning of September, embarked on board a gondala, at Nice, and rowing along the coast, and sleeping every night on shore, arrived on the fourth day at Genoa, having been detained one day by bad weather.

*Letter XXVI.* Having spent a few days at Genoa in visiting the most remarkable churches and palaces, they proceeded in the same manner along the coast to Lerici, where they quitted their bark and proceeded by land to Pisa. Having seen the famous hanging tower, the Doctor declares it to be his opinion, contrary to that of many other travellers, that its present inclination is owing entirely to the foundation giving way on one side, and this he concludes from the pillars on one side being considerably sunk. But nothing excited his admiration so much as the brass gates in the cathedral, representing the history of the Old and New Testament, designed and executed by John of Bologna. Having hired a return-coach for four zechines, our travellers proceeded along the banks of the Arno, through a delightful country, to Florence. Speaking of the people of fashion of this city, the Doctor tells us, that they are remarkably reserved and punctilious to strangers. If we may be allowed to speak from experience, we should say that it is much less difficult for a stranger to gain admittance into genteel company in Florence, than in any other part of Italy.

*Letter XXVIII.* Here we have the pleasure of attending the Doctor into the famous gallery belonging to the grand duke. With regard to the celebrated Venus of Medicis, he thinks there is no beauty in the features, and that the attitude is awkward and out of character. As to beauty of features, it depends so much on the ideas of the beholder, and is a thing so utterly  
incapable

incapable of definition, that we shall not endeavour to dispute the point; but in respect to her attitude, we cannot help being of a contrary opinion, as we are unable to conceive any possible attitude more graceful and proper for a naked female, than that of the Venus de Medicis. The Doctor barely mentions the most remarkable curiosities in Florence, and refers us to Keyser for a more circumstantial detail.

*Letter XXIX.* In this letter the reader will find a description of our Author's journey through Sienna to Rome, together with his observations on his arrival in that city. 'Our young gentlemen (says the Doctor) who go to Rome will do well to be upon their guard against a set of sharpers (some of them of our own country) who deal in pictures and antiques, and very often impose upon the uninformed stranger, by selling him trash as the production of the most celebrated artists.' The English, he observes, are particularly exposed to this imposition, on account of their supposed wealth and pretensions to taste. 'I have seen, (continues the Doctor) in different parts of Italy, a number of raw boys, whom Britain seemed to have poured forth on purpose to bring her national character into contempt: ignorant, petulant, rash, and profligate, without any knowledge or experience of their own, without any director to improve their understanding, or superintend their conduct.'——'The most remarkable phenomenon of this kind, which I have seen, is a boy of seventy-two, travelling through Italy for improvement, under the auspices of another boy of twenty-two.'

*Letter XXX.* In viewing the antiquities of Rome the Doctor discovers, that the moderns retain more of the customs of the ancients than is generally supposed. In the capitol he found an antique statue of a child *emalloù*, that is, rolled up from the feet in a tight bandage like an Egyptian mummy. This cruel, absurd, and infamous custom, still continues in France and Germany! He saw likewise in the same place a bust of Julia Pia with a moveable peruke, dressed exactly in the present taste, except that no part of it was frizzled, nor was there any appearance of powder and pomatum: 'improvements (says the Doctor) which the beau-monde have borrowed from the natives of the Cape of Good Hope.'

*Letter XXXI.* begins with observations on the gardens of the Italians. He describes that of Villa Pinciana, which, though it contains a number of statues which merit attention, is nevertheless, upon the whole, a contemptible garden. 'The Italians (says our Author) understand, because they study, the excellencies of art; but they have no idea of the beauties of nature.' From this garden we are conducted to the famous church of St. Peter, which, upon the whole, he allows to be a master-piece of architecture; but in considering its internal or-

naments, he condemns particularly the four colossal figures which support St. Peter's chair, as being infinitely too large and clumsy. Hence he takes occasion to observe, that 'the implements of popish superstition, such as relics of pretended saints, ill-proportioned spires and belfreys, and the nauseous repetition of the figure of the cross, which is in itself a very mean and disagreeable object, only fit for the prisons of condemned criminals, have contributed to introduce a vitious taste into the external architecture, as well as the internal ornaments of our temples.' It is indeed great pity that the labours of painting should have been so generally employed on the shocking subjects of the martyrology!

From St. Peter's we are conducted to the Pantheon, which, says the Doctor, looks like a huge cockpit open at top. Why not like an inverted porridge-pot, with a hole in the bottom?

*Letter XXXII.* mentions the colossæum, circe, naumachia, baths, aqueducts, common-sewers and sepulchres, descriptions of which are to be met with in various travels.

*Letter XXXIII.* In this letter, among other things, the reader will find the Author's opinion of the celebrated groups of Laocoon, and of Dirce, both which he allows to be exquisite.

*Letter XXXIV.* The Doctor sets out on his return to Florence, by way of Terni, a road which we advise all future travellers to avoid. The whole company underwent so much fatigue, danger and vexation, that their safe arrival at Florence seemed miraculous.

*Letter XXXV.* Making a short stay at Florence, our travellers return by Pisa to Livorno, where they embark for Genoa, and thence to Nice; and thus ended their Italian expedition, after which the Doctor found himself so perfectly well, that he no longer despaired of revisiting his friends in England.

*Letter XXXVI.* begins thus: 'You ask me whether I think the French people are more taxed than the English? but I apprehend, the question would be more apropos, if you asked whether the French taxes are more insupportable than the English; for, in comparing burthens, we ought always to consider the strength of the shoulders that bear them.'—'When I see the country of England smiling with cultivation; the grounds exhibiting all the perfection of agriculture, parcelled out into beautiful inclosures, corn-fields, hay and pasture, woodland and common; when I see her meadows well-stocked with black cattle; her downs covered with sheep; when I view her teams of horses and oxen large and strong, fat and sleek; when I see her farm-houses the habitations of plenty, cleanliness and convenience; her peasants well-fed, well-lodged, well-clothed, tall and stout, and hale and jolly; I cannot help concluding that the people are well able to bear those impositions which the public

public necessities have rendered necessary. On the other hand, when I perceive such signs of poverty, misery, and dirt, among the commonality of France, their unfenced fields dug up in despair, without the intervention of meadow or fallow-ground, without cattle to furnish manure, without horses to execute the plans of agriculture; their farm-houses mean, their furniture wretched, their apparel beggarly; themselves and their beasts the images of famine; I cannot help thinking they groan under oppression.'

*Letter XXXVII.* contains a farther account of the climate of Nice.

*Letter XXXVIII.* The Doctor makes an excursion over the mountains to Turin.

*Letter XXXIX.* Having spent two winters at Nice, the Doctor and his family set out on their return to England. They passed through Antibes, Toulon, and Marseilles, in their way to Aix en Provence, where the Doctor resolves to continue some time for the sake of the waters, from which he received singular benefit.

*Letter XL.* comprehends a description and succinct history of Aix and its waters. As to the boasted cheapness of living in the south of France, our Author is persuaded that a family may live for less money at York, Durham, or Hereford, than in this city. This letter contains likewise the particulars of the journey from Aix to Lyons, through Avignon.

*Letter XLI.* Boulogne, June 13, 1765. In this epistle, which is the last in the book, the Doctor continues to complain of the inconveniencies of travelling in France, and concludes, that posting is much more convenient and reasonable in England. Our carriages and horses are much better, and our drivers more obliging and alert, owing to the possibility, if we are ill-used at one inn, of being accommodated at another. The Doctor, throughout his whole journey, had very frequent disputes with landlords, postmasters, and postillions, which must certainly have rendered his tour much less agreeable than it otherwise might have been. Of this he seems convinced; for in this letter he is of opinion, that the only method of travelling with any degree of comfort, is to submit to imposition, and to stimulate those who serve you by extraordinary gratifications. We cannot take leave of the Doctor without thanking him for the entertainment we have received in the perusal of his travels; which, as they are the work of a man of genius and learning, cannot fail of being useful and instructive, particularly to those who intend to make the same tour.

**B...e**



*A large Collection of ancient Jewish and Heathen Testimonies to the Truth of the Christian Religion, with Notes and Observations. Vol. 3d. Containing the Testimonies of Heathen Writers of the third Century, and to the Conversion of Constantine, the first Christian Emperor. By Nathaniel Lardner, D. D. 4to. 10s. 6d. Buckland, &c.*

**T**HERE are few divines whose writings we peruse with greater pleasure than those of the learned and judicious Author of the work now before us. An air of genuine integrity and simplicity of design appears in every thing that comes from his pen; he seems to have nothing but truth in view; and may be said, with great justice, to have done as much service to the Christian cause as any writer of the present age.

This third \* volume of his collection is divided into nineteen chapters; in the first of which we have an account of the persecution under Severus, and Spartian's testimony to it, with remarks.—Spartian is a heathen author, one of the writers of the Augustan history, and flourished in the time of Dioclesian, or soon after. He has mentioned not only the time of this persecution, but also the substance and design of the emperor's edict, more particularly, than any of our Christian authors. In the life of Severus, he says:—‘Having passed through Antioch, he gave to his eldest son the manly gown, and appointed him consul with himself. And presently, whilst they were yet in Syria, they entered upon their consulship. After that, having enlarged the stipends of the soldiers, he went forward to Alexandria. In his journey through Palestine, he enacted several laws. He forbade, under a severe penalty, that any should become Jews. He also published a like edict against the Christians.’

This, our Author observes, determines the beginning of the persecution to the year of Christ 207, the tenth year of the reign of Severus, when he and his son Caracalla were consuls together.—The design of the edict is represented to be to restrain the increase of Christianity.

Mosheim (*de reb. Christian ante C. M. p. 456*) observes upon this edict, that the words of it, as represented by Spartian, shew, that Severus only intended to hinder the increase of the church, and ordered such to be punished, who forsook the religion of their ancestors. They, therefore, who were Christians by birth, he says, or were such, before the time of this edict, had nothing to fear from it.

This observation Dr. Lardner thinks of no weight. All persecuting edicts, he says, may have been in this form. They

\* For our account of his 1st and 2d Vols. see Rev. Vol. XXXII. and the No. for January last.

may

may have been made so, to give them a more specious appearance, and to cover the real cruelty and malignity of them. The common opinion, therefore, of learned men, concerning the persecution of Severus, he thinks, is very right, and Mosheim's observations upon it of little weight.

In the second chapter, our Author illustrates the inscription of the altar, *to the unknown God*, Acts xvii. 16—23. by a paragraph of Diogenes Laërtius, in his life of Epimenides, who is supposed to have been cotemporary with Solon, and to have lived in the forty-sixth olympiad, almost six hundred years before the nativity of our Saviour.—After relating some strange things of Epimenides, Diogenes goes on thus:—‘At this time the fame of Epimenides (we give Dr. Lardner's translation) was very great among all the Greeks, and he was supposed to be in great favour with the gods. The Athenians being afflicted with a pestilence, they were directed by the Pythian oracle to get their city purified by expiation. They therefore sent Nicias, son of Niceratus, in a ship to Crete, inviting Epimenides to come to them. He coming thither in the forty-sixth olympiad, purified their city, and delivered them from the pestilence in this manner. Taking several sheep, some black, others white, he led them up to the Areopagus. And then let them go where they would. And gave orders to those who followed them, wherever any one of them should lie down, to sacrifice it to the god, to whom it belonged. And so the plague ceased. Hence it has come to pass, that to this present time may be found in the boroughs of the Athenians anonymous altars, a memorial of the expiation then made.’

This paragraph, the Doctor thinks, throws great light upon the text above cited from the Acts; but before he gives us his own observations, he lays before us the remarks of several Christian interpreters, both ancient and modern. Chrysostom and Isidore of Pelusium, he tells us, who flourished in the fourth, or the beginning of the fifth century, had no doubt about the genuineness of the inscription, as composed in the singular number, *to the unknown God*.—According to Theophylact and Oecumenius, the whole of the inscription was to this purpose;—*To the gods of Asia, and Europe, and Lybia, to the unknown and strange God.*

The opinions of learned moderns are different. Many maintain the genuineness of the inscription, as cited by St. Paul. But Le Clerc says, that though the inscription was in the plural number, St. Paul was in the right to alledge it in the singular number. *Quamvis plurali numero legeretur inscriptio, Ἀγνώστῳ Θεῷ, recte de Deo ignoto loquutus est Paulus, quia plurali numero continetur singularis.* Clerici H. E. A. 52. p. 374. in notis.

‘ In the year 1724 (continues our Author) was published at Cambridge a Latin sermon upon this subject. I read it, when it came out. But I know not now where to find it. I remember well, that it is a very learned and elaborate discourse. And I made some extracts, which are still by me. But they are defective and imperfect. However, I perceive by them, that the author\*, Dr. Drake, asserted the inscription to have been in the singular number: though my extracts are not particular enough, to shew how he made it out. But I know, that he argued from the place of Oecumenius, above quoted by me, and likewise from the dialogue Philopatris, which I also shall quote by and by.

‘ Having seen the judgment of learned Christians, ancient and modern, I here intend to propose my own observations.

‘ Diogenes Laërtius informs us, that the Athenians, by the direction of an oracle sent for Epimenides to purify, or expiate their city, when they were afflicted with a pestilence: Epimenides, when he came to Athens, took several sheep, some black, some white, and then let them go, where they would, directing those who followed them, when any one should lie down, to sacrifice it to the God, to whom it belonged. Which in the Latin version is rendered, *to the God next the place*. Which translation, as I perceived by my extracts, is disliked by Dr. Drake. He therefore translates in this manner: *to the proper God, to whom that affair belonged, to him, whoever he was, who should remove the inflicted pestilence*. Dr. Doddridge reciting this paragraph in his notes upon Acts ch. xvii. understands the direction to be, *when the sheep lay down to sacrifice them to the God, near whose temple or altar they then were*.

‘ There is another sense, which appears to me to be very obvious, and therefore I think to be right. Epimenides took with him up to the Areopagus, several sheep, *some black, some white*. And when he let them go, he directed, that each one, when it lay down, *should be sacrificed to the God, to which it appertained, or belonged*, ut eam mactarent Deo, ad quem pertineret. Black sacrifices were offered to some Gods, white to others. Epimenides knew not, by what God the pestilence had been inflicted upon the Athenians. When he was desired to purify the city, in order to its deliverance, he chose out sacrifices of different kinds, black sheep, and white sheep, and led them up to the Areopagus. And from that place, the citadel, or the seat of

\* Fatendum tamen est, plures fuisse olim Deos, quorum opem auxiliumque anonymis aris invocabant . . . Hanc autem, de qua speciatim egit Apostolus inscriptionem singulari fuisse numero prolatam confirmat ipsius Pauli fides, industria, non sequioris aetatis testimonio, non Hieronymi conjecturae posthabenda. *De ate uti supra, p. 5. In Excerptis nostris.*

the senate, and of the court of judicature, he sent out the sheep, as in the name of the whole city and commonwealth, to be sacrificed, in order to appease the offended deity, whoever he was. A sheep with a black fleece, when it lay down, was to be offered to a deity, who delighted in such sacrifices. A sheep with a white fleece was to be offered to a deity, to whom white sacrifices were acceptable. By this means he hoped to ingratiate the offended deity, whoever he was.

‘ It follows in Laërtius. *And so the plague ceased. Hence it has come to pass, that to this present time, may be found in the boroughs of the Athenians, anonymous altars, a memorial of the expiation then made.*

‘ *In the boroughs of the Athenians.* So I have translated, *καὶ τὰς ἀνώνυμους τῶν Ἀθηναίων.* Of them Potter speaks in this manner. “ These *ἄνῳι* were little boroughs in Attica, several of which were reckoned together in the business of the common wealth; yet had separate habitations, and distinct rites, and Gods too: for each of them adored peculiar deities. And yet all unanimously agreed in worshipping Minerva, who was the tutelar Goddess of the whole country.”

‘ Thus I have explained this paragraph, as I am able. I am now to make some observations. But they will be no more than two only. *First*, there were several anonymous altars at Athens, and in the the adjoining country. We know not how many sheep Epimenides took up with him to the Areopagus, and then let them go away at pleasure. But they would all lie down when wearie, if not before: some, it is likely, in the streets, or other public places of the city of Athens: others in the adjacent country. Where they were sacrificed to the God, to whom they were supposed to appertain, according to their different colours. And the city being hereby expiated; and purified, and delivered from the pestilence, there was an anonymous altar erected in every place, where a sacrifice had been made, in memorial of the obtained deliverance. *Secondly*, all these altars were in the singular number. For each sheep, when it lay down, was to be sacrificed to the God, to whom it appertained.

‘ Thus then, according to this curious history in Laërtius, St. Paul must have been in the right, when he said, *he had found an altar with this inscription: To the Unknown God.* And even to the time of Laërtius there were still such anonymous altars to be found in the boroughs of the Athenians.

‘ Let us now observe some other heathen writers. Where, possibly, we may find some things, confirming these observations, or however at least casting farther light upon them. I shall first quote Pausanias, who flourished and wrote before the end of the second century. Having mentioned an altar of Jupiter Olympius, he says, “ and nigh unto it, is an altar of unknown

known Gods." He does not say, *the altar*, but *an altar*. Therefore there may have been several such altars, as Laërtius says. And when he says, *an altar of unknown Gods*, he need not be understood to mean, that the inscription was in the plural number. It may have been, and probably was, in the singular number.

“ In another place Pausanias speaks of *altars of Gods called unknown, and of heroes, and of the sons of Theseus, and Phalerus*. The inscription of this altar likewise may have been in the singular number. But as there were several altars at Athens, or near it, inscribed *to the unknown God*, it was natural enough for some writers to call them *altars of unknown Gods*. So says Gro-tius: “ When Pausanias says, that there were at Athens altars of unknown Gods, he means, that there were many altars with such an inscription, *to the unknown God*: though, possibly, there were some with an inscription in the plural number, whilst others were in the singular.” Olearius has expressed himself in the like manner.

“ The first observation appears to me very right. The second observation, “ that there might be also some altars in the plural number, *to unknown Gods*,” is a supposition, without proof, or evidence, so far as I see, and therefore may not be true.

“ Philostratus records it, as an observation of Apollonius Ty-anæus, “ that we are never to speak disrespectfully of any of the Gods: intimating also at the same time, that there was some special reason to be upon the guard in that respect, at Athens, where are altars to unknown demons.”

“ But neither does this necessarily imply, that there were al-tars with inscriptions *to unknown Gods* in the plural number. It implies no more, than that there were several altars with that inscription *to the unknown God*. And farther. We are hereby led to think, that inscriptions, *to the unknown God*, were pecu-liar to the Athenians. There were no such inscriptions any where else.

“ I come now at length to the Dialogue Philopatris, quoted by Dr. Drake, and others, as a work of Lucian: but I rather think, of some anonymous heathen author in the fourth cen-tury.

“ Here Critias confirms what he says, swearing *by the unknown God at Athens*. And near the end of the dialogue: “ But let us find out the unknown God at Athens, and stretching our hands to heaven, offer to him our praises, and thanksgivings, that we are worthy to live under so great an empire, and leave others to trifle as they please.”

“ Which must lead us to think, that the inscription at Athens was in the singular number. There can be no reason assigned, why this author, doing his utmost to expose and ridicule the Christians,

Christians, should adapt the singular number, if the inscription was plural.

Thus I have now illustrated this text by the testimonies of heathen authors, who wrote, whilst these altars, with their inscriptions, were in being: Diogenes Laërtius, Pausanias, Philostratus, and the author of Philopatris. The inscription upon the altar at Athens was in the singular number. Nor does it appear, that there were any in the plural, to *unknown Gods*. And this inscription seems to have been peculiar to the Athenians. It does not appear, that there were any altars inscribed to the *unknown God*, in any other countries. But, when I say, these altars were peculiar to the Athenians, I do not intend the city of Athens alone. For there were several like altars in the boroughs of the Athenians, and possibly in some other adjoining places. The altar, observed by Paul, probably was in some street, or open place of the city of Athens. The altars, mentioned by Pausanias, were elsewhere. That which I first quoted from him was at Olympia: the other was at Phalerus, as he expressly says, which was the nearest sea-port to Athens, and not far off from the city.

The third chapter contains several passages concerning the Christians, taken from the life of Alexander Severus, written by Lampridius, a heathen author, about the year of Christ 306. The fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, and fourteenth, are short chapters, and treat of Ulpian, Dion Cassius, the persecution under Maximin the First, the emperors Philip, Decius, Gallus, Valerian and Gallien; of Amelius, Longinus, Numenius, and the Emperor Aurelian.

In the 15th we have a particular account of Porphyry; of his objections against the book of Daniel, with remarks upon them, and upon the answers made to them, &c. &c. In this chapter likewise, the Doctor endeavours to prove that the work ascribed to Porphyry, and often quoted by Eusebius, entitled the *Philosophy of Oracles*, is spurious. He likewise shews that Ammonius, master of Plotinus, of whom Porphyry speaks, was a heathen philosopher, and that Ammonius, author of diverse Christian writings, of whom Eusebius speaks, was a genuine Christian, without any exceptions ever made to his Christianity, as far as appears. The whole of this chapter, though in some parts of it the Author may appear somewhat prolix, the learned reader will peruse with pleasure.

In the sixteenth we have a short account of the writers of the Augustan history. The seventeenth treats of two authors, who wrote against the Christians in the time of Dioclesian's persecution, one anonymous, the other supposed to be Hierocles: we have



have here likewise an account of Apollonius Tyaneus, and the two lives of Pythagoras, written by Porphyry and Jamblichus.

As to Apollonius, our Author does not think him a person of so great importance, as some learned men have imagined. It does not appear, he says, that any adversaries of the Christians, either Celsus, or Porphyry, or any other, before Hierocles, at the beginning of the fourth century, under Dioclesian's persecution, ever took any notice of him in any of their arguments.

As Apollonius is very much, if not entirely indebted to the memoirs of Philostratus, for his great reputation in the world, our Author considers distinctly the time and occasion of writing that work, its veracity, or credibility, and its importance. He sees no reason to believe, he tells us, that Philostratus had read any of our gospels, or any other of the books of the New Testament, or that he any where makes any references to the history of our Lord and Saviour Jesus Christ.—Philostratus compared Apollonius and Pythagoras, but it does not appear, that he endeavoured to make him a rival with Jesus Christ: he has never once mentioned our Saviour, or the Christians his followers, nor is there any hint, that Apollonius any where in his wide travels, met with any men, who can be suspected of being Christians of any denomination, either catholics, or heretics. If it be asked, how it came to pass, that many heathens were disposed to equal Apollonius, or even to prefer him to our Saviour, our Author answers, that they were willing to lay hold of any thing that offered, to save the sinking cause of polytheism, and the rites belonging to it; as shipwrecked men catch at every twig that comes in their way, to save themselves from drowning.

The eighteenth chapter contains an account of Dioclesian's persecution of the Christians, with observations upon it. In the nineteenth we have a review of the foregoing period, viz. from the beginning of the third century to the conversion of Constantine, with some general remarks upon the state of Christianity under heathen emperors.

In the first ages of Christianity, says our Author, truth bore a high price. Nevertheless there were those who bought it, and would not part with it upon any consideration whatever. Nor was this distraction, or obstinacy, as through mistake it is called by the Preceptor Pliny, and the Emperor Mark Antonin. It was a just and reasonable resolution. It is agreeable to all sound philosophy, and the sentiments of all philosophers, who have considered the obligations of human conduct, that we ought to suffer death, rather than deny the truth, of which we are persuaded. And our Lord has expressed himself clearly upon this point, and without reserve. *Whoever therefore shall confess me before men, him will I also confess before my Father who is in heaven.*  
But

*But whosoever shall deny me before men, him will I also deny before my Father who is in heaven. And he has given us full assurance, that none shall be losers by fidelity to him, or by any acts of self-denial for the sake of him, and his gospel. And he said to his disciples, Verily I say unto you, there is no man, who has left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come everlasting life. He has himself engaged in this warfare, and knows by experience what it may cost. And therefore he has sometimes expressed himself after this manner: In the world you will have tribulation. But be of good cheer. I have overcome the world. Again: To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*

‘ If any of the first Christians were too forward, and needlessly exposed themselves to sufferings, they are not to be vindicated. For they acted contrary to repeated precepts of Jesus himself. Behold, says he to his disciples, *I send you forth, as sheep among wolves. Be ye therefore wise as serpents, and harmless as doves: And, when they persecute you in this city, flee you into another.*

‘ But I do not think, that they often transgressed those rules. I am rather of opinion, that they were generally mindful of them, and paid them due regard. We have seen examples of it in Polycarp and his people, in Cyprian, Bishop of Carthage, in the Christians at Alexandria, during the persecution of Valerian, and in the Christians living in Pontus and Cappadocia, in the time of Maximin the Thracian. Other instances of their discretion might be alledged.

‘ The Christians of the first three centuries were not perfect nor infallible. They had their failings, and their errors. Not were they altogether free from strife and contention. But there were among them many men of sincere and undissembled virtue, and some eminent therein, who were shining examples of every thing excellent and commendable in human life. They were quiet and peaceable, and obedient to magistrates in all things appertaining to their jurisdiction. They prayed for the Roman emperors, and for the officers under them, and for the prosperity of the empire. They were kind to each other, and to strangers. *Our affair*, said the ancient apologists, Justin Martyr, and Athenagoras, *lies not in words, but in works.* And Lactantius, so low as the beginning of the fourth century, could say, “the great concern of our people is to be holy and unblamable in their lives.” Pliny has borne an honourable, and ample testimony to the good design of their religious assemblies. And they were remarkable for their patience and fortitude under sufferings for the principles which they had embraced. By all which

which they glorified God, edified each other, and were continually making converts from among their Gentile neighbours, and even from among such as hitherto had been their enemies.

‘ If afterwards Christians altered for the worse: if they departed from *the faith once delivered to the saints*: if they admitted into their belief and profession corrupt mixtures of human invention: if instead of being persecuted themselves, they persecuted other men: or, if they persecuted one another for difference in speculative opinions, of little importance: or, if they did any thing else, contrary to the purity of the doctrine of the gospel, we shall be obliged to acknowledge it without partiality, when we see the proofs of it.

‘ And indeed, Chrysostom has observed, “ that Christianity rather declines under Christian emperors. So far is it from being cherished by the honours and preferments of this world. But it thrives most, when it is persecuted, and lies under worldly discouragements.” And said Sulpicius Severus not long ago, speaking of Dioclesian’s persecution: “ Glorious martyrdoms were then as earnestly contended for, as bishopricks have been since sought by ambitious men.”

‘ We may do well therefore to emulate the best times, and the sincerest disciples of Jesus Christ, whom we have taken for our master and guide in the things of religion. And we may sometimes recollect what our Lord said before *Pontius Pilate*, therein witnessing a good confession. *For this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.*

‘ Let us then carefully attend to that word of the gospel, which was first *preached every where*, by men chosen, and appointed, and fully qualified for that purpose, *the Lord himself working with them, and confirming it with signs following*: and has been since recorded by his faithful apostles and evangelists.’

Our learned and truly estimable Author concludes this volume with the observations of Dr. S. Parker, Bishop of Oxford, upon the character of Apollonius Tyanæus, and the history of him, written by Philostratus.

**R.**

*Papists and Pharisees compared: or, Papists the Corrupters of Christianity. In a Discourse on Matthew xv. 1—6. By John Burton, D. D. Vice-Provost of Eton. 8vo. 1s. Rivington.*

**T**HIS discourse is written, upon the whole, with so much good sense and judgment, and is withal so well-timed, that we cannot help recommending it to the particular notice of  
our

our Readers. As the preface contains an anecdote in relation to the life of *Cardinal Pole*, with which it is proper the public should be acquainted, and likewise an account of a very useful design, which Dr. Burton intends to prosecute, no apology will be necessary for inserting the greatest part of it.

‘ A boasted performance, says our Author, hath lately appeared in the world, entitled, *The Life of Cardinal Pole*: but under that cover carrying on a design more important and dangerous, viz. to promote the cause of popery, and to justify principles and practices inconsistent with the constitution of this kingdom, both civil and ecclesiastical.

‘ The title page proclaims its publication at Oxford; and from this circumstance many an unwary reader hath been led to imagine that it came out *jussu* or *permissu superiorum*: and, in fact, many an ungracious reflexion hath been thrown out on the university upon that account. It will therefore not be thought improper to undeceive the public, by this short and plain representation of the case. The work prepared for the press was in form brought to the vice-chancellor, and submitted to his inspection; by his order it was perused and examined: it was censured and rejected, as a production unfit to receive the sanction of our university press.

‘ A modest author would probably have been inclined to withdraw himself from the place where he had given offence, and to dissemble the disgrace or merit of such a repulse: but Mr. Phillips seems resolved that Oxford should not be deprived of the intended honour; he accordingly gains an easy access to another press in the city, where no *imprimatur* or approbation was required: in this manner his work came out into the world.

‘ It is not my business or inclination, to enter into a dispute with this gentleman: this is already undertaken and executed by abler hands. But I cannot help considering every attempt of this kind, as an admonition to the clergy of the established church to stand upon their guard in opposition to those, who lie in wait to deceive. When any celebrated author comes forth with a plausible volubility of language, and declamatory eloquence—with sly insinuations, and bold assertions—with specious colouring, and artful misrepresentations, calculated merely to amuse and delude superficial observers; to divert their attention from the more important points in debate, when so much art and industry is used to recommend principles of popery; it certainly behoves us to take the alarm, to exert our best endeavours in defence of our establishment, to repel the open attack, and detect the secret fraud—to take off the disguise of false appearances, and confute the fallacious reasonings.

‘ It

‘ It may here perhaps be said, that this hath already been done to good purpose by our divines, and especially in that critical period of time before the revolution. All this is indeed true; and to those excellent writers I refer all those who want more exact and full information in any particular points; but surely it is not necessary that every serious reader should at once be carried out into this wide field of controversy: it is rather expedient that he should be furnished with a stock of some previous notices; such as would be of general use for his direction, or some sort of manual, which sets forth the principal points in dispute fairly represented, and rightly stated, in a compendious and distinct manner: so that he may be enabled to form a just judgment concerning the merits of the cause, to perceive the difference between catholic gospel-doctrines, and the peculiar tenets of the church of Rome—between novelty and antiquity—between authority merely human and divine, and, in a word, between popery and Christianity.

‘ This is what I chiefly have in view: and in prosecution of this design, I have entered upon a regular series of discourses, in which I distinctly examine the twelve additional articles of pope Pius’s creed, shewing their inconsistency with gospel verities, and the tenor of Christianity. I conceive this is laying the axe to the root of the tree: for however many other branches of matters controverted between romanists and protestants may admit of some palliation; yet surely, these must on all hands be allowed to be characteristical, the test of authentic and genuine popery, not to be dissembled or disavowed, being a summary of doctrines established by the council of Trent, and incorporated into their creed, and made an essential part of the catholic confession of faith.

‘ I am sensible that to state the true notion of their doctrines in such a manner as the Romanists themselves will allow, is a matter of no small nicety and difficulty; especially since many are delivered in terms indefinite and designedly ambiguous, in the language of the schools, rather than of the gospel, and accordingly give room for the exercise of sophistry and evasive subtilties. I have endeavoured all along to represent them fairly as explained and defended by themselves, and not by drawing consequences to impute to them principles, which they appear to disavow. Therefore in the course of my argument I do not build upon the opinion of any particular doctors, however eminent and respectable, but upon grounds which they esteem more sure and infallible, the decrees of their council. And in order to ascertain the true meaning and intents of these decrees, I have collected the sense of those fathers by whom they were compiled, as recorded in the history of those times, and fully expressed

pressed in the course of the previous debates, and confirmed by subsequent practice, and common acceptation, by the tenor of their liturgies, catechism *ad parochos*, and such like authentic documents. Upon the whole I conceive, that nothing more is wanted toward the full confutation of this corrupt system, than a true state of it clearly represented. This is what I attempt to do: and if the common apprehension of the daily increase of popery be well founded, the attempt will be thought not less seasonable than important; and be serviceable to the cause of genuine Christianity, by pointing out the corruptions brought in by the church of Rome, and furnish our people with arms offensive and defensive, against a common enemy.

‘My thoughts on this subject I purpose in due time to communicate to the public: in the mean while, till this attack be made in form against the head-quarters of the Romanists, I send out this small performance by way of prelude, or slight skirmish, *velitatio pro castris*, in order to explore their situation, disposition, and force, and perhaps provoke some petty hostilities.

‘’Tis observable, that our biographer in the course of history, acts out of character, and becomes rather a controversial writer; and takes much pains to dress out his scheme of popery in the fairest colours, with all the wanton fancy of a painter: we see it recommended by the incommunicable high character of catholicism, primitive antiquity, apostolical tradition, and every circumstance which may give it an air of dignity and veneration. On the other hand I shall take the liberty, by way of contrast, to consider this admired system in a very different point of view, and set forth a different representation of popery, and shew the Romanists to themselves in a true light, shew that their boasted antiquity is really no other than a pious fraud, and an innovation on the original Christian plan—that their apostolical traditions are no other than the inventions of fallible, fallacious men, which have made God’s commandments of none effect. In a word, I consider popery, as such, in no other view, than as the corruptions of Christianity digested into an artificial system: corruptions similar in kind and degree to those which our Saviour condemned in the scribes and pharisees. Accordingly I have drawn out a parallel, and considered the character of these scribes and pharisees, Christian and Jewish, in a comparative view: I have pointed out their agreement in principle and practice, their agreement in the sinister motives of proceedings, and wicked manner of conducting them, and withal, the like mischievous effects from thence redounding to the common cause of true religion and virtue: and in consequence, by parity of reason, I consider them both as involved in one common censure.’

The portion of scripture, from which our Author discourses, contains copious matter, both historical and doctrinal. It relates



to a sect of persons, who made the most considerable figure in the Jewish church, but were condemned by our Saviour, as the great corrupters of the true religion; as the authors of gross errors in doctrine and depravity in manners: *they transgressed the commandment of God by their traditions.* The Doctor directs the views of his readers to a sect of a similar character, the scribes and pharisees of the church of Rome; the authors of many gross corruptions of Christianity; *who also transgress the commandment of God by their traditions.* To them, he says, our Saviour's censure and exhortation may be directly applied; accordingly he endeavours to justify this application, and to shew the *parity* of reason, which involves them in the like condemnation.

With this view he considers the character of the pharisees, both Jewish and Christian, in a comparative view; points out their agreement in principles and practices, in doctrine and worship; errors multiplied upon errors, and all springing from one common cause, an authority merely *human*; yet obtruded on the people, as *divine*; and thus marked by our Saviour's censure: *they taught for doctrines the commandments of men.* And, in consequence of this, *they made the commandments of God of none effect through their traditions.*

We shall not attempt to give an abstract of what the Doctor has advanced, but refer our Readers to the discourse itself. There is one curious passage, however, which we cannot help inserting. Speaking of the usurped titles and pompous prerogatives of the supreme head of the church universal, he says;—“But here I cannot omit making a remark, which to some perhaps may seem paradoxical, viz. that popery, as such, is an *antiepiscopal* scheme, and that *presbyterianism* is really founded in *popish* principles. For the assertion of the pope's *supremacy* virtually annihilates the distinction of orders in the church upon the apostolical plan. And, upon this supposition, the original *equality* of bishops, as such, no longer subsists: but the distinction of orders is industriously confounded, and the episcopate is virtually absorbed in the presbyterate. And that this is really so is sufficiently apparent from a book of undeniable authority, the Catechismus ad Parochos, where this question is put in form, “Quot sunt ordines in ecclesia? Resp. Septem.” And pray now in the enumeration of these seven, do you find that *episcopacy* is named at all?—No: there is no mention at all made of it as a distinct *order*, but only of the presbyterate, in which it was supposed to be involved. And to what *end* was all this? that all spiritual jurisdiction might appear, not inherent in the order of bishops, as such, but, as derived from the pope, and conveyed in the delivery of the pall. Whoever reads father Paul's history of the council of Trent will plainly perceive

perceive the uneasy perplexity and distress of the court of Rome on this interesting point; and may from hence account for the variety of artifices used to elude or over-rule the debate on this head. I say then, on the whole, that popery, as such, being a levelling or degrading scheme, and all in order to aggrandize one man above all others in the Christian church, is so far *antiepiscopal* and virtually *presbyterian*. And, on the other hand, the assertion of episcopacy, with its inherent rights and powers, is the most effectual defence of the protestant cause, and bulwark against popery.'

We need make no reflections on this passage, which, probably, will *provoke some petty hostilities* from a different quarter than that of the Roman catholics.




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*A Paraphrase upon the Fifteenth Chapter of the First Epistle to the Corinthians, with critical Notes and Observations; and a Preliminary Dissertation.—A Commentary, with critical Remarks upon the sixth, seventh, and Part of the eighth Chapters of the Romans. To which is added a Sermon on Ecclesiastes ix. 10. composed by the Author the Day preceding his Death. By John Alexander. 4to. 3s. 6d. Johnson.*

WE cannot enter upon the examination of this work without dropping one tributary tear to the memory of its deceased Author; and joining our lamentations with those of many others, for the loss which the world has sustained in the early, we had almost said premature, death of so amiable and (in respect of his literary attainments) so accomplished a person; from whose uncommon abilities, and virtues, the greatest expectations had been formed. Mr. Alexander was remarked, by all who knew him, for clearness of perception and solidity of judgment: the intenseness of his application was equal to the native strength of his mind; and by the united force of both, though he had not compleated his thirtieth year, he had made such advances in learning, especially in sacred literature, as would have done honour to a more mature age.—But our province is not that of a panegyrist: we therefore decline all farther encomium on the Author, and proceed to give our Readers some account of the work before us; a work which, we apprehend, will prove a better and more lasting monument of the Writer's abilities, than any thing we could offer in his praise.

The general design of the *preliminary dissertation* is to ascertain the scripture doctrine relating to the resurrection: and our ingenious Author having examined the subject with great accuracy, and much in the true spirit of criticism, modestly proposes

his own opinion as the result of his inquiries, viz. that the scriptures never speak of the bodies of men being raised and united again to their souls in the day of Christ: that they frequently and strongly assert the doctrine of a resurrection from the dead, yet that the appearance of their Lord and Saviour, *when he shall come to be glorified in his saints, and to be admired by them that believe*, was the grand object which was presented before the minds of the Christians: and that the coming of Christ, his raising the dead to life, and conferring upon all the righteous the reward of immortality, are the objects to which we are continually referred for our expectation and comfort. But what his sentiments are, and what his manner of writing, will appear to greater advantage from a few passages which we shall now extract from the latter part of the dissertation.

‘ I think there needs little to prove, that if the resurrection of the *body* be a doctrine of scripture, it is at least very ambiguously revealed, and expressed in such a manner, as to leave room for drawing very different conclusions from the passages which are supposed to assert it. And I further recommend to those, who consider the resurrection taught in the New Testament, as a mere appendage to the happiness and reward of good men in another state, (which is indeed compleated by this, but begins many ages before) wherever a resurrection is mentioned, to add to it these words, “ of the body ;” and consider the persons then said to be raised, as enjoying beforehand the blissful presence of their Saviour, and the crown of life, which we hope and wait for here ; and they will see, how much this idea destroys the force and beauty of so many sublime passages, written for the encouragement and comfort of the Christian world. Indeed if the rescuing an animal body from corruption and the grave, be all that is meant in the promises of scripture, concerning a resurrection to life ; and it be, as they say, at the same time taught, that the souls of good men enter upon happiness long before this period, and at the instant of death ;—one would not be unthankful for any information relative to the circumstances of a future life :—yet it seems to be the least interesting part of the Christian doctrine ; the least important as a sanction to its laws ; and the least necessary to the comfort and hope of such as embrace it.

‘ I know it is generally said, that when the body is raised and united again to the soul, the happiness of the saints is quite complete ; and that for this reason, Christians are so often referred to this event for their encouragement and hope ; and the time of imperfect beatitude, between death and the resurrection, is so seldom mentioned. I will not be so unreasonable as to insist upon any proof, that the re-union of a soul to its former body, is so necessary to its perfection and joy, that, all other things

things continuing in the same state, this alone should be such a vast accession of bliss, as quite to obscure the splendor of its former happiness, and entitle the latter only to the name of a reward, and to be the continual subject of the gospel-promises. I will only remark these two things; first, that it is a supposition evidently made for the purpose, “that the heavenly happiness is neither compleated at once, nor gradually increases; but is given at first in some low degrees, and afterwards arrives in an instant, at its height and perfection, when the body is raised;” and secondly, that it must always be a considerable difficulty with thinking minds to conceive, why the honour and reward of a future state should be represented as depending more upon the revival of a body long since mouldered away, than upon the presence of God and of Christ, the society of angels and blessed spirits, and the exercise and improvement of all divine and social virtues; all which enjoyments, upon these principles, are prior to the resurrection of the flesh, and, for any thing we know, capable of rising in infinite progression without it. And I think, that the advocates for an immediate translation of the soul into heaven, are left under a disagreeable dilemma; either of being constrained to draw very faint pictures of the enjoyment of a state preceeding the resurrection, and much below the usual strain of declamation on these subjects; or to part with the only plausible argument to shew, why the New Testament, on a supposition that this scheme is true, has fixed the reward and happiness of good men to the resurrection, and so uniformly directs them to look forward to this distant period.

‘ And let them shew, if they can, some good reason, why St. Paul, when comforting the Thessalonians concerning their departed friends, has missed so fair an occasion of telling them, that the dead in Christ were now in glory, enjoying the blissful presence of their master; that they were rather to be envied than lamented, because they were gone before us to the possession of so much happiness; and enjoyed the pleasing expectation of being joined to us again for ever. Let us examine what he has said, and see how well it agrees with the common topics of consolation upon such mournful occasions. *I would not have you ignorant, brethren, concerning them which are asleep; that ye may not sorrow as others who have no hope. For if we believe that Jesus died and rose again, so also we believe, that those who sleep in Jesus, God will bring together with him. For this we say unto you by the word of the Lord, that we who are alive, and remain unto the coming of the Lord, shall not be beforehand with them that are asleep; because when the Lord shall descend from heaven, the dead in Christ shall be raised in the first place: then they who remain shall be caught up to meet the Lord in the air.* I had almost said how flat and insipid: but I correct myself: how far short of the force

and energy of modern consolations ! Is the apostle so miserable a comforter, so little versed in the arts of soothing, as quite to overlook the threadbare topic of later declaimers ? Had he no argument more efficacious to wipe away the falling tear ? has he not a word to say of the *present happiness* upon which true believers are entered ? I cannot think this natural.

‘ With respect to the fear of death, and the gloomy apprehensions we may be ready to entertain on this subject, when the expectation of an immediate entrance into heaven is taken away, I observe, that the hope of a future life and of an immortality of Being stands on as sure a foundation in this, as any other hypothesis : since upon every scheme it must altogether depend upon the power and benevolence of the great Being who first produced us. If death, in such a view of the constitution of things, cease to be desirable to good men, except as an alternative to a life of grievous pain and calamity ; yet it is far from being a subject of terror, or destitute of that reviving hope, which is abundantly sufficient to remove all anxiety and doubt, and make us chearfully resign to the will of God, while we believe, *that he will not leave our lives in the grave, nor suffer his holy ones to dwell continually with corruption.* Tho’ the gloomy vale be not turned into a garden of flowers for us, an effect more like enchantment than nature ; yet we have the same chearful prospect of life, light and happiness, when we get through it. Death is not represented in scripture as a matter of favour to good men, which they may long for and embrace with joy, (which it would indeed be, if it were an immediate opening to heaven, and the pangs of a few hours led us directly to the gates of eternal bliss) but a constitution, which God has been pleased to appoint mankind, because of sin and their imperfect natures, and from which good men are at length delivered by the mercy of God and the ministry of Jesus Christ. *For the creature, or creation, i. e. the world created anew unto good works by Christ Jesus, all good men and true disciples of Christ are made subject to vanity and death, not willingly, of their free choice and desire, but through the good pleasure of their heavenly Father, who subjected them in hope of a deliverance.* And we are taught to look forward to this time, and to expect, that *when Christ, who is our life, shall appear, we shall also appear with him in glory.*

‘ And though it should be appointed to us to die, and we should be removed before the desired event takes place, nevertheless our eyes shall see the salvation of God, we shall enjoy the glorious vision equally with them, who remain : for the first act of the Saviour shall be the raising his faithful servants to life, that they who sleep in Jesus may come along with him. Further, the time which passes between death and the resurrection, may be very short. And though it should be some ages longer

than we apprehend, yet to them who sleep, and are unconscious of what passes, it will appear less than a moment; and the very same instant, which separates them from this mortal life, must to their thought and apprehension be that, which unites them for ever to their Saviour and their God. I do not mention it with any considerable stress, that there seems a sort of equality, which is not unpleasing to the human mind in such a constitution as we are speaking of; where no person is distinguished from another, either to his advantage or loss, on account of the difference in the time of his birth, which is wholly arbitrary, and constitutes no part of his character and desert; but each man appearing in his own order, and receiving at the hand of providence the materials of his future character and hope, having filled up the station assigned him either to his honour or disgrace, retires at the appointed time, and waits till a general day of retribution, to receive in common with all, who have borne any part in the concerns of human life, that sentence, which his conduct has deserved from the universal Judge and Parent. And one person has no more reason to complain, that an examination has not been made into his character and conduct before this time; than another, that he was not brought into the scene sooner.'

'We need not scruple to confess that this is a constitution which would not recommend itself by its agreeableness to our inclinations.—The case of the first Christians, and those of the present day, differs in this; that whereas the former had but very imperfect notions of the Divinity, and faint expectations of his favour and future happiness, they would accept with joy, even a distant hope of immortality: but we, having been accustomed to consider immortality as our birthright, and an inheritance entailed upon our nature; not as the immediate gift of God by Jesus Christ, to such as he approves, and is determined to honour in this way, are ready to look with displeasure upon a scheme, which deprives us of these flattering notions, or promises any thing less than uninterrupted consciousness and enjoyment. Yet it would certainly be better, if, ceasing to argue from our prejudices and wishes to the real nature of things, and that which is, or ought to have been the constitution of providence, we confine ourselves to a sober impartial examination of the scriptures; forming our judgment and hope by the light they afford us.' What weight these reasonings may have on those, who have embraced the opposite opinion, we cannot tell; nor is it our province to enter into a controversy which hath already long engaged the attention of some of our ablest critics: but this we will venture to say, that the passages we have extracted are very sensible and pertinent, delivered with great modesty and propriety, and deserve to be considered,—Our Readers, in this



preliminary dissertation will meet with a very candid and ingenious criticism upon the famous text in the Philippians, Ch. i. 23. and some very just remarks upon our Saviour's memorable words to the thief upon the cross, *To-day shalt thou be with me in paradise*, Luke xxiii. 43: but, agreeable as it would be to ourselves to transcribe them, the limits we are confined to in this article forbid it; especially as we intend to give a specimen of our Author's critical learning and genius, from his notes on the 15th of 1st Cor.—and the passage we shall select for this purpose is that very difficult one in the 29th verse, *Else what must they do who are baptized for the dead, if the dead rise not at all?* a text which hath exercised the genius of commentators, and given rise to a greater variety of unsuccessful conjectures, than almost any other in the New Testament. After mentioning the interpretations that have been given by Vossius, Le Clerc, the late Dr. Ward, and other learned critics, Mr. Alexander proceeds to propose his own sentiments of the passage in the following manner:

‘ I think that the apostle does not suppose Christians in general, or any particular persons among them, to have been in reality baptized for the dead, whatever sense we chuse to put upon the phrase; but is only drawing a consequence from his adversary's principles, and asserts here that Christians are baptized for the dead, just as he had asserted, ver. 15, that Christ is not raised, that is upon supposition there is no resurrection. And I understand the question in this manner:—not, What shall they do, if the dead rise not, who are baptized for the dead? but, What shall they do, who, if the dead rise not, are baptized for the dead? We are then to inquire what is meant by being *baptized for the dead*. To do any thing for the dead, with a view to benefit ourselves or others while under that state, is a mark of extreme madness and stupidity, and can agree to none but such as have lost their senses, and are entirely governed by superstition or phrenzy. It is for this reason, that *ungere mortuos, mederi mortuis*, and such kind of phrases, were made use of to express labour lost. Something of this kind was perhaps intended by being *baptized for the dead*. That so many learned and judicious critics have been able to fix no rational sense upon the words, as alluding to Christian baptism, is a sufficient presumption that the apostle intended to express *an absurdity*. For what could be more happily thought of, to describe the desperate and hopeless situation of converts to Christianity, upon the scheme he is confuting, than to consider them as having all their views centered in the grave, and by their very baptismal engagements entering into alliance with, and recognizing their relation to, all who have gone down to the habitation of the dead.

‘ Some

‘ Some have thought the expression elliptical, and that we may supply ἀναστάσεως between ὑπὲρ & νεκρῶν; as if the apostle had said, What shall they do who are baptized for a resurrection of the dead, if the dead rise not? But this is not probable: and if we may fill up sentences in this arbitrary manner, without regard to the genius of a language, and the received rules of interpretation, the province of criticism would be reduced to mere supposition and guess-work. Besides, what Author, who had any regard to perspicuity, would say that men performed any action *for*, or *for the sake of the dead*, when he only meant that they did it *for the sake of a resurrection from the dead*?

‘ We need not perhaps be very studious to fix the precise and determinate idea which the apostle had to the phrase, *being baptized for the dead*; since, whether we consider Christians as being baptized for the dead in general, or their departed friends in particular, or only with a view to their own condition and settlement in the grave, their conduct must appear in the same absurd and ridiculous light. Yet as this comes after the assertion above, that Christians were of all men most worthy of compassion without the hope of another state, it may be considered as a proof or illustration of such an assertion. It is connected by the conjunction ἐπει, a particle, which, in the argumentative stile, is used when any one designs to confute an adversary’s principles by fixing upon them some absurd consequence, or establish his own by shewing a necessary inconvenience that will attend the denial of them: and it may be rendered, *for in such a case*, or *otherwise*, according to the connection. Our translators, by rendering it *else*, according to the last signification, seem to have thought it connected with the clauses immediately preceeding. But it is more probable that the apostle is confirming his former reasoning, and here resumes the chain, which he had dropt at the end of the nineteenth verse; because he continues it from this place, and proceeds to shew other absurd consequences that follow from the denial of a resurrection.

‘ If any should still happen to be of opinion, that the parts are too distant to be considered in this close connection, I do not know any other signification that can be given to ἐπει, except that very rare one we meet with now and then in Plutarch; who, as the grammarians observe, uses it sometimes for ἀλλὰ, *but*. Upon the whole, I imagine the writer to have this thought; “ It is evident we embrace Christianity with no worldly views; for our religion gives us no prospect of what men call honour, power, riches, or pleasures; on the contrary, we become subject to endless troubles and indignities, are reviled and persecuted by all the world, and are under obligations to part with every thing, and life itself, rather than give up the truth and deny

deny the name of Jesus.—You say further, there is no resurrection, nor future recompence. It remains then, that the men, who look for nothing in this life, nor in a life to come, must have their whole attention turned to the grave, and expect some honours and advantages in that silent abode; for which they are so willing to resign the momentary blessings of life, that they may secure an interest with death, and enjoy undisturbed repose and tranquillity there." I think it can hardly be doubted, but his design was to contrast the sublime expectation of Christians, with that deplorable state, in which this new doctrine represents them.

The phrase *τι ποιησιν* is sometimes equivalent to *τι οφελος*, and may be rendered, what will they be bettered or advantaged. Παραστας λιθον λοιδορει τι ποιησεις; ανουν τις ως λιθος ακνη, τι οφελος τω λοιδορυντι; "If you stand by a stone and rail at it plentifully, what would you get by such an action? if therefore you accustom yourself to hear ill language, with as little emotion as a stone, what advantage can another man have over you by an abusive tongue?" Epictet. ab Arriano, p. 131. Ed. Upton. But it is the sentiment of Alberti, that these words denote *distress* and *danger*, a state of *deep affliction* and *misery*. Thus, he says that *Οιμοι τι δρασω*; *Alas! what shall I do?* is an exclamation very common in antient tragedy, and expresses the grief and anxiety of mind to which persons are reduced by unexpected calamities, or such as they see no way to be delivered from. And though he does not quote any authorities from tragic or other writers, to shew that *τι ποιησω* is used by the Greeks, as *quid faciam?* *perii* by the Latins, yet perhaps the following uses of the phrase will be sufficient to confirm his opinion.

Ουκ έχων οτι ποιησει and αμηχανων οτι ποιησει signify *quite at a loss what to do, in the utmost distress how to act*, Xenophontis Ephes. p. 75 & 78. Ου τι οισθε ποιησειν κ. τ. λ. *To what a dismal situation do you think he will be reduced, &c.* Plutarch in Phocion, v. 4. p. 184. l. ult. So Job xxxi. 14. τι γαρ ποιησω κ. τ. λ. *What shall I do, or what will become of me, when God riseth up?* We may therefore translate the whole passage in its connexion, thus: "If we have hope in Christ only in this life, we really deserve pity beyond any men in the world. For what can be more wretched than their situation, who have only been baptized for the dead, if the dead never rise?"

We hope our readers will excuse ~~us in~~ giving this long note; not only as it is upon a difficult text, which hath much divided our ablest critics and commentators; but as it serves to shew, what learning and sagacity our Author discovers in the use he makes of his classical reading, towards explaining particular phrases in the sacred writings.

We

We shall conclude this article, with just mentioning the sermon, which is printed at the close of the work; the title of it is this; *A diligent application to the proper business of life recommended from the immortality of man*: it is founded upon those words of Solomon Eccles. ix. 10. *Whatsoever thine hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.* The discourse is a sensible, grave, and truly moral one, and upon a subject ever seasonable and important: but what determined his friends to give it a place in this publication was this remarkable and highly affecting circumstance; it was Mr. Alexander's *last sermon, and composed by him the day preceding his death*: he went to bed on the Saturday evening apparently in perfect health, and was found dead early the next morning; and this discourse lay upon his desk, just finished. A circumstance, which without any mixture of superstition, might well be supposed to affect every serious mind: and we cannot help adding, that if some of his surviving brethren had delivered this discourse, as his, at the time of his interment; it could not but have made a deep impression upon the minds of an audience; with how much force and energy must they, under such circumstances, have received the following sentiments, which we meet with towards the conclusion of the sermon? 'The longest life of man is short and fleeting, and soon comes to its period. But how much of this short duration may be reckoned upon, even by the young and vigorous, is the most uncertain thing in nature. A thousand unforeseen causes may operate to break the thread of our days in the midst, and abridge even this narrow period.—The narrow limits of human life leave no room for idleness and delay. Every moment, as it passes before as in quick succession, calls upon us to improve it to the utmost; and make that our own, by wisdom and virtue, which when once past can never be recalled. Year after year admonishes us that life speeds away, and that we have business of importance to be finished. The present moment is now before us, as the former one; but when it is gone, it will never return; no prayers or entreaties can bring it back; it must be set down to our account, either to our praise or confusion.—To-day then, while it is called to-day, let us lay hold upon life, and improve the blessings that are put into our hands, that we may die the death of the righteous, and that our latter end may be like theirs.'

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*Sermons to Young Women.* 8vo. 2 vol. 6s. Millar and T. Cadell, &c.

**W**E are not informed to whom the public is obliged for these sermons; but whoever be the Author, he is certainly a man of taste and genius; and what is still greater praise, he appears to have a warm and generous concern for the best interests of humanity. His style, his manner, the observations he makes, plainly shew that he knows the world, that he has carefully studied and is well acquainted with the human heart, and that he is possessed of every qualification necessary to execute the important task he has undertaken. There are indeed, to the best of our recollection, no compositions of this kind in the English language, in which are to be found greater delicacy of sentiment, correctness of imagination, elegance of taste, or that contain such genuine pictures of life and manners.

The Author's style of preaching is entirely new, having never, as far as we know, been before attempted; it requires uncommon talents to succeed in it, and he has succeeded to admiration. His design is to improve the most amiable ~~and most agreeable~~ part of the creation, for whose best interests he professes an unfeigned regard and a fervent zeal. He entertains the highest idea of their importance and destination; considers them not in that debasing light, in which they are too often considered, as formed only to be domestic drudges, and the slaves of our pleasures, but as intended to be reasonable and agreeable companions, faithful and affectionate friends, the *sweeteners, and the charm of human life*; in a word, as designed to soften our hearts and polish our manners. Though nature, observing the same distinction here, as in the more delicate frame of their bodies, has, in his opinion, formed the faculties of their minds less vigorous than those of men, yet she has bestowed upon them, he thinks, a greater sensibility of heart, and sweetness of temper; a nicer and quicker discernment of characters, a more lively fancy, and a greater delicacy of taste and sentiment.

Though he is a professed advocate for the sex, he does not address them in the usual strains of flattery and admiration, but in the sober and impartial style of friendship. He seems unwilling, indeed, and thinks it mean and ungenerous, to detract from their just merit, or to deny them that share of praise to which they are entitled, but he is too honest to conceal or disguise their weaknesses; when he commends, he does it with judgment and delicacy; when he censures, it is with dignity, and without severity.

Attend

Attend then, to his instructions, ye fair daughters of BRITAIN! He addresses you in the character of an affectionate brother, and you will find him a discreet guardian, a prudent counsellor, a faithful friend, an agreeable and a rational companion. Harken to him, and he will teach you how to captivate the hearts of every virtuous beholder, how to spread a lustre round your person superior to that of all the diamonds in the universe, how to enrich and adorn your understandings, how to enjoy solitude, how to shine in conversation without designing it, how to inspire a mixture of complacency and respect, how to unite decency and sense with mirth and joy. Take him for your guide, and he will lead you from the wide and dangerous walks of idle amusement and dissipation, from the gay and fluttering scenes of vanity, into the peaceful and delightful paths of knowledge, genuine ~~beauty~~, and elegance. He will set you free from all extravagant attachments to dress and toys, to equipage and ostentation, to all the gaudy apparatus of female vanity, and will shew you wherein your true interest, your highest honour and dignity consist; how to escape dishonour and remorse, reproach and ridicule; and that sense and capacity, joined to meekness and modesty, are exempted from the condition of every thing else; which is to lose its influence, when it loses its novelty. Attend to him, and he will teach you to cultivate genuine worth instead of artificial forms; to practise undissembled sweetness instead of fictitious courtesy; to level the fantastic structures of pride, and to raise on their ruins the plain and modest, but pleasing and grateful fabric of meekness and humility. He will shew you the difference between flattery and approbation, between smiles and attachment; he will direct you in the choice of your companions, and diversions; how to guard against the follies of your own sex, and the arts of ours. He will teach you to despise or rather to pity the futility of those frivolous fops, those empty, conceited, and insignificant dangles, that are to be seen, in such numbers, in every place of public resort; whose taste extends no farther than the adjusting a sword-knot, and whose capacity reaches no higher, than the flattering every young thing they see into good humour, by telling it perpetually how handsome and how fine it is. He will teach you to dread, and to guard with the utmost caution against those cool, complimentary smooth-tongued libertines, those sly, insinuating, insidious deceivers, who have steeled their breasts by a system; whom the boasted principles of infidelity have raised to a glorious contempt of all laws human and divine, delivered from the vulgar conceit of immortality, and enabled to conquer the little weaknesses of nature, with the ignoble prejudices of education: and such wily wretches, such obdurate and flagitious offenders, he assures you, abound every where.—Listen then to this faithful and kind monitor, and  
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he will convince you, that your safety lies in retreat and vigilance, in sobriety and prudence, in virtuous friendship and rational conversation; in domestic, elegant, and intellectual accomplishments, in the guardianship of omnipotence, which can only be obtained by TRUE RELIGION.

Such, and many more such, are the important lessons this excellent preacher will teach you; nor does he approach you, ye fair ones, with an austere countenance, or an awful solemnity: on the contrary his aspect is chearful and sprightly; he is no less entertaining than he is instructive; he thinks those persons strangers to true wisdom, who suppose her monitions incompatible with chearful images or joyful ideas; and he is too well acquainted with the human mind, to hope to reform its errors without conciliating its affections, or to imagine that the *tutoring of terror* alone, as he expresses himself, will produce the love of goodness.—Happy the mothers, who follow his maxims, in forming the taste and manners of their daughters! happy, thrice happy the daughters, who are blessed with such mothers!

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We have expressed ourselves ~~strongly~~ on this occasion, but we have only expressed what we feel; and every person of taste and virtue will be convinced, we doubt not, by the following extracts, that our praise and approbation are well grounded.

In the first of the twelve sermons contained in the two volumes before us, the author considers the importance of the female sex, especially the younger part.—After putting them in mind, in the first place, how deeply their parents are interested in their behaviour, he proceeds to another and principal source of their importance, which is, the very great and extensive influence they, in general, have with our sex.

‘To form the manners of men, says he, various causes contribute; but nothing, I apprehend, so much as the turn of the women they converse with. Those who are most conversant with women of virtue and understanding, will be always found the most amiable characters, other circumstances being supposed alike. Such society, beyond every thing else, rubs off the corners that give many of our sex an ungracious roughness. It produces a polish more perfect, and more pleasing, than that which is received from a general commerce with the world. This last is often specious, but commonly superficial. The other is the result of gentler feelings, and a more elegant humanity: the heart itself is moulded; habits of undissembled courtesy are formed; a certain flowing urbanity is acquired; violent passions, rash oaths, coarse jests, indelicate language of every kind, are precluded and disrelished. Understanding and virtue, by being often contemplated in the most engaging lights, have a sort of assimilating power. I do not mean, that the men I speak of will become feminine; but their sentiments and deportment will contract a grace.

grace. Their principles will have nothing ferocious or forbidding; their affections will be chaste and soothing at the same instant. In this case the Gentleman, the Man of worth, the Christian, will all melt insensibly and sweetly into one another. How agreeable the composition! In the same way too, honourable love is inspired and cherished. — Honourable love! that great preservative of purity, that powerful softener of the fiercest spirit, that mighty improver of the rudest carriage, that all-subduing, yet all-exalting principle of the human breast, which humbles the proud, and bends the stubborn, yet fills with lofty conceptions, and animates with a fortitude that nothing can conquer — what shall I say more? — which converts the savage into a man, and lifts the man into a hero! What a happy change should we behold in the minds, the morals, and the demeanour of our youth, were this charming passion to take place of that false and vicious gallantry which gains ground amongst us every day, to the disgrace of our country, to the discouragement of holy wedlock, to the destruction of health, fortune, decency, refinement, rectitude of mind, and dignity of manners! For my part, I despair of seeing the effeminate, trifling, and dissolute character of the age reformed, so long as this kind of gallantry is the mode. But it will be the mode, so long as the present fashionable system of Female Education continues.

‘ Parents now-a-days almost universally, down to the lowest tradesman, or mechanic, who to ape his superiors strains himself beyond his circumstances, send their daughters to Boarding-schools. And what do they mostly learn there? I say, Mostly; for there are exceptions, and such as do the Mistresses real honour. Need I mention that, making allowance for those exceptions, they learn principally to dress, to dance, to speak bad French, to prattle much nonsense, to practise I know not how many pert conceited airs, and in consequence of all to conclude themselves Accomplished Women? I say nothing here of the alarming suggestions I have heard as to the corruption of their morals. Thus prepared they come forth into the world. Their parents, naturally partial, fancy them to be every thing that is fine, and are impatient to show them, or, according to the fashionable phrase, to let them see Company; by which is chiefly meant exhibiting them in public places. Thither at least many of them are conducted. They have youth, and perhaps beauty. The effect of both is heightened by every possible means, at an expence frequently felt for a long time after. They are intoxicated by so many things concurring to deprive them of their little senses. Gazers and flatterers they meet with every where. All is romance and distraction, the extravagance of vanity, and the rage of conquest. Nothing domestic or rational is thought of. Alas! they were never taught it. How  
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to appear abroad with the greatest advantage, is the main concern. In subserviency to that, as well as from the general love of amusement, Parties of Pleasure, as they are called, become the prevailing demand. The same dispositions on the side of the men, sometimes stimulated by the worst designs, often seconded by good nature, and not seldom perhaps pushed on by the fear of appearing less generous or less gallant, prompt them to keep pace with all this folly. They are soon fired in the chace; every thing is gay and glittering; prudence appears too cold a monitor; gravity is deemed severe; the Ladies must be pleased; mirth and diversion are all in all. The phantoms pass: the female adventurers must return home; it is needless to say, with what impressions. The young gentlemen are not always under equal restraint; their blood boils; the tavern, the streets, the stews, eke out the evening; riot and madness conclude the scene: or if this should be prevented, it is not difficult to imagine the dissipation that must naturally grow out of those idle gallantries often repeated. Nor shall we be surprised to find the majority of our youth so insignificant, and so profligate; when to these we join the influence of bad or giddy women grown up, the infection of the most pestilent books, and the pattern of veterans in sin, ever zealous to display the superiority of their talents by the number of their disciples.

‘ That men are sometimes dreadfully successful in corrupting the women cannot be denied. But do women on the other side never corrupt the men? I speak not at present of those abandoned creatures that are the visible ruin of so many of our unhappy youth; but I must take the liberty to say, that, amongst a number of your sex who are not sunk so low, there is a forwardness, a levity of look, conversation, and demeanour, unspeakably hurtful to young men. Their reverence for female virtue in general, it destroys in a great measure; it even tempts them to suspect that the whole is a pretence, that the sex are all of a piece. The consequences of this with regard to their behaviour while they remain single, the prejudices it must necessarily produce against marriage, and the wild work it is likely to make if they ever enter into that state, I leave you to guess.’

After considering the importance of the fair sex in their *single* condition, our Author goes on to consider their importance when connected in wedlock.

‘ It is natural for me, says he, to wish well to my own sex; and therefore you will not wonder, if I am solicitous for your possessing every quality that can render you agreeable companions in a relation which of all others is the most intimate, should be the most endearing, and must be the happiest or the worst. But to this solicitude my friendship for you is at least an equal motive. In truth, were the lower springs of self-love to have

have no effect on your conduct here, I must yet think, that the more refined principles of generosity and goodness ought to prompt it. Ah ! my young friends, what pleasure can be compared to that of conferring felicity ? What honour can be enjoyed by your sex, equal to that of showing yourselves every way worthy of a virtuous tenderness from ours ? What can be conceived so properly female as the inspiring, improving, and continuing such a tenderness, in all its charming extent ? Contrasted with this, how unamiable, and how miserable, must we pronounce the passion for ungentle command, for petulant dominion, so shamefully indulged by some women as soon as they find a man in their power !

‘ But lastly, let us suppose you Mothers ; a character, which, in due time, many of you will sustain. How does your importance rise ! A few years elapsed, and I please myself with the prospect of seeing you, my honoured auditress, surrounded with a family of your own, dividing with the partner of your heart the anxious, yet delightful labour, of training your common offspring to virtue and society, to religion and immortality ; while, by thus dividing it, you leave him more at leisure to plan and provide for you all ; a task, which he prosecutes with tenfold alacrity, when he reflects on the beloved objects of it, and finds all his toils soothed and rewarded at once by the wisdom and sweetness of your deportment to him and to his children.

‘ I think I behold you, while he is otherwise necessarily engaged, casting your fond maternal regards round and round through the pretty smiling circle ; not barely to supply their bodily wants, but chiefly to watch the gradual openings of their minds, and to study the turns of their various tempers, that you may “ teach the young idea how to shoot,” and lead their passions by taking hold of their hearts. I admire the happy mixture of affection and skill which you display in assisting Nature, not forcing her ; in directing the understanding, not hurrying it ; in exercising without wearying the memory, and in moulding the behaviour without constraint. I observe you prudently overlooking a thousand childish follies. You forgive any thing but falsehood or obstinacy : you commend as often as you can : you reprove only when you must ; and then you do it to purpose, with temper, but with solemnity and firmness, till you have carried your point. You are at pains to excite honest emulation : you take care to avoid every appearance of partiality ; to convince your dear charge, that they are all dear to you, that superior merit alone can entitle to superior favour, that you will deny to none of them what is proper, but that the kindest and most submissive will be always preferred. At times, you even partake in their innocent amusements, as if one of them ; that they may love you as their friend, while they revere you as their

Rev. June, 1766.

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parent. In graver hours, you insinuate knowledge and piety by your conversation and example, rather than by formal lectures and awful admonitions. And finally, to secure as far as possible the success of all, you dedicate them daily to God, with the most fervent supplications for his blessing. — Thus you show yourself a conscientious and a judicious mother at the same moment; and in that light I view you with veneration. I honour you as sustaining a truly glorious character on the great theatre of humanity. Of the part you have acted I look forward to the consequences, direct and collateral, future and remote. Those lovely plants which you have raised and cultivated, I see spreading, and still spreading, from house to house, from family to family, with a rich increase of fruit. I see you diffusing virtue and happiness through the human race; I see generations yet unborn rising up to call you Blessed! I worship that Providence which has destined you for such usefulness, for such felicity. I pity the man that is not charmed with the image of so much excellence; an image which, in one degree or another, has been realized by many women of worth and understanding in every age: I will add, an image which, when realized, cannot fail of being contemplated with peculiar delight by all the benevolent spirits of heaven, with the Father and Saviour of the world at their head! And are there amongst the sons of men any that will presume to depreciate such women, or to speak of them with an air of superiority, or to suggest that your sex are not capable of filling up the more important spheres of life?

In the second sermon, our Author discourses from 1 Tim. ii. 8, 9. *I will — that women adorn themselves in modest apparel.* ‘Figure to yourselves, says he, a circle composed only of people who are not ashamed of the gospel of Christ, nor in any circumstance afraid to act on that great maxim of our Apostle, “Be not conformed to this world; but be ye transformed by the renewing of your minds.” At the same time, let them have all the candour and charity, which the most charitable religion that was ever known can inspire. And now suppose, that a young lady dressed up to the height of the present fashion, but a stranger to most of them, drops into their company. In what light do you imagine the manner of her dress would probably appear? The laws of Christian candour would naturally prevent them from seeing her character in a bad light on that account, and would unquestionably incline them to hope the best. But can you believe that they would approve, or justify, the extreme gaiety and looseness of her attire? Suppose, however, that her conversation discovered a very good understanding, and that her behaviour had not the least tincture of that levity with which she seemed decked out; that, on the contrary, every part of  
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both was wholly unlike it, (a conjunction by no means impossible); could they forbear, in that case, to lament the tyranny of the mode, or to regret that a daughter of Wisdom should, notwithstanding her superior descent and noble pretensions, be decorated like the daughters of Folly? But whose judgment, I beseech you, would a young woman, ambitious of regulating her appearance, as well as her dispositions and deportment, on the purest standard, prefer; that of such persons as I have just described; or of those who either never regarded the precepts and spirit of Christianity at all, or who, professing some faint respect for them, yet scruple not to sink them in the spirit and maxims of the world?

Let us put another case, and suppose a young lady educated by a mother, who to the best sense and truest breeding joined the utmost reverence for religion, and the tenderest concern for the soul of her child; qualities which, for the honour of your sex, I hope you will not pronounce incompatible. Let this accomplished parent bestow upon her daughter a culture worthy of herself; instructing her in every thing that can become the Female and the Christian character; amongst the rest, recommending an amiable modesty and graceful simplicity of apparel, and enforcing all by an example equally unexceptionable and pleasing. Suppose the daughter to improve these uncommon advantages (for uncommon I fear they are) with the strictest care and attention. In what light do you conceive the very free mode of dress, so generally affected by the sex at present, would appear to her? I am far from thinking she would assume the airs of sanctimonious prudery, or indulge the style of supercilious censure; things totally different from the form of education we have figured her to receive. But would she admire that mode in others? Would she copy it herself? or would she wish her companions to copy it? Would she chuse to be intimate with those young ladies that seize every opportunity of exhibiting their charms to the public, and vie with one another who shall most liberally display to every eye what her honoured mother taught her more decently to veil?

Is the mode then in question to be considered as inconsistent with the character of a Virtuous Woman? By no means. May not the most unchaste dispositions often hide under the mask of an attire the most modest? Who can doubt it? But what follows? Does it follow that such attire is not the properest covering of virtue, and what, if left to pursue undisturbed the dictates of delicacy and prudence, she would readily fly to in a state of civilized society? Will any one say, that they who decline it do best consult either their safety, or their reputation amongst the wise; that they, who indulge to all the latitudes allowed by the wantonness of fashion, may yet be sufficiently



watchful against temptation themselves, or are sufficiently careful not to throw it in the way of others; that beauty may be as secure when most exposed, as when least so; or finally, that instead of "abstaining from all appearance of evil," according to the doctrine of a religion which requires the severest vigilance, every appearance of evil may be admitted, in compliance with the practice of a world, where vice steals upon unwary mortals by persuading them to part with their out-guards?

Thus far have we argued for modesty of apparel, in opposition to its contrary, upon the general principles of propriety and reputation, of morality and religion. She, to whom those principles are familiar, and in whom the feelings that arise out of them are not blunted by too frequent intercourse with the fashionable and the gay, will on this article carry about with her a kind of living standard, which she will be enabled to apply to particular occasions, with a degree of discretion which no rules of ours can teach; and such a one will perceive in our Apostle's precept a justness and solidity, of which I do not expect that any speculation should thoroughly convince you, without the concurrence of a virtuous sensibility on your part.

To what has been said in favour of modest apparel under this head, I must not forget to add, that it is a powerful attractive to honourable love. The male heart is a study, in which your sex are supposed to be a good deal conversant. Yet in this study, you must give me leave to say, many of them seem to me but indifferent proficient. To get into mens affections, women in general are naturally desirous. They need not deny, they cannot conceal it. The sexes were made for each other. We wish for a place in your hearts: why should you not wish for one in ours? But how much are you deceived, my fair friends, if you dream of taking that fort by storm! When you show a sweet solicitude to please by every decent, gentle, unaffected attraction; we are soothed, we are subdued, we yield ourselves your willing captives. But if at any time by a forward appearance you betray a confidence in your charms, and by throwing them out upon us all at once you seem resolved, as it were, to force our admiration; that moment we are upon our guard, and your assaults are vain, provided at least we have any sentiment, or any spirit. In reality, they who have very little of either, I might have said they who have none, even the silliest, even the loosest men shall in a sober mood be pleased, be touched with the bashful air, and reserved dress, of an amiable young woman, infinitely more than they ever were with all the open blaze of laboured beauty, and arrogant claims of undisguised allurements; the human heart, in its better sensations, being still attuned to the love of virtue.

‘ Let me add, that the human imagination hates to be confined. We are never highly delighted, where something is not left us to fancy. This last observation holds true throughout all nature, and all art. But when I speak of these, I must subjoin, that Art being agreeable no farther than as it is conformed to Nature, the one will not be wanted in the case before us, if the other is allowed its full influence. What I mean is this; that if a young lady is deeply possessed with a regard for “whatsoever things are pure, venerable, and of a good report,” it will lead to decorum spontaneously, and flow with unstudied propriety through every part of her attire and demeanour. Let it be likewise added, that Simplicity, the inseparable companion both of genuine grace, and of real modesty, if it does not always strike at first (of which I think it seldom fails) is sure however, when it does strike, to produce the deepest and most permanent impressions: —

‘ On this article your judgment will be seen in joining frugality and simplicity together; in being never fond of finery; in carefully distinguishing between what is glaring, and what is genteel; in preserving elegance with the plainest habit; in wearing costly array but seldom, and always with ease; a point, that may be attained by her who has learnt not to think more highly of herself for the richest raiment she can put on.

‘ Were a system of this kind to prevail, I cannot help thinking, that the effects would be beneficial and happy. What sums would be saved, where they ought to be saved, for more valuable ends! What sums would be kept at home, that now go abroad to enrich our most dangerous rivals! French gew-gaws would give place to British manufactures. The ladies of this island, inferior to none in beauty, would be the apes of none in dress. They would practise that species of patriotism, which is the most proper for their sex; they would serve their country in their own way. How many evils to the community, to private families, and to individuals, would be prevented! If in some of the most expensive parts of female decoration fewer hands were employed, a much greater number on the other side would find exercise in cultivating an elegant propriety, and a beautiful diversity, in all the rest. The public taste would be improved in a thousand articles. And is there not reason to hope, that the appearance, the manners, and the minds of the fair, would gain by the change?

‘ They would be less showy indeed; but they would be more engaging. Our gay assemblies, for gay assemblies there will always be, would glitter less in the gaze of foolish wonder; but they would shine more in the eye of just discernment. And then what honour would it reflect on your understandings, when in company, to see you superior to your dress, entirely forgetting  
H h 3 that,

that, and every other advantage you may possess, in an obliging attention to all present, and lending lustre to each ornament, instead of borrowing it merely from thence! Or will any of you say, that a woman on the contrary is likely to be more esteemed, for appearing attentive to herself alone, or by trying to catch by so poor a bait, as a little gay clothing? She who does either, plagues our pride, and offends our judgment, at the same instant. We are hurt by her bad breeding, in the one case; and in the other, we are provoked to think she would pay us such a sorry compliment, as to fancy we can be entangled in a cobweb.

‘When shall women, in general, understand thoroughly the effect of a comely habit, that, independant of pomp and despising extravagance, is worn as the sober yet transparent veil of a more comely mind? Believe me, my young friends, it is by this means that you will captivate most, and please longest. By pursuing this plan, you will preserve an equality in that great indispensable article of neatness. You will be clean, and you will be easy; nor will you be in danger of appearing butterflies one day, and flatters the next. You will be always ready to receive your friends, without seeming to be caught, or being at all disconcerted on account of your dress.—How seldom is that the case amongst the flutterers of the age! I wish we could say, amongst them only. For young ladies of more sobriety to be found so often slovenly, I might have said downright squalid and nasty, when no visitors are expected, is most peculiarly shameful. I cannot express the contempt and the disgust I feel, when I think of it. I will not think of it.’

That amiable reserve, termed by St. Paul *shamefacedness*, in its largest extent, and in its most pleasing effects on female manners, is the subject of our Author’s third sermon. And here he shews in a very striking and animated manner, that this ornament is equally necessary and wise. He proceeds, in his fourth discourse, to treat of female virtue, or what the apostle calls *sobriety*.

In order to cultivate this virtue, it is of infinite consequence, he says, to avoid dangerous connexions.—‘If that is not done, what is there on earth, or in heaven, that can save you? Of miraculous interposition I think not at present. She can have no right to expect it, who throws herself into the broad way of temptation. What those dangerous connexions are, it may not be always easy to explain, when it becomes a question in real life. Unhappily for young women, it is a question sometimes of very nice decision. Cases there are, in which nothing can be clearer. The man that behaves with open rudeness, the man that avowedly laughs at virtue, the man that impudently pleads for vice; such a man is to be shunned like a rattle-snake. In this

this case, "The woman that deliberates is lost." What! would you parley with the destroyer, when he gives you warning? Then you are not ensnared: you knowingly and wilfully expose yourselves. If you are poisoned, if you are lost; your folly is without excuse, and your destruction without alleviation.

But in this manner none will proceed, save wretches alike licentious and imprudent. Of artful men the approaches will be silent and slow; all will be soft insinuation: or else they will put on a blunt face of seeming good humour, the appearance of honest frankness, drawing you to every scene of dissipation with a kind of obliging violence, should violence of any kind be necessary. If withal they are agreeable in their persons, or lively in their conversation; above all, if they wear the air of gentlemen, which, unfortunately for your sex, is too often the case; then indeed your danger is extreme. Thus far the trap is concealed. You apprehend nothing: your unsuspecting hearts begin to slide: they are gone, gone before you are aware. The men I am speaking of perceive their advantage the moment it appears. I have supposed them destitute of worth. If they are also unchecked by fear, what can preserve you? A sense of reputation? the dread of ruin? Perhaps they may. But perhaps they may not. They have often, no doubt, come in to prevent the last excess. And, but for such restraints, what would become of many a woman who is not under that best one, religious principle? The experiment, however, you will own is hazardous. Multitudes have trusted to it, and have been undone.

But do those, who in the world's sense are not undone, escape, think ye, unhurt; unhurt in their health and spirits, in their serenity and self-enjoyment, in their sobriety of mind and habits of self-controul? You cannot think it. Very seldom at least can you suppose, that, where there is much sensibility of temper, an ill placed passion shall not leave behind it, in a youthful breast, great disorder and deep disquietude.

But how, you will ask, is the snare to be eluded, hidden as it frequently is? Not so hidden throughout, as to be invisible, unless indeed you will shut your eyes. Is it not your business to enquire into the character of the man that professes an attachment? Or is character nothing? Is there no essential difference between a man of decency and honour, or who has all along passed for such, and a man who is known to lead an irregular life, or who is suspected however to be the smiling foe of female virtue? May you not learn, if you please, with whom the person in question associates? Or is a man's choice of company nothing? If you are not resolved to be blind, you may surely discover whether such a person begins by little and little to take off the vizard, and appear what he is, by loose sentiments, in-

decent advances, an ambiguous style, an alarming assurance, “foolish talking, and jesting which is not convenient.” — I blush for numbers of your sex, who not only express no displeasure at these things, but by a loud laugh, or childish titter, or foolish simper, or some other indication of a light mind, show real satisfaction, perhaps high complacence.

‘ Another thing, no less abominable, I cannot forbear to mention. How common is it to see young ladies, who pass for women of reputation, admitting into their company in public places, and that with visible tokens of civility and pleasure, men, whom the moment before they saw herding with creatures of infamous name! — Gracious God, what a defiance to the laws of piety, prudence, character, decorum! What an insult, in effect, to every man and woman of virtue in the world! What a palpable encouragement to vice and dishonour! What a desperate pulling down, in appearance, and with their own hands, of the only partition that divides them from the most profligate of their sex! Between the bold and the abandoned women there may still remain, notwithstanding such behaviour, a distinction in the world’s eye; but we scruple not to declare, that religion, purity, delicacy, make none.

‘ To return from this digression, if it be one, we will allow it possible to put cases wherein no particular rules of discovery, no determinate modes of judgment, will enable a young woman, by her own unassisted skill, to discern the dangers that lie in her way. But can a young woman be justly excused, or can she fairly excuse herself, if, where all is at stake, she calls not in the joint aid of wise suspicion, friendly counsel, and grave experience, together with prayers for God’s protection more than ordinarily fervent?

‘ But, methinks, I hear some of you ask, with an air of earnest curiosity, Do not reformed rakes then make the best husbands? I am sorry for the question. I am double sorry, whenever it is started by a virtuous woman. I will not wound the ear of modesty by drawing minutely the character of a rake: but give me leave to answer your enquiry, by asking a question or two in my turn. In the first place, we will suppose a man of this character really reformed, so far as to treat the woman he marries with every mark of tenderness, esteem, fidelity; and that he gives up for ever his old companions, at least as to any chosen intimacy, or preference of their company to hers. We grant it possible; we rejoice when it happens. It is certainly the best atonement that can be made for his former conduct. But now let me ask you, or rather let me desire you to ask your own hearts, without any regard to the opinions of the world, which is most desirable on the score of sentiment, on the score of that respect which you owe to yourselves, to your friends, to  
your

your sex, to order, rectitude, and honour; the pure unexhausted affection of a man who has not by intemperance and debauchery corrupted his principles, impaired his constitution, enslaved himself to appetite, submitted to share with the vilest and meanest of mankind the mercenary embraces of harlots, contributed to embolden guilt, to harden vice, to render the retreat from a life of scandal and misery more hopeless; who never laid snares for beauty, never betrayed the innocence that trusted him, never abandoned any fond creature to want and despair, never hurt the reputation of a woman, never disturbed the peace of families, or defied the laws of his country, or set at nought the prohibition of his God; — which, I say, is most desirable, the affection of such a man, or that of him who has probably done all this, who has certainly done a great part of it, and who has nothing now to offer you, but the shattered remains of his health, and of his heart? How any of you may feel on this subject, I cannot say. But if, judging as a man, I believed, what I have often heard, that the generality of women would prefer the latter, I know not any thing that could sink them so low in my esteem.

‘That he who has been formerly a rake may after all prove a tolerable good husband, as the world goes, I have said already that I do not dispute. But I would ask, in the next place, is this commonly to be expected? Is there no danger that such a man will be tempted by the power of long habit to return to his old ways; or that the insatiable love of variety, which he has indulged so freely, will some time or other lead him astray from the finest woman in the world? Will not the very idea of a restraint, which he could never brook while single, make him only the more impatient of it when married? Will he have the better opinion of his wife’s virtue, that he has conversed chiefly with women who had none, and with men amongst whom it was a favourite system, that the sex are all alike? — But it is a painful topic. Let the women who are so connected make the best of their condition; and let us go on to something else.’

In order to preserve their sobriety, our Author proceeds to warn his fair readers against a dissipated life, and then goes on to caution them against that fatal poison to virtue, which is conveyed by profligate and by improper books. — ‘When entertainment, says he, is made the vehicle of instruction, nothing surely can be more harmless, agreeable, or useful. To prohibit young minds the perusal of any writings, where Wisdom addresses the affections in the language of the imagination, may be sometimes well meant, but must be always injudicious. Some such writings undoubtedly there are; the offspring of real genius enlightened by knowledge of the world, and prompted, it is to be hoped, by zeal for the improvement of youth.

Happy



‘ Happy indeed beyond the vulgar story-telling tribe, and highly to be praised is he, who, to fine sensibilities and a lively fancy superadding clear and comprehensive views of men and manners, writes to the heart with simplicity and chasteness, through a series of adventures well conducted, and relating chiefly to scenes in ordinary life; where the solid joys of Virtue, and her sacred sorrows, are strongly contrasted with the hollowness and the horrors of vice; where, by little unexpected yet natural incidents of the tender and domestic kind, so peculiarly fitted to touch the soul, the most important lessons are impressed, and the most generous sentiments awakened; where, to say no more, distress occasioned often by indiscretions, consistent with many degrees of worth, yet clouding it for the time, is worked up into a storm, such as to call forth the principles of fortitude and wisdom, confirming and brightening them by that exertion; till at length the bursting tempest is totally, or in a great measure dispelled, so that the hitherto suspended and agitated reader is either relieved entirely, and delighted even to transport, or has left upon his mind at the conclusion a mixture of virtuous sadness, which serves to fasten the moral deeper, and to produce an unusual sobriety in all his passions.

‘ Amongst the few works of this kind which I have seen, I cannot but look on those of Mr. Richardson as well entitled to the first rank; an author, of whom an indisputable judge has with equal truth and energy pronounced, “that he taught the passions to move at the command of reason;” I will venture to add, an author, to whom your sex are under singular obligations for his uncommon attention to their best interests; but particularly for presenting, in a character sustained throughout with inexpressible pathos and delicacy, the most exalted standard of female excellence that was ever held up to their imitation. I would be understood to except that part of *Clarissa’s* conduct, which the author meant to exhibit as exceptionable. Setting this aside, we find in her character a beauty, a sweetness, an artlessness—what shall I say more?—a sanctity of sentiment and manner, which, I own for my part, I have never seen equalled in any book of that sort; yet such, at the same time, as appears no way impracticable for any woman who is ambitious of excelling.

‘ Besides the beautiful productions of that incomparable pen, there seem to me to be very few, in the style of Novel, that you can read with safety, and yet fewer that you can read with advantage.—What shall we say of certain books, which we are assured (for we have not read them) are in their nature so shameful, in their tendency so pestiferous, and which contain such rank treason against the royalty of Virtue, such horrible violation of all decorum, that she who can bear to peruse them must  
in

in her soul be a prostitute, let her reputation in life be what it will. But can it be true — say, ye chaste stars, that with innumerable eyes inspect the midnight behaviour of mortals — can it be true, that any young woman, pretending to decency, should endure for a moment to look on this infernal brood of futility and lewdness?

‘ Nor do we condemn those writings only, that, with an effrontery which defies the laws of God and men, carry on their very forehead the mark of the beast. We consider the general run of Novels as utterly unfit for you. Instruction they convey none. They paint scenes of pleasure and passion altogether improper for you to behold, even with the mind’s eye. Their descriptions are often loose and luscious in a high degree; their representations of love between the sexes are almost universally overstrained. All is dotage, or despair; or else ranting swelled into burlesque. In short, the majority of their lovers are either mere lunatics, or mock-heroes. A sweet sensibility, a charming tenderness, a delightful anguish, exalted generosity, heroic worth, and refinement of thought; how seldom are these best ingredients of virtuous love mixed with any judgment or care in the composition of their principal characters!

[To be continued.]

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*The New Bath Guide: or, Memoirs of the B—R—D Family, In a Series of poetical Epistles, 4to. 5s. Doddsley.*

*The author Christopher Astley, Esq.*

THERE is a species of humour in these droll Epistles, which has the greater force, as it seems to proceed from a simple and unembellished character, the hopeful offspring of a considerable family in the North, who comes to Bath for the cure of those crudities of mind and body, which an entire exclusion from the world, and the good cookery of a tender mother, had occasioned. Along with him comes his sister Prudence, and her maid Tabitha, together with a pert niece of the family, who gives the following account of her fellow-travellers:

For Lady B—N—R—D, my aunt,  
Herself propos’d this charming jaunt,  
All from redundancy of care  
For SIM, her fav’rite son and heir:  
To him the joyous hours I owe  
That Bath’s enchanting scenes bestow;  
Thanks to her book of choice receipts,  
That pamper’d him with fav’ry meats;  
Nor less that day deserves a blessing  
She cram’d his sister to excess in:

For

*A Blunderhead?*

For now she sends both son and daughter  
 For crudities to drink the water.  
 And here they are, all bile and spleen,  
 The strangest fish that e'er were seen;  
 With TABBY RUNT, their maid, poor creature,  
 The queereft animal in nature:  
 I'm certain none of HOGARTH's sketches  
 E'er form'd a fet of stranger wretches.  
 I own, my dear, it hurts my pride,  
 To see them blund'ring by my side;  
 My spirits flag, my life and fire  
 Is mortify'd *au deſeſpoir*,  
 When SIM, unfashionable ninny,  
 In public calls me *Couſin Jenny*;  
 And yet, to give the wight his due,  
 He has ſome ſhare of humour too,  
 A comic vein of pedant learning  
 His converſation you'll diſcern in,  
 The oddeſt compound you can ſee  
 Of ſhrewdneſs and ſimplicity,  
 With nat'ral ſtrokes of aukward wit,  
 That oft, like Parthian arrows hit,  
 For when he ſeems to dread the foe  
 He always ſtrikes the hardeſt blow;  
 And when you'd think He means to flatter,  
 His panegyrics turn to ſatire:  
 But then no creature you can find  
 Knows half ſo little of mankind,  
 Seems always blund'ring in the dark,  
 And always making ſome remark;  
 Remarks, that ſo provoke one's laughter,  
 One can't imagine what he's after:  
 And ſure you'll thank me for exciting  
 In SIM a wondrous itch for writing;  
 With all his ſerious grimace  
 To give deſcriptions of the place.  
 No doubt his mother will produce  
 His poetry for gen'ral uſe,  
 And if his bluntneſs does not fright you,  
 His obſervations muſt delight you.

The obſervations of ſuch a character muſt, indeed, be curious;  
 accordingly we find them conducted with great humour, and  
 obſerve the genuine effects of that compound of ſhrewdneſs and  
 ſimplicity; firſt in the conſultation of phyſicians concerning the  
 young 'ſquires health:

—They all met together, and thus began talking:

“ Good doctor, I'm your's—'tis a fine day for walking—

“ Sad news in the papers—G-d knows who's to blame—

“ The colonies ſeem to be all in a flame—

“ This ſtamp-aſt, no doubt, may be good for the crown—

“ But I fear 'tis a pill that will never go down—

“ What

"What can *Portugal* mean?—is *She* going to stir up  
 "Convulsions and heats in the bowels of *Europe*?  
 " 'Twill be fatal if *England* relapses again  
 "From the ill blood and humours of *Bourbon* and *Spain*."—  
 Says I, my good doctors, I can't understand  
 Why the deuce ye take so many patients in hand,  
 Ye've a great deal of practice, as far as I find;  
 But since ye're come hither, do pray be so kind  
 To write me down something that's good for the wind.  
 No doubt ye are all of ye great politicians,  
 But at present *my bowels* have need of physicians:  
 Consider my case in the light it deserves,  
 And pity the state of my stomach and nerves.——  
 But a tight little doctor began a dispute  
 About administrations, *Naw---Lx* and *B---x*,  
 Talk'd much of oeconomy, much of profuseness.——  
 Says another—"This case, which at first was a looseness,  
 "Is become a tenesmus, and all we can do  
 "Is to give him a gentle cathartic or two;  
 "First get off the phlegm that adheres to the *plicæ*,  
 "Then throw in a med'cine that's pretty and spicy,—  
 "A peppermint draught,—or a——Come, let's be gone,  
 "We've another bad case to consider at one."

So thus they brush'd off, each his cane at his nose,  
 When *JENNY* came in, who had heard all their prose:  
 I'll teach them, says she, at their next consultation,  
 To come and take fees for the good of the nation.  
 I could not conceive what the devil she mean't,  
 But she seiz'd all the stuff that the doctor had sent,  
 And out of the window she flung it down soufe,  
 As the first politician went out of the house.  
 Decoctions and syrups around him all flew,  
 The pill, bolus, julep, and apozem too;  
 His wig had the luck a cathartic to meet,  
 And squash went the gallipot under his feet.

There are a thousand strains of humour in these high-wrought  
 Epistles, some of which do not occur to you at the first reading;  
 —*si propius fles, te capiet magis*:—the Author frequently heightens  
 and enriches his humour by parodies and imitations:—thus the  
 two last-quoted couplets unavoidably put us in mind of the fol-  
 lowing stanza in that celebrated pastoral song, first printed in  
 the *Spectator*:

"Sweet music went with us both all the wood through;  
 The lark, linnet, throstle, and nightingale too;  
 Winds over us whisper'd; flocks by us did bleat;  
 And chirp went the grasshopper under our feet."

It is impossible to refuse our Readers the sixth letter, which  
 contains a description of *Tabitha's* bathing.

This morning, dear mother, as soon as 'twas light,  
 I was wak'd by a noise that astonish'd me quite,

For

For in TABITHA's chamber I heard such a clatter,  
 I could not conceive what the dence was the matter :  
 And, would you believe it? I went up and found her  
 In a blanket, with two lussy fellows around her,  
 Who both seem'd a going to carry her off in  
 A little black box just the size of a coffin :  
 Pray tell me, says I, what ye're doing of there?  
 " Why, Master, 'tis hard to be bilk'd of our fare;  
 " And so we were thrusting her into a chair :  
 " We don't see no reason for using us so,  
 " For she bad us come hither, and now she won't go ;  
 " We have earn'd all the fare, for we both came and knock'd her  
 " Up, as soon as 'twas light, by advice of the doctor ;  
 " And this is a job that we often go a'ter  
 " For ladies that choose to go into the water."  
 " But pray," says I, " TABITHA, what is your drift  
 " To be cover'd in flannel instead of a shift?  
 " 'Tis all by the doctor's advice, I suppose,  
 " That nothing is left to be seen but your nose :  
 " I think if you really intend to go in,  
 " 'Twould do you more good if you strip to the skin,  
 " And if you've a mind for a frolic, i'faith  
 " I'll just step and see you jump into the bath."  
 So they hoisted her down just as safe and as well  
 And as snug as a hod'mandod rides in his shell ;  
 I fain would have gone to see TABITHA dip,  
 But they turn'd at a corner and gave me the slip,  
 Yet in searching about I had better success,  
 For I got to a place where the ladies undress ;  
 Thinks I to myself, they are after some fun,  
 And I'll see what they're doing as sure as a gun :  
 So I peep'd at the door, and I saw a great mat  
 That cover'd a table, and got under that,  
 And laid myself down there, as snug and as still  
 (As a body may say) like a thief in a mill :  
 And of all the fine sights I have seen, my dear mother,  
 I never expect to behold such another :  
 How the ladies did giggle and set up their clacks,  
 All the while an old woman was rubbing their backs !  
 Oh 'twas pretty to see them all put on their flannels,  
 And then take the water like so many spaniels,  
 And though all the while it grew hotter and hotter,  
 They swam, just as if they were hunting an otter ;  
 'Twas a glorious sight to behold the fair sex  
 All wading with gentlemen up to their necks,  
 And view them so prettily tumble and sprawl  
 In a great smoaking kettle as big as our hall :  
 And to-day many persons of rank and condition  
 Were boil'd by command of an able physician,  
 Dean SPAYN, Dean MANOR, and Doctor DE'SQUIRT,  
 Were all sent from *Cambridge* to rub off their dirt ;

Judge

Judge SCRUB, and the worthy old counsellor PEST  
 Join'd issue at once, and went in with the rest ;  
 And this they all said was exceedingly good  
 For strengthening the spirits, and mending the blood.  
 It pleas'd me to see how they all were inclin'd  
 To lengthen their lives for the good of mankind ;  
 For I ne'er would believe that a bishop or judge  
 Can fancy old SATAN may owe him a grudge,  
 Tho' some think the lawyer may chuse to *demur* ;  
 And the priest till another occasion *defer*,  
 And both to be better prepared for herea'ter,  
 Take a smack of the brimstone contained in the water.  
 But, what is surprising, no mortal e'er view'd  
 Any one of the physick gentlemen stew'd ;  
 Since the day that King BLAUND first found out the bogs,  
 And thought them so good for himself and his hogs,  
 Not one of the faculty ever has try'd.  
 These excellent waters to cure his own hide :  
 Tho' many a skilful and learned physician,  
 With candour, good sense, and profound erudition,  
 Obliges the world with the fruits of his brain  
 Their nature and hidden effects to explain :  
 Thus CHIRON advis'd Madam THERIS to take  
 And dip her poor child in the *Stygian* lake,  
 But the worthy old doctor was not such an elf  
 As ever to venture his carcase himself :  
 So JASON's good wife us'd to set on a pot,  
 And put in at once all the patients she got,  
 But thought it sufficient to give her direction,  
 Without being coddled to mend her complexion :  
 And I never have heard that she wrote any treatise  
 To tell what the virtue of water and heat is.  
 You cannot conceive what a number of ladies  
 Were wash'd in the water the same as our maid is :  
 Old Baron VANTEAZER, a man of great wealth,  
 Brought his lady the *baroness* here for her health ;  
 The *baroness* bathes, and she says that her case  
 Has been hit to a hair, and is mending apace :  
 And this is a point all the learned agree on,  
 The *baron* has met with the fate of ACTEON ;  
 Who while he peep'd into the bath had the luck  
 To find himself suddenly chang'd to a buck.  
 Miss SCRATCHIT went in, and the *Countess* of SCALES,  
 Both ladies of very great fashion in *Wales* ;  
 Then all on a sudden two persons of worth,  
 My Lady PANDORA MAC'SCURVEY came forth,  
 With General SULPHUR arrived from the north.  
 So TABBY, you see, had the honour of washing  
 With folk of distinction and very high fashion,  
 But in spite of good company, poor little soul,  
 She shook both her ears like a mouse in a bowl.

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Ods bobs ! how delighted I was unawares  
 With the fiddles I heard in the room above stairs,  
 For music is wholesome the doctors all think  
 For ladies that bathe, and for ladies that drink ;  
 And that's the opinion of ROBIN our driver,  
 Who whistles his nags while they stand at the river ;  
 They say it is right that for every glass  
 A tune you should take, that the water may pass ;  
 So while little TABBY was washing her rump,  
 The ladies kept drinking it out of a pump.

I've a deal more to say, but am loth to intrude  
 On your time, my dear mother, so now I'll conclude.

Letter the twelfth contains a ludicrous and severe, but nevertheless just and pertinent satire on the head-dresses of the ladies,—One would think it impossible for the power of fashion itself to support its cause against such a description as the following :—Enter the hair-dresser ;

And first at her porcupine head he begins  
 To fumble and poke with his irons and pins,  
 Then fires all his crackers with horrid grimace,  
 And puffs his vile *Rocambol* breath in her face,  
 Discharging a steam, that the devil would choak,  
 From paper, pomatum, from powder, and smoke :  
 The patient submits, and with due resignation  
 Prepares for her fate in the next operation.  
 When lo ! on a sudden, a monster appears,  
 A horrible monster, to cover her ears ;  
 What sign of the zodiac is it he bears ?  
 Is it *taurus's tail*, or the *tete de monton*,  
 Or the *beard of the goat*, that he dares to put on ?  
 'Tis a wig *en vergette*, that from *Paris* was brought  
 Un *tete comme il faut*, that the varlet has bought  
 Of a beggar, whose head he has shav'd for a groat :  
 Now fix'd to her head does he frizzle and dab it ;  
 Her foretop's no more.—'Tis the skin of a rabbit.—  
 'Tis a muff.—'Tis a thing that by all is confest  
 Is in colour and shape like a chaffinch's nest.

The next letter contains an account of a ridiculous public breakfast ; and it is followed by an epistle from Miss Prudence, in which she informs her correspondent that she has been elected to methodism by a vision ; but there is an indecency in this letter for which the humour of it can by no means atone. In the last epistle we find little more than the old story, that the piper is to be paid, and a melancholly detail of Bath-expences ; yet we cannot dismiss the article without making our acknowledgments to the Author for the uncommon entertainment his book has afforded us.

L.

MONTHLY

## MONTHLY CATALOGUE,

For JUNE, 1766.

## MISCELLANEOUS.

Art. 10. *The History of the Troglodites.* Translated from the French of Mr. de Montesquieu. 8vo. 6d. Buckland, &c.

**T**HE celebrated *Lettres Persannes* have been twice translated into English, first by Ozell, and since by one Mr. Flloyd. The latter of these translations, it seems, was unknown to the gentleman to whom the public is obliged for the present version of this elegant fiction,—taken from the 11th, 12th, 13th and 14th letters. It was no hard task to excel the former; and, in truth, both are much excelled by the present translator: who, possibly, has published this story of the Troglodites as a specimen of an intended new translation of the whole series. If we are right in our conjecture, it will be fortunate for the reputation of M. de Montesquieu; for that excellent author, in common with the best writers of his nation, hath suffered not a little from the inelegant pens of our common doers from the French.

Art. 11. *The Principles of the English Language digested, for the Use of Schools.* By James Elphinstone. 12mo. 3s. Vailant, &c.

Mr. Elphinstone has here given an abridgment of his larger work, published about a year ago, under a similar title: see Review for October last, p. 274.

Art. 12. *The Merry Miller; or the Countryman's Ramble to London. A Farce of two Acts.* 8vo. 1s. Davenport.

Too poor a performance even for Bartholomew fair.

Art. 13. *Witticisms and Strokes of Humour.* Collected by Robert Baker. 8vo. 1s. Bathoe.

The Author of this new jest-book finds great fault with the dull collections already offered to the public,—and he has added one to the number.

Art. 14. *Travels through Italy, containing new and curious Observations on that Country; particularly the Grand Duchy of Tuscany, the Ecclesiastical State, the Kingdom of Naples, the Republics of Venice and Genoa, &c. with the most authentic Account yet published of capital Pieces in Painting, Sculpture, and Architecture; including Remarks on the ancient and present State of Italy, of the Arts and Sciences which have flourished there, and of Taste in Painting: with the Characters of the principal Artists.* By John Northall, Esq; Captain in his Britannic Majesty's Royal Regiment of Artillery. Illustrated with a Map of Italy, a Route of this Tour, and several Copper-plates. 8vo. 6s. Hooper.

The Editor of these travels informs us, in his preface, that the Author 'was an English gentleman, who undertook this tour of Italy, as the finishing part of a polite education.' From this manner of mentioning the Author, we conclude, that Capt. Northall is not now living; and some have even questioned whether he ever *did* live: looking

REV. June, 1766.

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on the name as entirely fictitious. Supposing, however, the reality of our Author's existence to be undoubted, let us attend to what the Editor says of his character, and abilities for such an undertaking as the present. The Captain, he tells us, 'was accompanied by some other gentlemen, who had all the advantages of procuring access to the most valuable curiosities in public places, and private palaces;' that 'he had a curiosity equal to these advantages;' that 'he was not only a gentleman, but a scholar, a gallant officer, an experienced engineer, a good draughtsman, and a fine judge of paintings, sculpture, and architecture.'—With these requisites, and so ample a field for the display of his abilities, the Reader will naturally expect a finished production, in Capt. Northall's recital of his travels; and, in truth, the style of his book is by no means inelegant: but with respect to the matter of his observations, we meet with very little that is not to be found in Keysser, Blainville, and other more voluminous writers, whose performances are made to subscribe largely towards the *notes* with which the present work is illustrated. But were we to consider this book merely as a judicious compilement from the best Authors who have made the tour of Italy, we should, perhaps, view it in neither a dishonest nor a contemptible light; and, in this view, it will, we apprehend, be found a very entertaining and a very useful post-chaise companion, for unexperienced travellers in the same route.

Art. 15. *Reflections on Originality in Authors, being Remarks on a Letter to Mr. Mason, on the Marks of Imitation; in which the absurd Defects of that Performance are pointed out; and the absolute uncertainty of Imitation in general is demonstrated in various Instances: with a Word or two on the Characters of Ben. Johnson and Pope.* 8vo. 1s. Horsfield.

There is a pedantic pertness, and a boorish petulance in these 'Reflections, being Remarks,' that would render them disagreeable to the polished reader, were there any merit in the arguments; but a spirit of finding fault, and an ambition of attacking the opinions of a distinguished writer, are the burden of the book. Indeed, the rudeness of the title-page might sufficiently apprise the Reader what he was to expect within. But let us hear what this self-sufficient hypercritic has to say; and wherein he points out the absurd defects he mentions. 'I presume, says the author of the letter to Mr. Mason, to give it for a certain note of imitation, when the properties of one clime are given to another;' upon which this Remarker says, 'could we furnish one instance to this sage conclusion, any man of common sense would place it, not to the score of imitation but absurdity:—very severe indeed! the ingenious letter-writer is here, by implication, deprived of common sense, since he absolutely does impute it to imitation; and, what is more, he is absolutely in the right too; for though absurdity may be the effect, yet imitation is the cause:—but the unhappy Remarker's inability to make this distinction, occasioned this 'absurd defect.'—That it is owing to imitation when the properties of one clime are given to another is evident from this, that the pastoral poets of our own country have frequently introduced into our climate the properties of those of Greece and Italy, occasioned by imitating the peculiar expressions and descriptions of their authors; and of this not only one but an hundred instances might

might be produced, were it worth while to pay any further regard to such arguments. L.

Art. 16. *Casti Innocentis Ansaldi O. P. Placentini in Reg. Taurin. Athen. S. T. Prof. de Romana Tutelarium Deorum in Oppugnationibus Urbium Evocatione Liber singularis.* Editio quarta. 8vo. 3s. 6d. sew'd. Payne.

This is a new edition of Father Ansald's treatise on the evocation of the tutelary Gods in the Roman sieges.—The book had merit enough to go through three impressions among the Venetians, and it is now reprinted at the Clarendon press in Oxford. L.

Art. 17. *An Essay on the History of Hamburg, from the Foundation of that City, to the Convention between the Senate and Burghers, in 1712.* Translated from the French of M. A. Dathe. 8vo. 5s. Osborne.

This book, which is not ill-written, may afford some amusement to those who have any connexions with the city of Hamburg; but will not appear in a very important light to the generality of English readers.

Art. 18. *Directions for a proper Choice of Authors to form a Library, which may both improve and entertain the Mind, and be of real Use in the Conduct of Life. Intended for those Readers who are only acquainted with the English Language. With a correct List of proper Books on the several Subjects.* 8vo. 1s. Whiston, &c.

This is, for the most part, a judicious selection; but, as the judgments and taste of men will always vary from each other, we imagine there are many books in this list which might have been well omitted; and not a few that, in our estimation, should have been added. Nevertheless, as we have no better, indeed no other directory of the kind, this publication may be of use to those who stand in need of such helps.

Art. 19. *A Plan for the more speedy Execution of the Laws relating to the new paving, cleansing, and lighting the Streets of Westminster.* By Charles Whitworth, Esq; 8vo. 6d. Walter.

Proposes the institution of parochial committees, to assist the commissioners in the inspection of the streets, and keeping them in due repair, according to the intent of the acts of parliament relating to the great improvements now going forward in our flourishing metropolis; the inhabitants of which are much obliged to Mr. Whitworth for his attention to this subject, and for the judicious regulations which he has planned.

Art. 20. *The History of Inland Navigations. Particularly those of the Duke of Bridgewater, in Lancashire and Cheshire; and the intended one promoted by Earl Gower and other Persons of Distinction in Staffordshire, Cheshire, and Derbyshire. Part the second. Illustrated with a whole sheet geographical Plan, shewing, at one View, the Counties, Townships, and Villages through which these Navigations are or will be carried.* 8vo. 2s. 6d. Lownds.

We have already given our sentiments of these noble schemes for the improvement of our happy country, which, if not checked by our political dissensions, might, in every sense, speedily bid fair for taking the lead of every other nation on the face of the globe.

- Art. 21. *Mona Antiqua Restaurata. An archæological Discourse on the Antiquities, natural and historical, of the Isle of Anglesey, the ancient Seat of the British Druids. In two Essays. With an Appendix, containing a comparative Table of Primitive Words, and the Derivatives of them in several of the Tongues of Europe; with Remarks upon them. Together with some Letters and three Catalogues added thereunto.* By Henry Rowlands, Vicar of Llandidan, in the Isle of Anglesey. The second Edition, corrected and improved. 4to. 18s. Knox.

In the advertisement which accompanied the proposals for printing, by subscription, this edition of the Antiquities of Anglesey, it is observed, that 'the *Mona Antiqua* is celebrated by Tacitus, as being the residence of the Druids, who were the priests; and, at one time, the legislators, not only of this country, but of France and Germany, indeed of all Europe, and great part of Asia: and that the Romans, who, wherever they conquered, were enemies to all ancient constitutions, were unable to abolish the druidical monuments which are to this day to be found in this island.

Mr. Rowlands, the Author of this work, (it is farther observed) was assisted by Mr. Llhwyd and other great masters of the Celtic learning who lived about half a century ago, and who, from very plain deductions, similarities, and relations of names and things, laid a foundation for most important enquiries into the etymology and original of the languages that now pass under the names of Greek and Latin, and we may even venture to say Hebrew. Perhaps, upon an investigation into the remains we have of the Phœnician language, it may appear to be no other than a dialect of the Celtic. The work before us produces great and irrefragable authorities for this opinion, and it is to be lamented that the learned world did not properly support Rowlands, Llhwyd, and many other writers who applied themselves to this study. Somner, Spelman, Hickes, and Wanley, were professed champions for the originality of the Saxon language: and they had great patrons among our leading nobility and men of learning, who did not sufficiently consider the radical properties of words. This work, besides the general principles of archæology, establishes a rational scheme of enquiry, which, upon analogical reasoning, may be found applicable to many other places of greater importance than Anglesey. We have here, besides names and words, a most accurate account of laws, constitutions, and customs; coins and medals; erections, monuments, and ruins; edifices and inscriptions; with various observations and reflections, which throw a most amazing lustre upon what has been hitherto deemed the darkness of antiquity.

In all literary disquisitions the credit of this work has always remained unimpeached; because when the author goes upon facts, they are such as cannot be disproved; nor indeed does he presume to make such arbitrary wild deductions from his facts as are too common with antiquaries even of good note. What he advances commonly speaks for itself; and his reasoning, if not quite conclusive, must always be pleasing to one who has no object of enquiry but truth.

Thus far the advertisement annexed to the *proposals*; to which we shall

shall now add the following particulars, from another advertisement, by the Editor \*, as it stands prefixed to the book :

‘ As this book, notwithstanding the inaccuracies of the first edition †, met with a favourable reception from the world ; we thought it a duty incumbent upon us, not only to clear it of typographical errors, but also to render it still more worthy of public regard by the following improvements ; viz.

1. By revising and correcting the language throughout, so far as was consistent with the resolution of preserving the book the same.

2. By rectifying the mistakes which our author had committed in relation both to facts and inscriptions, and adding explanatory notes, where they were thought necessary.

3. By inserting a new and correct map of the island, instead of that ridiculous, imaginary one, that disgraced the former edition.

4. By continuing the catalogues of members of parliament, &c. to the present time. And by several other important additions.

For most of these improvements the public is indebted to the late ingenious Mr. Lewis Morris ‡ ; whose work, entitled *Celtic Remains*, whenever it is published, will exhibit a noble and curious specimen of his great abilities and knowledge of antiquity.’

\* Dr. Owen, of Crutched Friars, London.

† The first edition, printed at Dublin A. D. 1723, for want of some proper person to revise the sheets, came out very incorrect. The author died before it was published.

‡ Superintendant of his Majesty’s mines, and author of the Survey of the Coast of Wales.

Art. 22. *A Complaint on the Part of the Hon. Thomas Hervey, concerning an undue Proceeding against him at Court : set forth in a Letter to her Royal Highness the Princess of Brunswick.* 8vo. 6d. Printed for the Author.

Accuses the great lady to whom this letter is addressed, of injustice and cruelty, with regard to some representations made to his Majesty, in consequence of which Mr. Hervey was deprived of his pensions. The Author also complains most grievously to her Royal Highness, of *his own lady’s* ill-behaviour : but with what propriety he addresses this remonstrance to the princess of Brunswick, we know not. If Mr. Hervey has been injured in his circumstances, and even cuckolded into the bargain, what is all that to her R. H. or, indeed, to the public ?

Art. 23. *A Letter to the Proprietors of East-India Stock.* 4to. 6d. Wilkie.

The Author extols the successful conduct of Lord Clive, in the East-Indies ; and pleads for an immediate increase of the company’s dividend, from 6 to 10 per cent. but if his judgment, in regard to the subject on which he writes, be no clearer than his style, we apprehend his advice will not be much attended to.

Art. 24. *A Letter to the Proprietors of East-India Stock, from John Johnstone, Esq; late one of the Council at Calcutta.* 8vo. 1s. Nicoll.

Relates to the administration of the company’s affairs in Bengal. This tract is given gratis to the proprietors ; whose attention it seems highly to merit.



Art. 25. *An Account of East-Florida. With Remarks on its future importance to Trade and Commerce.* 8vo. 2s. Woodfall.

Mr. William Stork, the Author of this account, appears, from his dedication\*, and his introductory discourse, to have acquired, by actual residence in the country he describes, a personal knowledge thereof, sufficient to enable him to give his readers a just and satisfactory idea of this settlement. According to his representation, *East-Florida* is a country, in all respects greatly superior to the *western* province of the same name; and may, when duly settled, deserve to be numbered among our most valuable colonies.

\* To the Marquis of Roekingham.

Art. 26. *Remarks on the Life of Reginald Pole.* By Edward Stone, Clerk, A. M. and late Fellow of Wadham-College, Oxford. The 2d. Edit. revised, corrected, and enlarged. 8vo. 3s. 6d. Oxford, printed by Jackson; and sold by Fletcher. Sold also by J. Fletcher in London.

These Remarks appeared first in a London daily news-paper, entitled *The Public Ledger*; in a series of letters: and they are now collected into a volume, with improvements, by the Author. Mr. Stone is a sensible writer, and might have been more regarded, as the champion and defender of the protestant reformation from popery, in opposition to Mr. Phillips, had it not been for the larger and more elaborate performances of Mr. Ridley and Dr. Neve: of both which we have given some account, in our late Reviews.

#### P O E T I C A L.

Art. 27. *Poems on various Occasions.* By Robert Scott. Small 8vo. 2s. 6d. Burnet.

Mr. Scott has no right to be displeased with us, if we declare that we select the following as one of the best poems in his collection: viz.

#### The COBLER.

Why should the muse in high ambitious verse  
Sing the stern warrior, and the bloody plain?  
Why not the praise of industry rehearse,  
Its heart-felt pleasure, and laborious pain?  
In a small corner of yon narrow lane  
An humble habitation may you see;  
Its lonely window boasts no chrystal pane:  
O free from taxes may it ever be!  
Ask you who dwells within? why then step in and see,  
There lives a lowly wight, unknown to fame,  
Of doubtless merit\*, howe'er obscure;  
That artist fly, whom we a Cobler name,  
For ever chearful, and for ever poor.  
Far from the precincts of his peaceful door  
Vexatious riches fly, and wailing sorrow;  
To day is his; that he enjoys secure;  
And to the care of heaven commits to-morrow:  
Nor aught has he to lend, nor aught can think to borrow.

\* This line is so printed in Mr. Scott's book; and its lameness may not be the Author's fault,

He with the dawning of the early morn,  
 What time the loud-pip'd cock unceasing crows,  
 Brisk as the hunter at the sounding horn,  
 Starts up in haste, and to his cell he goes :  
 Mid the keen piercing air his visage glows.  
 Is there no brandy then at my command ?  
 Ah ! spare, ye biting frosts, his helpless toes ;  
 Nor mar the useful labours of his hand,  
 Else must my naked feet unwilling print the sand.

He rubs his hands a while, and down he sits ;  
 The thread is twin'd ; the wax along it flies ;  
 Then to the last the patient shoe he fits,  
 And the sharp awl right cunningly he plies.  
 Meanwhile he listens to the tuneful cries  
 Of salt, of cabbage, or of fish to sell ;  
 Or else some merry song doth he devise,  
 Which stories quaint of ancient times doth tell ;  
 Or whistles as he works, pleas'd and contented well.

Ye restless imps, that run about the street,  
 Run without fear ; 'tis needless to give o'er :  
 Miss to the fire may freely set her feet ;  
 Mother may scold ; and what can she do more ?  
 Whate'er is lost, the cobbler can restore ;  
 Be it a heel, or should a seam be slit,  
 Or should a hole, burnt out, appear before,  
 There is an art, which even that hole can fit :  
 Cobbling's that worthy art : I sing the praise of it.

'Tis night ; I see his dimly-glim'ring lamp ;  
 Like a faint star which through the fog doth shine,  
 Its sickly flames oppress'd with vapour's damp,  
 Its beams scarce reaching this abode of mine :  
 By it he sits, nor yet doth he repine——  
 What dost thou mean, thou rash mischievous boy ?  
 Lay down that stone ; that wicked wit of thine,  
 Be gone with speed, and somewhere else employ :  
 Let honest industry in peace itself enjoy.

But now the labour of the day is done ;  
 Nor without half-pence is his leathern purse :  
 O sweet reward of toil ! how fairly won !  
 However little, got without a curse.  
 So home he hies him, freely to disburse  
 The earnings of the day in ale so brown ;  
 He thanks kind heaven that made his lot no worse ;  
 Then takes his drink, and lays him softly down ;  
 Nor wants a loving wife, his honest joys to crown.

We would advise the Author, if he solicits the muse any more, to  
 confine his petitions entirely to such moderate favours as these.

Art. 28. *Happiness, a poetical Essay.* By Mr. Meen, of Ema-  
 nuel College, Cambridge. 4to. 1s. Johnson.

On perusing the first part of this poem we found Mr. Meen so very  
 unentertaining, so very trite and spiritless, that we determined to advise  
 him to write no more ;—but the latter part entirely altered our opinion

of his spirit and abilities :——for he concludes his *Essay on Happiness* with a lively description of an amour he had with one of that goddess's handmaids.——The scene where this happened is described ; and first we find some pendant willows remarkable for their gratitude :

—— The pendant willow wav'd it's head,  
Imbrown'd with foliage, and *rustled thanks*  
To the soft zephyr's breeze.——

Next the Author tells us (what has the merit of the *surprising* or *extraordinary*) that he could not see the murmurs of the sea :

The sea's remotest *murmurs* charm'd *unseen*  
My ravish'd ear——

Then he proceeds to a building ; his description of which may be called the *double-refined*, or the *mysterious* :

—— The ample pile look'd solitude  
That quicken'd dread within.——

Though 'urg'd by strong impulse,' he is a long time, he says, before he enters ; this being effected,

—— on each side,  
To right and left, two isles perplex'd and dark,  
Wind'd with serpent maze.——

Now which way to turn ? for to make the reader acquainted with that circumstance is absolutely necessary :

—— I to the left  
Turn'd——

Which, as it happened, was very lucky, for in this dark walk to the left

—— a fair virgin-form  
Advanc'd slow-moving——

This damsel, it seems, was very pretty, and her dress was chosen to advantage, for so gloomy a place,

—— Rob'd in purest white,  
Her looks were love.——

The manner in which she pick'd up our poet is not unpleasant :

Here as I pass'd delighted, with soft touch  
My pliant hand she rais'd, and silent led  
With easy grace, strait to that other isle  
My step nought-ling'ring—for methought we pass'd  
Through pure expanse of joy.——

However, this joy was a little abated by some apprehensions

Whither might tend this friendly guidance, or  
*What issue close the scene.*——

What the issue was, or whether it is yet come to light, remains a mystery. L.

Art. 29. *The Library; an Epistle from a Bookseller to a Gentleman, his Customer, desiring him to discharge his Bill.* 4to. 1s. Marsh.

- If the gentleman who is here desired to discharge his bill, has been at the pains of reading his bookseller's rhymes, he ought to have a receipt in full for his trouble. We seem to live in an age when the retailers of every kind of ware aspire to be the original manufacturers, and particularly in literature.——Booksellers turn authors ; actors become poets ; and fiddlers write operas. L.

Art. 30.

Art. 30. *A Rattle for Grown Children; containing Odes, Cantatas, Medleys, Songs, and Catches.* By Young D'Urfey. Small 8vo. 2s. Bladon.

St. Giles's wit, for choice spirits; Bacchanalian humour, for boozing companions; alchouse-fun, for jolly dogs: chiefly made up in the constant strain of paltry quibbles, forced conceits, and miserable puns;—such, however, as seldom fail to set the tavern-table in a roar.

Art. 31. *The Booksellers; a Poem.* 4to. 1s. 6d. Dell.

A wretched, rhyming list of booksellers in London and Westminster, with silly commendations of some, and stupid abuse of others.

Art. 32. *Rhapsodies, a Poem, Book I.* 4to. 2s. 6d. Printed for the Author. Sold by Nicoll.

If the most extravagant incoherencies, the wildest inconsistencies, and the idlest impertinence, can entitle any collection of rhymes to the name of Rhapsodies, this poem is rightly called. But we forbear to enlarge on the *merits* of this production, as our disapprobation of it may be (erroneously) ascribed in some measure to resentment of his wretched abuse of the critics.

Art. 33. *The Tears of Twickenham, a Poem.* 4to. 1s. White.

We have often observed that subjects of a private nature are too uninteresting for the attention of the public; and such is altogether the case of this poem. — One is sorry to hear that a worthy man should lose a profitable place through ministerial caprice, or a change of interest; but these are things that happen very frequently, and there is hardly a village in the neighbourhood of London that has not as much reason to weep as Twickenham. The poetry is well enough.

Art. 34. *Beauty, a poetical Essay, in Three Parts.* 4to. 1s. Becket and Co.

The Author of this poem seems to be a young writer, whose ideas are expressed as they burst upon him, and are not yet brought under the command of taste, or judgment. Some of his verses are pretty:

Who, stretch'd upon the green hill's breezy brow,  
Can see the various landscape spread below;  
The village spire—the wreathing smoke ascend,  
The forest wave, the thymy downs extend,  
The shining river roll it's silver stream  
Thro' woods impervious to the solar beam,  
Or 'midst the meads in smooth meanders glide,  
While bending oziars stoop to kiss the tide,  
Till in th' horizon, faintly ting'd with blue,  
The distant mountains close the pleasing view,  
And not in every tint of Nature's hand,  
See beauty's form and own her mild command?

If this Gentleman will be advised by us, to defer for some years the publication of his poetic effusions, we are persuaded that we shall receive his thanks.

Art. 35. *Songs of Masonry.* By William Wyld. 8vo. 6d. No Bookseller's Name.

These are some of the best songs we have seen relating to free-masonry. They were composed with the laudable view of preserving and promoting

promoting harmony in that particular lodge, of which the Author was a member.

Art. 36. *The Politician, a Poem.* Addressed to Mr. James Scott, Fellow of Trinity-College, Cambridge, by the Author of Juvenal's Satires imitated and adapted to the Times. 4to. 1s. 6d. Ridley.

Mr. Scott having, in his *Parik of Poetry*, affronted the author of this poem, (whose name, if we rightly remember, is Green) he is here chastised, in his turn; and in numbers not much superior to his own.

#### P O L I T I C A L.

Art. 37. *The History of the late Minority. Exhibiting the Conduct, Principles, and Views of that Party, during the Years 1762, 1763, 1764, and 1765.* London: printed in the Year 1765; and re-printed, with some Additions, in the Year 1766. 8vo. 4s. sew'd. Almon.

An inflammatory piece of party-work; which hath engrossed a much greater share of the public attention than it seems to have merited.

Art. 38. *Correct Copies of the Two Protests against the Bill to repeal the American Stamp-act, of last Session. With Lists of the Speakers and Voters.* 8vo. 1s. A Paris, &c. (i. e.) London, &c. Almon.

We have no particular reason to question the authenticity of this publication, and we deem it unnecessary to say more concerning it.

Art. 39. *The celebrated Speech of a celebrated Commoner.* 8vo. 6d. Austen.

Mr. Pitt's speech in favour of the repeal of the American stamp-act. This celebrated piece of oratory has appeared in various forms from the press; particularly in a two-shilling pamphlet entitled *Political Debates*: privately sold, but not advertised.

Art. 40. *An Apology for the Ministerial Life and Actions of a celebrated Favourite.* 8vo. 1s. 6d. Pridden.

An ironical attack on the Earl of B—; written with some degree of humour.

Art. 41. *A Word to the respectable Pro's and Con's\*, Ins and Outs, the Politicians and weekly Venders of Politics in Great Britain.* 8vo. 6d. Fletcher.

The Author blames the people for taking too much liberty with government, and censures our ministers for *deserving* the accusations which he, at the same time, deems it wrong to bring against them. We cannot perceive much utility in this performance.

\* *Pro's and Con's*, so printed in the title-page.

Art. 42. *Free and candid Remarks on a late celebrated Oration; with some few occasional Thoughts on the late Commotions in America.* 8vo. 1s. Law,

Censures Mr. Pitt's speech against the American stamp-act, as a piece of sophistry and fustian, foreign to the main points to which the argument ought to have been confined, and, in short, an affront to the understandings

standings of the gentlemen in whose presence it was delivered. Perhaps the Remarks may be right in some of his criticisms; but as he is rather a warm advocate for the stamp-act, he is, possibly, somewhat the less candid in his animadversions on the celebrated orator.

## L. A. W.

**Art. 43.** *British Liberties; or, the Free-born Subject's Inheritance; containing the Laws that form the Basis of those Liberties, with Observations thereon. Also an introductory Essay on political Liberty, and a comprehensive View of the Constitution of Great Britain.* 8vo. 6s. Dilly.

A publication of this kind in a free state, is never unreasonable; and this compilement has the merit of being more full and methodical than any thing of the kind now extant. Every statute, and indeed every mode of legal proceeding, whereby the liberty of the subject is either directly or remotely affected, is here set forth and illustrated by judicious comments. We must not omit to observe, that the introduction contains some excellent reflections, collected from the best writers, on political liberty in general, and on the nature of the British constitution in particular. The subjects of this treatise are too various and diffusive to admit of abridgement; and indeed the attempt would be unnecessary; for as every man is interested in the contents of this collection, no one who can read, should be without it.

**Art. 44.** *An Appeal to Magna Charta, and the Common Law of England, on the Subject of Inheritance to the Lands of Intestates by Descent; and also relative to a genuine Case annexed.* By a Gentleman of the Middle-Temple. 4to. 3s. Brotherton.

In the treatise before us, there is so much natural good sense and legal knowledge, intermixed with so much affected levity and classical pedantry, that we may say of it, *nil fuit unquam tam dispar sibi*. With respect to the proposition which the Writer undertakes to defend in behalf of younger children, against the unnatural, and, we will venture to say, illegal right of primogeniture, in cases of intestacy, we have more than once expressed our sentiments on the subject. This Gothic privilege, which was introduced for the sake of maintaining feudal dependence, and which, by the abolition of those slavish tenures, ought to have fallen with them, has been unaccountably preserved, though it seems impossible for any reasonable and liberal man, except an elder brother, to entertain a serious partiality in favour of it. Some indeed have urged the necessity of the law of primogeniture, in order to the maintenance of great families for the support of the crown; but since this notion was first adopted, the crown has obtained so many unforeseen and extraordinary aids, that it does not now stand in need of such a support. Besides, that constitution must be faulty indeed, which derives its support from the violation of the duties of natural affection and common justice. Though this Appeal, as we have premised, is liable to many material exceptions, yet we recommend it to the perusal of those who think the subject worthy their consideration. They will find many very cogent arguments well expressed, though their tone is in some degree weakened, by a great deal of desultory and foreign matter, which does more credit to the Writer's industry, than to his judgment.

**Art. 45,**



Art. 45. *Rules and Orders of the Court of Exchequer, relative to the Equity-court, the Office of Pleas, and the Revenue.* 8vo. 2s. Sandby.

As this publication is merely of practical use, it is sufficient to apprize our Readers, that such a collection is to be obtained by applying according to the directions of the title.

Art. 46. *Addenda to Burn's Ecclesiastical Law: With proper Tables and Indexes to the same.* 8vo. 1s. Millar.

Among the additions contained in these sheets, the most observable is the form of consecrating churches and church-yards, which also may be applied, *mutatis mutandis*, to the consecration of chapels and chapel-yards. The several tables likewise appear to be accurately digested, and are indeed the most valuable part of the *Addenda*. As to the plan and execution of the work at large, we refer the Reader to our former accounts \*.

\* See Review, Vol. XXIX. p. 161 and 261.

#### RELIGIOUS and CONTROVERSIAL.

Art. 47. *Sermons on Practical Subjects.* By Robert Walker, one of the Ministers of the High-Church of Edinburgh. 8vo. 5s. Kincaid, Edinburgh.

These discourses were preached by a very eminent northern divine; whose style and turn of sentiment are such as evidently shew him to be a man of taste and genius.

Art. 48. *A short Essay on Man's original State, and Fall in the first Adam; and of his Recovery by Jesus Christ, the second Adam. With some Observations on the Gospel-call: as also some Reflections on the Christian Life.* 8vo. 1s. Keith.

The Author of this essay tells us, that *conscience and reason are no guides in matters of religion*—POOR MAN!

Art. 49. *A Lapse of Human Souls in a State of Pre-existence, the only original Sin, and the Ground-work of the Gospel Dispensation.* By Capel Berrow, A. M. Rector of Rossington, Nottinghamshire. 8vo. 3s. Doddsley.

That we come into the world objects of the divine wrath on account of a guilt not contracted by *ourselves*, but transmitted to us from Adam's trespass in Paradise, and that nothing less than the blood of Jesus was sufficient to atone for that *derived* offence, is an hypothesis, Mr. Berrow says, which has not the least foundation in reason or revelation, and has contributed greatly to the daily increase of infidelity. The redemption scheme, he tells us, is not grounded on a *derived* guilt from Adam, but on a lapse of human souls in a state of pre-existence.—As he appears to have a sincere regard for the honour of Christianity, he is certainly entitled to a fair hearing: and the subject is undoubtedly of importance.

Art. 50. *A Charge to the Clergy of the Archdeaconry of St. Albans, in the Year 1765. To which are annexed Instructions for Ministers, Churchwardens, and others, in forming true and complete Terriers of Glebe Lands and other Possessions belonging to Churches; first published in 1761, under the Direction of Bishop Sherlock.* By James

James Ibbetson, D. D. Archdeacon of St. Albans. 4to. 1s. 6d. White.

The principal articles of this charge relate to the manner of soliciting and obtaining preferments; in the latter case the Archdeacon enlarges considerably on the subject of simoniacal contracts, and, with respect to the purchase of advowsons in particular, perhaps too severely.—In the former he very properly recommends it to his clergy to maintain the dignity of their office and character, which indeed, many, to gratify and coincide with the inclinations of the lay patrons, unhappily neglect. The annexed instructions are useful; but they are generally known. **L.**

Art. 51. *Discourses on several Subjects.* By William Cooper, A. M. Rector of Kirby-Wiske, in Yorkshire, and late Fellow of Trinity-College, Cambridge. 8vo. 5s. Becket and Co.

These discourses, which are ten in number, are chiefly on practical subjects, plain, useful, earnest, and sensible. The Author is by no means a masterly Writer; but we readily believe that he is a good and useful clergyman. **D.**

Art. 52. *Sermons on the most useful and important Subjects, adapted to the Family and Closet.* By the Rev. Samuel Davies, A. M. late President of the College at Princeton in New-Jersey. To which are prefixed, a Sermon on the Death of Mr. Davies, by Samuel Finley, D. D. and another Discourse on the same Occasion, together with an elegiac Poem to the Memory of Mr. Davies, By Thomas Gibbons, D. D. 8vo. 3 Vols. 15s. Printed for the Benefit of the Author's Widow, and sold by Buckland, &c.

Dr. Gibbons, in his preface to these sermons, gives the following account and character of them:—‘A very considerable number of Mr. Davies’s sermons has been transmitted to me, and thence I have selected what were sufficient to compose the ensuing volumes.—As they were Mr. Davies’s usual popular discourses, it may naturally be supposed that they required patient and accurate revision in order to their publication; and that the editor, if he would discharge his duty as he ought, must find himself under the necessity of making some occasional alterations and amendments as to the language, and especially of adjusting the pointing. These liberties I have taken, and have endeavoured to execute my trust in the same manner which I have reason to think Mr. Davies, had he been alive, would have approved and commended; and in which I should wish my own sermons, should I leave any behind me worthy of the public view, might be corrected and sent into the world.

‘The sermons I have chosen for publication strictly answer the advertisement in the proposals for printing them; namely, *sermons on the most useful and important Subjects, adapted to the family and closet.* The reader will meet with no discourses in these volumes but what are calculated for general use, or such as relate to the common conditions, duties, and interests of mankind in one form or another; and in how many of them has both the saint and the sinner a portion of meat provided for him? may it prove a portion in due season! and may both the one and the other rise from the sacred feast divinely strengthened and blessed!

‘I most

‘ I most sincerely wish that young ministers would peruse these volumes with the deepest attention and seriousness, and endeavour, in conjunction with earnest prayer for divine illumination and assistance, to form their discourses according to the model of our author; in which, if I mistake not, a critical scrutiny into the sacred texts which he chooses for his subjects, a natural deduction and clear representation of their genuine meaning, an elaborate and satisfactory proof of the various heads of doctrine, a steady prosecution of his point, together with an easy and plain, but yet strong and pertinent enlargement, and a free, animated, and powerful application and improvement, wonderfully adapted to awaken the consciences, and strike the hearts of both saints and sinners, mingle the various excellencies of learning, judgment, eloquence, piety, and seraphic zeal, in one uncommon glory; not unlike the beams of the sun collected by a burning-glass, that at once shine with a most dazzling brightness, and set fire, wherever the blaze is directed, to objects susceptible of their celestial influence, and a transformation into their own nature.’

Such is the character, which Dr. Gibbons gives of the sermons now before us; a character, which some readers, we apprehend, will think shews rather the warmth of the Editor’s imagination and friendship, than the strength of his judgment. We mean not to insinuate, however, that the sermons are void of merit; on the contrary, we would observe, that the Author appears to have been animated with a warm and generous concern for the best interests of his fellow-creatures; to have possessed a vigorous and lively imagination; and that there are many passages in his discourses which shew great sensibility of heart, and true genius.——The subjects of them are, chiefly,—the divine authority and sufficiency of the Christian religion,—the nature of salvation through Jesus Christ,—the connection between present holiness and future felicity,—the divine mercy to mourning penitents,—the danger of lukewarmness in religion,—the general resurrection,—ingratitude to God an heinous but general iniquity,—the necessity and excellence of family-religion, &c. &c.

**B.**  
Art. 53. *Theological Dissertations; containing, 1. The Nature of the Sinai Covenant. 2. The Character and Privileges of the Apostolic Churches, with an Examination of Dr. Taylor’s Key to the Epistles. 3. The Nature of Saving Faith. 4. The Law of Nature sufficiently promulgated to the Heathens. 5. An Attempt to promote the frequent dispensing the Lord’s Supper.* By John Erskine, M. A. one of the Ministers of Edinburgh. 12mo, 3s. Dilly.

The three first of these dissertations were never before printed; the two last were published several years ago.——A distinct account of what is contained in them would tend little to the instruction or entertainment of our Readers; we shall content ourselves, therefore, with inserting a few passages from the third dissertation, as a specimen of the whole.

‘ We must believe, that the Messiah is the Son of God in the fullest and most emphatical sense of the word. Jesus is termed, *John iii. 16. God’s only-begotten Son, i. e.* the Son of God in a sense incommunicable to any creature, and which has not, nay cannot, have any thing parallel

to it in universal nature. A parent of many children divides among them his honours and possessions, and does not give all to any one. But, to an only-begotten son, a parent gives all that he has to give without exception. The name, therefore, only-begotten Son of God, intimates, that the glory of the Son is as great as that of the Father, and that all things whatsoever, the Father hath, are his. Possibly to some it may appear a speculative point of small importance, that he who came in the name of the Lord to save us, was indeed the equal and fellow of the Almighty. But the scripture lays upon this the greatest stress, as an evidence that Jesus is able to save to the uttermost, and an encouragement to rely on him for salvation. And saving faith accordingly views him as a person of infinite dignity, and therefore able to bear the weight of the Father's anger, to quench the fire of vindictive justice; to begin, carry on, and complete the recovery of desisted and diseased souls; and to make two people conquerors, and more than conquerors of all their enemies.

'The spirit takes from the scripture, the grand evidence of faith which he had lodged there, and carries it to the hearts of the elect, and then the light and power of divine truth so apprehends and overcomes the soul, that it can no longer resist.

'That triumphant evidence, is no other than the glory and excellency of the gospel scheme of revelation, manifested by the holy spirit in such a manner, as produces full conviction, that a scheme so glorious could have none but God for its author.

'The word of God's grace falls with such power and evidence on the soul of the enlightened sinner, that he can no more withhold his assent, than one who has his eyes open and sound, can hinder himself from seeing light at noon-day, or than a philosopher can restrain his assent from a mathematical theorem, when his understanding is overpowered by demonstration. As even in these lower cases, the soul is merely passive, it must be much more so here, when a divine power concurs with a convincing light, and wherever it comes, perfectly subdues.

'Saving faith may therefore be defined a persuasion that Jesus is the Christ, the Son of the living God, flowing from spiritual views of such a glory in the gospel, as satisfies and convinces the mind, that a scheme so glorious could have none but God for its author.'

If any our Readers are pleased with this specimen, they will find a great deal to the same purpose in the work itself, to which we refer them.

R.

## S E R M O N S.

I. *Religio Medici*, preached at a Visitation holden in the Parish Church of All-Saints, in the Town of Huntingdon, Ap. 4, 1766. By W. Walton, M. D. Rector of Upton, in Huntingdonshire. 4to. 1s. Rivington.

Doctor Walton informs us that the principal motive for his preaching this discourse was to suppress an invidious suggestion of his having deserted his proper profession, and embraced principles of religion more agreeable

agreeable to the notions of an ancient physician, than of a Christian divine.—If his sermon, therefore, answers this end, it is all that the Author ought to expect; for, as to the rest, the best thing we can find in it is, that the profits of the sale will be appropriated to the benefit of an indigent person.—From the Doctor's fourth proposition, that Christianity would at length become the universal religion, we did, indeed, expect some argument; but we were entirely disappointed. **L.**

II. *The eternal Existence of the Lord Jesus Christ* considered and improved,—at a Monthly Association in Grafton-street, near the Seven Dials. By Benjamin Wallin. Buckland, &c.

III. At St. Mary's, Cambridge, at the Lent Affizes, 1766. By John Mainwaring, B. D. Fellow of St. John's, Cambridge. White.

IV. At the Asylum-chapel, before the Guardians, May 16, 1766. By the Rev. James Hallifax, D. D. Rector of Chedington and Vicar of Ewell, Surry. Doddsley.

V. On Music, chiefly Church-music; occasioned by opening of the new Organ at St. Peter's Church in Liverpool, April 30; preached the Lord's Day following. By John Breckell. Waugh.

VI. At the Affize at Chester, March 29, 1766. By Thomas Hodges, A. M. Curate of Church-Hulme. Fletcher.

VII. *Dying in Faith*, explained, and *the Happiness attending it*, at the Old Jewry, May 18, 1766; on Occasion of the Death of the Rev. Sam. Chandler, D. D. and F. R. and A. S. S. who died May 8, in the 73d Year of his Age. By Thomas Amory. To which are added, the Speech at his Interment, and a Catalogue of his Works. Buckland.

#### CORRESPONDENCE.

**W**E have been favoured with a letter from Mr. Ogilvie with regard to our review of his *Solitude, or Elysium of the Poets*, (see Rev. for Feb. 1766) and are much obliged by the kind and candid manner in which he has been pleased to express himself.—Such an address would certainly have drawn from us the readiest acknowledgments, had we, as he seems to think, formed too precipitate a judgment in certain objections which we took the liberty of making to that poem, and to Mr. O.'s writings in general; but, upon the most unprejudiced re-perusal of that article, we can really find nothing to retract.—Mr. O. objects to our having made certain strictures of censure without *exemplifying our reasons*:—As those strictures were of a general tendency, *that* could not be done within the compass of one article, nor would it have been consistent with the general plan and conduct of our Review. **L.**

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# A P P E N D I X

## TO THE

### M O N T H L Y R E V I E W,

VOLUME the THIRTY-FOURTH.

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#### F O R E I G N L I T E R A T U R E.

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*Histoire De L'Afrique et De L'Espagne, &c.*

The History of Africa and Spain, under the Government of the Arabs; compiled from different Arabic Manuscripts in the Royal Library, and dedicated to the Dauphin. By M. Cardonne, Secretary-Interpreter to the King in the Oriental Languages, &c. 12mo. 3 Vols. Paris, 1765.

**T**HE rapid success with which the Arabic empire was established in Asia, Africa and Europe, and the growing power of Mahomet and his successors, form one of the most surprising and most interesting events in the history of mankind. Religion had, undoubtedly, a leading influence in this; but enthusiasm alone, untempered and uncondacted with policy, could never have achieved such extraordinary things:—yet not even the profoundest policy, co-operating with the influences of a new religion, could have been so generally successful, had it not been attended by a kind of ferocious valour, together with an unwearied assiduity, and long experience in the business of war. The Arabs, in the time of Mahomet, were the first people upon earth in horsemanship, and the skill of the bow. The progress of their oriental conquests has been frequently recorded and is well known, but their successes in the west have lain more obscure. Our countryman Echard, in his Roman History, has made the same observation, and complains that, for want of cotemporary historians, the issue of their western wars was in a great measure unknown. Marmol is the only author who has thrown any light upon those events, but the facts he relates with regard to the African conquests are but thinly scattered through his works.

M. Cardonne has, however, almost entirely obviated this complaint, and has rendered the history of humankind much



more perfect by filling up those vacant annals. The sources from which he has derived his information, concerning the Arabic conquests in the west, are Arabic writers, whose works were deposited in the king of France's library. He complains, indeed, that the dryness and affectation of brevity peculiar to the historians of that nation, had left him still poor, had not afforded him all the light he could have wished to obtain with regard to their histories, and some dynasties he found in which the succession of princes was difficult to discover. This, however, might easily be accounted for; as there were some sultans who forbade, under pain of death, the annals of their reigns to be written: and one of those actually put to death an author for disobeying the decree.

The principal revolutions in that part of Africa, where the Arabs prevailed, and the different dynasties, are recorded in this work with as much precision as possible. The epoch of those revolutions, and that of the establishment of the dynasties extend to that period when the African governors, secure in their respective powers, threw off the common yoke, and aspired to sovereignty.

The history of the Arabs in Spain is not less interesting than that of their African conquests. Allured by the riches of that country, they came in vast tribes both from Asia and Africa, and each of those tribes being desirous of obtaining those treasures undivided, they fell one upon another.

At the same time there were revolutions in the dominion of the east. The dynasty of the Ommiads was overturned by the Abbassids, and Abdoulrahman-ibu-Moavie, who was of the former party, fled into Spain, where he was soon invested with all the power of the Arabs in that country, as they had always been attached to his party.

From that time Spain was detached from the government of the eastern caliphs, and had its distinct princes, who likewise took upon them the name of caliphs, and, like those, mixed the civil with the sacerdotal power. The successors of Abdoulrahman, intoxicated with affluence and luxury, abandoned the cares of government to their habjeds, a kind of comptrollers, who invested themselves with absolute authority. These caliphs became at length so contemptible that they were deprived of the crown; in consequence of which, such of the Arabs as had superior power, or credit, obtained the sovereignty of those provinces where their influence lay, and almost every province had then its prince.

The strength of the Moors being thus divided, they became less formidable to the Christians. The latter gained several important victories over them; and had they not themselves suffered from the same division of power and dominion, they would have

have driven them effectually from all their settlements in Spain. The progress of their conquests, however, was rapid, and the Arabs, being reduced to the last extremity, called in the Africans to their assistance. Their new auxiliaries soon forgot the purposes that brought them to Spain, and, instigated by ambition, instead of defending their countrymen, meditated nothing less than their subjection. This revolution threatened the Christians with the worst of consequences, on account of that innumerable multitude of enemies which it brought upon them. The whole continent of Africa seemed to have emptied itself of its inhabitants, that they might take up arms against the Spaniards; but the firmness and fortitude of the latter, notwithstanding the smallness of their numbers, triumphed over all opposition. The civil wars which prevailed in Africa and in the kingdom of Grenada, at length terminated the government of the Arabs in Spain.

This is a short sketch of the history that our Author compiles from those manuscripts to which he had recourse. But these were not his only resources. The Arabic historians, however copiously they expatiate on the successful part of their own history, become thrifty and indolent in those periods, where the glory of their nation declines, and their enemies have the advantage. For this reason, M. Cardonne very judiciously determined to apply himself to the Spanish historians for more perfect information, and this he chiefly drew from Mariana's Latin history of Spain, except with regard to the conquest of Grenada, of which he met with a long detail in a collection of Arabic historians, entitled *Historia Lenaxxadini Viziri*. The same collection furnished him with the succession of the viceroys who held the government of Spain under the eastern caliphs. This was the more desirable, as he would not have found it so exact in the Spanish Historians, who often alter their names, or substitute others. Of this, and whatever else that collection, or the manuscripts of Novari, Tabari, and several other Arabic writers afforded him, respecting the manners, the luxury or commerce of the æra under his review, the Author makes the best use; and he takes care all along to preserve the original orthography of names: by which means, indeed, they are hardly cognizable to readers who have only been conversant in modern historians—for instance, Abderam, he calls Abdoulrahman, &c.

The following are the titles of the books and manuscripts from which this history was compiled, and which we take the liberty to introduce for the sake of such of our Readers as are acquainted with the eastern literature.

Cheabeddin Aboul Abbasi, *Pars 23. Historiæ Universalis.*

Ahmed Ben Abdoulvahabi cognomine Novairi, *Historiæ Omniadaram, qui in Hispania regnarunt.*

*Ejusdem Historia Africae et Occidentis.*

*Historia de Regibus Beni Zian, ex Familiâ Edrissitarum, Auctore Muhammed-Abdal-Giali.*

Ahmed-Ben-Muhammed-el Mogrebi *Historia Hispaniae, primæ partis, volumen secundum.*

Ebu-el-Kautir, *De redactis in Arabum Potestatem Hispanis.*

*Historia Lenazzedini Viziri ultimorum Granatæ Regum, ex Familia el Ahmar.*

*Historia Universalis Chehabbeddin-Ahmed-Al-Mokri-Al-Fassi.*

*Historiæ Compendium, Auctore Ibn-Khaldouh.*

*Lunæ resplendentes Marocci, Auctore Abdalla-Ebn-Batata.*

*Historia Califarum ac Regum Arabum in Hispania usque ad Annum Hegiræ 765, Auctore Ben-Abdallah-el-Khateb-el-Mufulman-ni-el-Kortoubi.*

*Historia Universalis Abou-Djaferi-Muhammed-Ben-Harir-el-Tabari.*

Roderici Toletani *Episcopi Historia.*

Joannis Marianæ *Hispani e Societate Jesu, Historia de Rebus Hispanis.*

Leonis Africani *Descriptio Africae.*

*L'Afrique de Marmal.*

*Bibliothèque Orientale de D'Herbelot.*

There is scarcely a more interesting event in the European history, than that of the celebrated victory which Charles Martel obtained over Abdoulrahman Elgafiki the ambitious governor of Spain : yet our Historian has not given us so ample or so satisfactory an account of it as the importance of the subject required ; he seems, however, to have been very sensible of that importance, and, possibly, he collected all the lights that his resources would afford him. Abdoulrahman was appointed governor of Spain in the year of the Hegira 113, A. D. 730.—He had been trained to arms from his infancy ; war was his delight ; and he prosecuted it with the greater eagerness, as it was the only means of gratifying his unbounded ambition. He no sooner found himself at the head of the Spanish forces, than he projected the conquest of France, and nothing but the consummate skill and valour of Charles Martel could have prevented its success. After having tasted the sweets of conquest in subduing the pride of a rival Arab, he crossed the Pyrenees, and laid siege to Arles. Eudes Earl of Aquitaine came to the relief of that town, but was met by Abdoulrahman and put to flight. This victory inflamed the courage and ambition of the Arab, and he proposed to himself nothing less than the reduction of France. He therefore marched to the right, and traversing great part of Gaul, he passed into Aquitaine, and possessed himself of Bourdeaux. The earl, who had levied fresh forces, in vain endeavoured to oppose the torrent ; he suffered a second defeat ; and this new success served

served only to confirm Abdoulrahman in the pursuit of his project. He passed through Perigord, Saintonge, and Poitou, with fire and sword, destroying every town in his way, and pillaging and burning churches. At length he arrived at Tours, which was threatened with the same fate, when the twice-defeated earl implored the succours of Charles Martel. That prince, having just reason to be alarmed at the common danger, marched against the Arabs with a large army. He passed the Loire, and encamped on the banks of that river, for fear of being surrounded by the enemy. The two armies, after some days of observation on either party, came to battle. Both sides fought with equal fury. The reward of victory to the Arabs was the conquest of France; and, if Charles were conquered, every ambitious project he had formed would vanish at once. Victory was a long time in suspense, but at last declared in favour of the French. Three hundred and sixty-five thousand Arabs, if any credit may be given to cotemporary historians, were left dead upon the field. Abdoulrahman himself was in the number of the slain, and mankind was set free from the fatal effects of his ambition. The Earl of Aquitaine contributed not a little to the victory, while with his light troops he harraſſed the enemy in the rear, and threw their ranks into confusion. The camp of the Arabs was given up to plunder, and immense riches, the spoils of the provinces through which they had passed, became the property of the conquerors. Such of the fugitives as escaped the sword retired into Narbonese Gaul. The caliph, chagrined at the loss of his governor and the defeat of his people, commanded succeeding governors to retrieve the honour of the Arabic arms. But they were still defeated by the valour of Charles; and soon after their own intestine broils left the Christians at rest. It is impossible to read without horror the accounts of those innumerable battles that were fought between the Arabs and their provincials on the continent of Africa. The latter, when oppressed by the iniquity of the caliph's viceroy, frequently threw off the yoke, and their reduction to their former servitude was always attended with the most dreadful carnage.

Yet had not the ever-warring and restless genius of the Arabs been occupied by civil dissensions and mutinies within their original and acquired dominions, they would have enslaved the whole Christian world; and would not by any means have wanted a reasonable pretence for it; while the Christians were so indiscreet as to take advantage of their civil commotions, in order to harraſſ their out lying territories, and to dispossess them of what they had obtained by conquest, not of Christians, but of other barbarous nations. Hence the shameful havoc of what were profanely called the Holy Wars, and that prodigious ef-

fusion of blood, on principles that were excited by avarice, and abetted by superstition !

Of the eastern caliphs that governed in Spain, none was more distinguished for valour, policy and magnificence, than Abdoulrahman III. Though he was continually involved in war, the sumptuous splendour of his court and his edifices was superior to any thing the world had seen before. He built a new city at the distance of about three miles from Corduba, which he called Zehra, the name of a favourite female-slave. Here likewise he erected a palace, the grandeur and beauty of which could hardly be equalled. It was built by one of the most skilful architects in Constantinople, which city was at that time (about the middle of the tenth century) the seat of the sciences and the fine arts. In this palace were a thousand and fourteen columns of Spanish and African marble, nineteen of Italian marble, and an hundred and twenty, sent by the Greek emperor, of extraordinary beauty. The saloon, called the caliph's saloon, was rich beyond expression. The walls were of the finest marble, and the ornaments of pure gold. In the middle of the saloon was a marble basin, surrounded with various figures of birds and beasts that threw up the water. All these figures were of gold, and adorned with pearls and all kinds of precious stones. The basin itself was made at Constantinople, and the figures executed by the ablest artists there. Above it hung the famous pearl which the Emperor Leo sent to Abdoulrahman. The other apartments of this palace were proportionably superb, and equally expressed the taste and magnificence of their master. In the middle of the royal gardens stood a grand pavilion, where the caliph used to repose after the fatigues of hunting. It was supported by pillars of the whitest marble. The ceiling sparkled with the united splendours of gold, polished steel, and precious stones ; but the most extraordinary thing about it was a basin, filled with waves of quicksilver instead of water, which, when the sun shone upon it, produced such a brightness as the eye could not bear to look upon.

Yet notwithstanding this profusion of beauty and magnificence, Abdoulrahman was far from being happy, as will appear from the following curious memorial, which was written by himself, and found after his death : ‘ From the first moment of my reign to the present time, I have kept an exact account of those days in which I enjoyed true and unmixed pleasure ; and I find that the number does not exceed 14 ;—mortals ! consider what this world is, and what value one should set upon the pleasures that it offers.—Nothing seemed to be wanting to my felicity ; I had wealth, honours, and, to say all in one word, sovereign power.—Feared and respected by cotemporary  
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princes,

princes, who envied my happiness, were jealous of my glory, and courted my friendship. Fifty years have passed since I ascended the throne, and in that long space of time, it is with difficulty I can make out fourteen days, whose course was uninterrupted by any infelicity.

Several of the caliphs were men of great capacity as well as valour, and testified the most consummate skill in the conduct of their affairs. Amongst these may be reckoned Mohammed Emir, who supported himself on his throne against innumerable difficulties. When this prince was walking one day in his gardens with one of his courtiers, the latter, looking around him, said, What a charming world is this! how happy should one be could one but escape death!—Death, said the caliph, is one of our best friends; should I have been here, if he had not removed my predecessor?—There was, certainly, a great deal of right philosophy in this answer;—why, it implied, should we be unwilling to quit the scene and to make way for the succeeding generation, when our ancestors have done the same for us? It would be impossible for the race of men to subsist upon the earth on other conditions, and death was a necessary part of the oeconomy of that benevolent Providence, which determined that a variety of beings should taste the blessings of life.

A curious method of obtaining justice from one of the caliphs is recorded in the first volume of this history. Hakkam, the son and successor of Abdoulrahman III, wanting to enlarge his palace, proposed to purchase of a poor woman a piece of ground that lay contiguous to it. However, she could not be prevailed upon to part with the inheritance of her ancestors, and Hakkam's officers took by force what they could not otherwise obtain. The poor woman applied to Ibn-bechir, the chief magistrate of Corduba, for justice. The case was delicate and dangerous. Bechir concluded that the ordinary methods of proceeding would be ineffectual, if not fatal. He mounted his ass, and taking a large sack with him, rode to the palace of the caliph. The prince happened to be sitting in a pavilion that had been erected in the poor woman's garden. Bechir, with his sack in his hand, advanced towards him, and, after prostrating himself, desired the caliph would permit him to fill his sack with earth in that garden.—Hakkam shewed some surprize at his appearance and request, but allowed him to fill his sack. When this was done, the magistrate intreated the prince to assist him in laying the burden on his ass.—This extraordinary request surprised Hakkam still more; but he only told the judge that it was too heavy; he could not bear it. Yet this sack, replied Bechir with a noble assurance, this sack, which you think too heavy to bear, contains but a small portion of that ground which you took by violence from the right owner. How then will you be able



able at the day of judgment to support the weight of the whole ? — The remonstrance was effectual, and Hakkam without delay, restored the ground, with the buildings upon it, to the former proprietor.

From these scattered extracts and observations, the Reader may be enabled to form some judgment of the entertainment and information he may expect from this history, which we recommend as very curious and worthy of perusal.

L.

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*Elementa Physiologiae Corporis Humani. Auctore Alberto Hallero. Tom. 8us & ultimus. 4to. Ludg. Bat. Haak.*

*Elements of the Physiology of the Human Body; Vol. VIII, By Albert Haller, &c.*

**T**HE surest and most solid foundation of physic, as well as philosophy, is experiment and observation; but more especially in that branch termed physiology, or the use of the parts, on which the practice of the healing art, when rationally conducted, always depends, and without which it is only groping in the dark, or following an *ignis fatuus*, a creature of the brain, which hath sent many a poor patient to an untimely grave. The medical world is indebted for improvements in this science to none more than the illustrious Baron Haller, the chief part of whose life hath been spent in labours tending to elucidate its most essential parts. The volume now before us concludes this great work, which he modestly calls elements, but which is truly as compleat a system of physiology as the imperfect state of human knowledge will admit. This valuable work is the result of no less than thirty years labour; for which the indefatigable author deserves the sincere thanks of every lover and promoter of science: nevertheless, in his preface he complains much of illiberal treatment from a numerous tribe of opponents. It is indeed wonderful that a writer of such acknowledged candour and impartiality, who never offers his own opinion but with the greatest modesty, and who always corrects the errors of others in the most gentleman-like manner, should have been so undeservedly abused by authors of a much inferior class, particularly by Albinus.

Part the first, of this volume, treats of generation and conception. Here the reader is presented with a view of the most considerable systems, particularly those of Buffon and Lewenhoeck, together with the arguments for and against each. Those who have not leisure to consult Mr. Buffon's voluminous *Histoire Naturelle*, will likewise find in this part a very judicious abstract

abstract of the famous system of organical corpuscles. The absurd opinion of the effects produced on the body of the foetus by the imagination of the mother, so long and so universally believed, though founded on facts which never did, nor ever could exist, is also briefly considered and exploded. After all, we cannot help observing that the subject of generation seems to be totally beyond the reach of human enquiry; for notwithstanding the innumerable experiments on various animals made with an intention to elucidate this matter, of old by Aristotle, afterwards by Harvey, and since by our illustrious Author, by Vallisneri, Buffon, Needham, Bonet, &c. scarce a single circumstance, with regard to the manner by which this great work is brought about, has hitherto been determined.

The Author proceeds next to consider the changes which the foetus undergoes from the time of conception to that of delivery. Here the curious Reader will find both instruction and entertainment, particularly concerning the generation of bones, and that long disputed question, whether the periosteum contributes to their formation? which is determined in the negative.

Having now brought the foetus into this breathing world, as Shakespeare emphatically calls it, he accompanies him through the different stages of infancy, childhood, puberty, manhood, and old age, to dissolution. Having collected a considerable number of instances of longevity, in various parts of the world, he concludes with enumerating the circumstances which seem to contribute most to prolong life, and thence deduces a few general rules by which it may be attained; which rules, as they may be of some utility, we shall translate.

“ From the preceding examples, says our Author, I shall endeavour to discover the causes which may contribute towards continuing life beyond its usual extent. Some of these are external. What care will secure us from the ravages of the small-pox, the plague, or putrid epidemical fevers, from which even the most healthy are not exempt? Nor can we possibly prevent our minds from being affected by bodily pain, or a series of misfortunes. It is equally out of our power to influence the climate in which we live. In youth the most salubrious are the northern climates, or about fifty degrees of latitude, where acute diseases are least frequent, the circulation being less rapid. But in a more advanced age, when the irritability of the heart hath diminished, and its pulsations become less frequent, happy are those who have it in their power to migrate to a warmer region, to thirty or forty degrees, or even nearer to the equator, there to repose on a dry soil, where they may enjoy at pleasure the cooling shade or the genial beams of the sun. Northern winters are enemies to the breast and to long life; but the benign warmth

warmth of the sun excites the languishing irritability of the heart: even plants which in Europe are annual, become when transported to the Brasils perennial and ligneous. Many valitudinarians have, in warmer climates, been restored to perfect health. Dr. Poincy recovered of the gout and other infirmities in the Antilles. As to the gifts of fortune, to prevent anxiety, let us rather moderate our desires, than wish to encrease our wealth. An internal cause of longevity is the rudiments of a sound body, the produce of healthy parents, so that we may be exempted from many principal diseases, such as the gout, apoplexy, dropsy, consumption, which in spite of every precaution, are frequently transmitted from father to son. With regard to the manner of living, in youth I advise abstemiousness; Nature hath provided water for our common use: Wine is a species of medicine. I would likewise prescribe little flesh-meat with a large proportion of vegetables, little saline or aromatic food, and none of the trapetalous nasturtian class of plants; but universally let the quantity be moderate, that it may be well concocted, so as not to corrupt, nor infect the blood, which should be mild, like that of an infant. Old men may indulge more freely in the use of flesh-meat. Nothing can be more detrimental than a fiery irritable disposition; which can no more avoid being affected by injuries received than the nerves of the foot by a fit of the gout. A mediocrity of temperament is most desirable, yet not so as to be insensible of pleasure, in which, nevertheless, it were improper to indulge. As in eating we ought not to exceed the desires of Nature, so in venery, in study, in bodily exercise, moderation should always be observed; but with regard to sleep I would be more indulgent. Let us delight in ambulation, the contemplation of nature, and in reading; not however with a desire of becoming learned or eminent."

The utility and excellence of this work is too well known to require our recommendation; but in justice to the Author we cannot conclude without declaring it to be not only an index to all the books upon this subject, and a dictionary of this science, but at the same time in itself a compleat system of physiology.

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*Origines Typographicae, &c.* 4to. 1l. 6s.

The Origin of Printing. By Gerard Meerman. 4to. 2 Vols.  
Hague, Van Daalen. London, 1766. Wilcox.

**T**HIS is a very curious and elaborate history of the invention of printing; on which the noble Author has employed

employed so much pains and erudition that he seems to have precluded all future attempts of the same kind. Perhaps, however, he has been too formal in stating his enquiries; perhaps also too elaborate: and we cannot approve of that tedious minuteness which records the descendants, and branches out the families, even of other early artists besides the inventor. The reputation of men of art and genius is no more hereditary than their talents; and unless the latter were infallibly communicable to their posterity, nothing could entitle it to the former.

This work is divided into two volumes, the first of which contains, after the preface and introduction, an account of the origin, age, and posterity of Lawrence of Harlem, who, according to our Author, was the inventor of printing; the authorities upon which it is proved that printing was invented at Harlem; the conveyance of printing to Mentz by a servant of Lawrence's, after his death; books printed at the office of Lawrence; the continuation of printing at Harlem by the descendants of Lawrence, till the migration of Theod. Martin and his company into Holland, and the conveyance of the art into Great Britain by means of one of the workmen; the new improvements in printing at Mentz; the origin of printing at Strasburg; with several curious exemplars of the first impressions, upon copperplates. — The second volume contains, besides a large collection of ancient testimonies concerning the invention of printing, and specimens of the first impressions, some very curious remarks and informations with regard to the introduction of that art into England. — From these we shall select the following relation, taken from a manuscript in the library at Lambeth, and published by Richard Atkyns at London, in the year 1664, in a book entitled, *The Origin and Growth of Printing*. “A book came into my hands printed at Oxon, *Anno Dom.* 1468, which was three years before any of the recited authors would allow it to be in England. And the same most worthy person, who trusted me with the aforesaid book, did also present me with the copy of a record and manuscript in Lambeth-House, heretofore in his custody, belonging to the See, and not to any particular archbishop of Canterbury; the substance whereof was this: (though I hope, for public satisfaction, the record itself in its due time will appear.) Thomas Bouchier, Archbishop of Canterbury, moved the then King Henry IV. to use all possible means for procuring a printing-mold, for so it was there called, to be brought into this kingdom. The king, a good man, and much given to works of this nature, readily hearkened to the motion; and taking private advice, how to effect his design, concluded it could not be brought about without great secrecy, and a considerable sum  
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of money given to such person or persons as would draw off some of the workmen from Harlem in Holland, where John Cuttenberg had newly invented it, and was himself personally at work. It was resolved that less than one thousand marks would not produce the desired effect, towards which sum the said archbishop presented the king three hundred marks. The money being now prepared, the management of the design was committed to Mr. Robert Turner, who then was keeper of the royal wardrobe. Turner took to his assistance Mr. Caxton a citizen of good abilities, who trading much into Holland, might be a creditable pretence, as well for his going, as for his stay in the low countries. Mr. Turner was in disguise, his beard and hair shaven quite off, but Mr. Caxton appeared as usual. They having received the said sum of one thousand marks, went first to Amsterdam, then to Leyden, not daring to enter Harlem itself; for the town was very jealous, having imprisoned and apprehended divers persons, who came from other parts for the same purpose. They staid till they had spent the whole one thousand marks in gifts and expences; so as the king was fain to send five hundred marks more, Mr. Turner having written to the King, that he had almost done his work; a bargain, as he said, being struck betwixt him and two Hollanders, for bringing off one of the workmen, who should sufficiently discover and teach the new art. At last, with much ado, they got off one of the underworkmen, whose name was Frederic Corfells, or rather Corfellis, who late one night stole from his fellows in disguise into a vessel prepared before for that purpose; and so the wind favouring the design, brought him safe to England. It was not thought so prudent to set him to work at London; but by the archbishop's means (who had been vicechancellor, and afterwards chancellor of the university of Oxon) Corfellis was carried with a guard to Oxon; which guard constantly watched to prevent Corfellis from any possible escape, till he had made good his promise in teaching how to print. So that at Oxford printing was first set up in England, which was before there was any printing-press, or printer in France, Spain, Italy, or Germany; except the city of Mentz, which claims seniority as to printing even of Harlem itself, calling her city *Urbem moguntinam artis typographicæ inventricem primam*: though it is known to be otherwise, that city gaining that art by the brother of one of the workmen of Harlem, who had learnt it at home of his brother, and after set up for himself at Mentz. This press at Oxon was at least ten years, before there was any printing in Europe, except at Harlem and Mentz, where also it was but new born."

For those arguments by which Mr. Meerman attempts to invalidate the authority of this Richard Atkyn, we must refer the

curious Reader to his book, concerning which, all we have further to say, is, — *Pars habet utraque causas.*

L.

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*Essai historique & philosophique sur les principaux ridicules des différentes nations.* Par M. G. Dourx . . . Amsterdam, Rey. 12mo.

An historical and philosophical Essay on the principal Follies of different Nations, &c. 1766.

**T**HE nations which excite the Author's laughter are the Egyptians, the Greeks, the Romans, the Mahometans, the East Indians, the Americans, the Africans, the Chinese, the Italians, the Spaniards, the Germans, the Moscovites, the English, and the French. His chapter on the English chiefly runs thus. "The obligations which philosophy, letters, and navigation owe to the English are undeniable: they are likewise laborious, thinking, virtuous and brave: they want nothing but to know how to render justice to other nations, especially to the French. Our superiority in this respect is so great, that one would be apt to believe us superior in other things. In speaking unjustly of a rival who has some merit; we persuade our hearers that he has a great deal, nay perhaps more than ourselves.

England, at present so jealous of its liberty of thinking and acting, was once the slave of priests and tyrants. William the Conqueror carried his power so far as to oblige the people to put out their fires and go to bed at six o'clock. The English, for a long time, paid a tax of a crown a head to the Pope. There was a time when the priests, who meddle with every thing, had rendered this people so exceedingly superstitious as to make them believe not only that the health of their souls, but of their bodies also depended on a regular attendance on public worship. We read in Jurieu, and others, that one of their kings, on viewing the carcass of a stag, which he had just killed, cried out, *By heavens he was in good health, though he neither heard mass nor vespers.* The English are much changed since that time; but the change cost them many a bloody war. The generality of them being naturally excessive in every thing, they passed in a short time from slavery to licentiousness; from extreme devotion to the most determined impiety. Every individual having divested himself of his troublesome prejudices, gave himself up to his own humour and opinions. Royalty was overturned in the person of the unfortunate Charles I. who suffered death without cause and without pity. This Prince saying to those who conducted him to prison, That he thought himself accountable for his actions to God alone, their captain had the insolence to answer, Very true, and therefore we intend shortly to send you to God for that purpose. During  
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the reign of Charles II. their manners underwent great revolutions. A taste for literature and gallantry succeeded to fanaticism and impiety; but they still continued to preserve that basis of ferocity which is productive of strong reasoning in one, and in another brutality. Perhaps we ourselves are deceived in this matter by our refined politeness, which, according to the English renders us unnatural. In general, says M. de Muralt, they perform a good action boldly, and they dare follow their reason in opposition to custom; but their good sense is mixed with whims and extravagance. Their resolutions are generally sudden. It is common in England for a girl to vow that she will marry the first man she meets; and accordingly they are married. Wine hath sometimes, among this people, been productive of great cruelty. Some of them have made a vow to murder the first person they meet after leaving the tavern; and they have kept their word. Their prime nobility often box or play at bowls with the lowest among the people.—Some of our nation consider the English stage, which affords that people so much delight, as a proof of their barbarity. Their tragedies, it is true, tho' interesting and replete with beauties, are nevertheless dramatic monsters, half butchery and half farce. Grotesque character, and extravagant pleasantry constitute the chief part of their comedies: in one of these, the Devil enters sneezing, and somebody says to the Devil, *God bless you*. They are not, however, all of this stamp: they have even some in a very good taste; but there are hardly any which give us an advantageous idea of the English nation; though it is from the theatre that a stranger forms his opinion of the manners of a people. The English comic poets do not endeavour to paint their countrymen such as they are; for they are said to possess as much humanity as reason. A man in disgrace at court is, in London, congratulated with as much solicitude as in other places he is abandoned. The thing for which the English are most culpable is their deeming suicide an act of bravery. They ought to recollect that even the Athenians, their model, were not suffered to destroy themselves till after they had given their reasons for it. The English on the contrary frequently kill themselves on the slightest occasion; even sometimes merely to mortify another. A husband dissatisfied with the behaviour of his wife, who by his death would be a considerable loser, threatened, if she did not mend her manners, to be revenged of her by hanging himself. The English are now-a-days seldom cruel except to themselves, or in their public spectacles, rarely in their robberies. Their highway men generally content themselves with taking your money, and being witty upon the occasion. One of these people having stopped an English nobleman upon the road, rested his pistol on the door of the coach, and said, This piece, my lord, is worth a hundred guineas: I would advise your lordship

ship to buy it. His lordship understood the meaning of these words, gave him the money and took the pistol, which he immediately presented at the highwayman; who told him, with a smile, that he must have taken him to be a great fool, if he thought the piece was charged.

I shall finish this chapter with the recital of a very extraordinary affair, which could never have entered any head but that of an Englishwoman: she was so piqued at being told, that women had as great a propensity to love, as men, that she instantly made a vow of perpetual virginity, and accordingly died a virgin at the age of fourscore; she left in her will, a number of legacies to virgins. She endeavoured, to prove that the proportion in the pleasures of love between the two sexes, was as forty to eighty-three. This drole calculation reminds me, that as the Italians constantly introduced buffoonery, the Germans wine, the Spaniards devotion, the French gallantry, so the English upon all occasions, introduce calculation."

This chapter we suppose, will be quite sufficient to give our readers an idea of this author's knowledge, abilities and candour. If the French form their opinion of us from such scribblers, 'tis no wonder that we should appear to them in a very extraordinary light.

*B. . . t. .*

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*L'Art Du Poete et De L'Orateur, &c.*

The Arts of Poetry and Oratory, being a new System of Rhetoric for the Use of Schools; to which is prefixed an Essay on Education. 12mo. Lyons, Perisse, 1766.

**N**O labours can be more unprofitable than such as are employed in laying down systems for the acquisition of those arts, which must principally be taught by nature and received from her bounty. A system of rhetoric is the absurdest thing in the world. The rules of which any such system is composed are nothing more than strictures on the various distinguished passages in the best Poets and Orators, whose examples alone, added to the powers of native genius, and not the frigid comments of system framing pedants, can form the mind to excellence: For the strictures of such writers are very frequently false, and, instead of instructing, mislead the native taste of genius. Such would be the tendency of the dull and formal work before us, where we have divisions and subdivisions, laboured demonstrations of self-evident propositions, and, distinctions without a difference innumerable. For a specimen of the Author's taste, we shall quote his observation on that famous verse of Lucan,

*Victrix causa Diis placuit, sed victa Catoni.*

"To give us, says the Author a magnificent idea of the rectitude and probity of this Roman, the Poet presumes to put him

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on a level with the gods, as he could not determine which of the two opponents had the right of the cause, whether Cæsar, who had the suffrage of superior beings, or Pompey, whose interest was espoused by Cato.

———Quis justius induat arma

Scire nefas; magno se judice quisque tuetur.

Victrix causa Diis placuit, sed victa Catoni.

“The extravagance of this comparison must be obvious to every one; since, whatever might be the equity and the virtue of a man, were they to be compared to the justice of the gods? What Horace and Boileau say concerning authors of the same stamp may very well be applied to Lucan:

*Aut dum vitat humum nubes & inania captat.*

La plupart emportés d'une fougue insensée

Toujours loin du droit sens vont chercher leur pensée.

Ils croiroient s'abaisser dans leurs vers monstrueux,

S'ils pensoient ce qu'un autre a pu penser comme eux.”

Nothing but an absolute want of taste and an entire inattention to the opinions of different ages and classes of men could have produced such a criticism.—In the present system of theology, to allow any hero such a comparison, would, indeed, be extravagant; but when, in the pagan theology, it is remembered that the conduct of the gods was considered in a familiar and frequently disrespectful light, Cato, notwithstanding the magnificence of the poet's contrast, which is very sublime and beautiful, hardly received the honours due to him.

L.

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*Antonii de Haen pars decima Rationis Medendi in Nosocomio Practico Vindobonensi. 8vo. Lugd. Bat. apud P. van der Eyk.*

Ant. de Haen's *Practice of Medicine in the Hospital at Vienna*: part the tenth, &c.

**T**HE preceding parts of this useful work are so universally known in the medical world, and their merit so generally acknowledged, that it were unnecessary to say any thing concerning the Author's situation, abilities, or the plan of this performance. It will be sufficient therefore, in the present article, to give our Readers a sketch of the contents of this number, which makes the second of the third volume. It consists of six chapters, which we shall review in their proper order.

The first chapter, which is the seventh of the volume, treats particularly *de colica pictonum*. Our Author having formerly considered the nature and cure of this disease, first in a separate dissertation, and afterwards in chap. 24, vol. i. of this work, resumes the subject in the present number, confining his observations more particularly to the morbid phenomena upon dissec-

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tion. The first case is that of a painter who in the course of his employment had used considerable quantities of *cerussa* and *co-balt*. About seven years before he was admitted into the hospital, he had suffered several severe paroxysms in the space of one year, but since that time had enjoyed good health. In March 1764, he was again severely attacked, and two of his fingers became paralytic. Soon after this he had another severe fit, but was greatly relieved by a physician who ordered him a grain or two of aloes night and morning, and also twice a day two ounces of fresh butter. Being brought to the hospital, where continuing to eat his quantity of fresh butter, and being frequently electrified, he became so well as to resume his occupation; but the day after his return home he was again attacked, and was again received into the hospital, where, an *amaurosis* and *ischuria* supervening, he soon expired. During the whole time of his continuance in the hospital the heat of his body remained about 96 of Fahrenheit's thermometer, which is that of a person in health. After his death it was still the same for the first 20 minutes. In 25 minutes it sunk to 95; in 30, to 94; and in 35, to 93. The body being opened, the liver was found raised entirely above the lowest rib, except a small portion of the lesser lobe. Hence our Author rationally observes, how impossible it would have been, in this subject, in case of a disease of that viscus, to have formed any judgment from an external application of the hand. The *ileum* and *rectum* were found in some parts violently contracted, and in others greatly dilated. The first of these intestines was likewise much inflamed, and here and there even gangrenous; and near the part where it enters the *caecum* it was found, together with its mesentery, adhering to the peritonæum of the spine. In order to give the Reader a proper idea of these diseased intestines, the Author has subjoined a plate in which they are delineated. The stomach was so enlarged as to contain six pints, and its external coat violently inflamed.

Case II. is likewise that of a painter, who during the last twelve years of his life had been employed chiefly in grinding white lead. About two years before his admission into the hospital he was first attacked, though not violently, with the usual symptoms of the *colica Pictonum*. A year after, he had a second fit, succeeded by a third which produced an almost general *paralysis*. In this condition he entered the hospital on the 20th of November, 1764, where he was frequently electrified, and his paralytic limbs and *spina dorsa* rubbed twice a day with flannel impregnated with the fume of mastich, olibanum, and juniper berries. His internal medicines were, *R. Sap. venet. gum. amm. mass. pil. rufi, terræ fol. tart. a. dr. j. thereb. q. s. m. f. p. l. gr. iv.* two of which he took every three hours, first with water, next with an infusion of southernwood, and lastly with an

ounce of the following mixture. *R. Spir. C. C. succinati dr. ij. ol. still. succini, menthæ, lavendulæ, cum sacchari albi dr. iij. in clæosaccharum redact aa. gtt. iij. syrup. enulæ camp. unc. j. spir. menthæ unc. ss. aquæ still. romism. lb. j.* Blisters were frequently applied to the back of his neck, and twice a week he drank unc. v. aq. lax. Vienn. On the 12th of January he began to take the following medicated wine. *R. Limat. martis non rubig. unc. j. cort. magell. & cinnam. a dr. ij. corticis Peruv. unc. j. pulvis grossus spat. 24 horarum digeratur calide cum lb. iij. vini austriaci albi in phiala alta chemica.* Of this wine he took at first unc. ss. and afterward unc. j. every three hours. On the 28th of March he was dismissed cured, and as long as he abstained from grinding white lead, continued well. But returning to his former employment, he was again attacked; on the 10th of July was again admitted into the hospital, and on the 16th died violently convulsed. The morbid appearances after death were principally these: the colon, as in the first subject, violently contracted in some parts and distended in others; the gall-bladder as large as a hen's egg, and full of orange-coloured bile; the pancreas hard in many places, and cartilaginous in the middle; the pleura much inflamed.

Case III. is that of a chemist and apothecary who had been for some time afflicted with the *colica Pictonum*. His pains at length became very violent, and his belly drawn up in a most extraordinary manner. Doctor de Haen being consulted, advised camphorated and paregoric emulsions, friction, anodyne fomentations to his back, and oily clysters; in consequence of which the patient became perfectly well, nevertheless expired suddenly. Upon laying open the abdomen, there was found a considerable quantity of extravasated blood, which, upon farther inspection, was found to have proceeded from an *hiatus* in the *vena cava* immediately below the diaphragm. This rupture of the *vena cava* the Doctor attributes to the extraordinary protrusion upwards of the liver, occasioned chiefly by the great distention of the colon near its origin; but in its progress it was found, as in the former subjects, alternately contracted and dilated in a very extraordinary manner.

The IV. case is that of the widow of the painter whose history we have seen in case II. Having assisted her husband in his profession, she became afflicted with the same disorder. She was brought to the hospital labouring under all the most terrible symptoms of this disease, together with the jaundice to a great degree. By means of laxatives and opiates alternately exhibited, together with emollient clysters, and a stomach plaister of labdanum with opium and camphor, her vomiting ceased and a passage was procured. She then took several doses of bark, and afterwards the following pills. *R. Sap. venet. gum.*

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*amm. terræ fol. tart. pil. ruffi aī dr. j. balsum. Peruv. q. s. f. pil. gr. iv.* three every three hours. Thus she was perfectly cured. This chapter contains several other cases of inferior importance.

In the next chapter, which is the eighth, the Author considers the *colica pictonum* pathologically. Observing that out of the nine cases related in the preceeding chapter, in no less than seven, lead was the cause, he accounts for the frequency of this disorder from the number of people employed in lead mines, the many artificers and apothecaries who use this metal, its being so frequently employed in the adulteration of wine, and as a remedy in many diseases. The nature of the proximate cause, he observes, renders our *prognosis* uncertain, it being impossible to determine, whether the diseased state of the intestines be such as to admit of a remedy. The symptoms are variable, not critical, and frequently inexplicable. As to the method of cure, the Doctor is firmly of opinion, that after the exhibition of *opium* and cathartics, oily medicines are chiefly to be depended on; and with regard to the palsy, as a symptom or consequence of this disease, he depends principally upon electricity.

In the ninth chapter we have the history of a compleat *tetanus*, the consequence of the *colica saturnina*. The patient died on the twentieth day of the disease.

Chap. X. is a dissertation on the *tetanus*, its species, and method of cure, as practised from the earliest ages to the present time. Having enumerated the principal Authors who have written on this disorder, the Doctor proceeds to consider its species, causes, *prognosis*, cure, &c. and subjoins several histories of cases which have fallen within his own observation.

Chap. XI. treats of the miliary and petechial fever. This chapter is chiefly employed in replying to Dr. Pringle's answer subjoined to his Observations on the Diseases of the Army. Such of our Readers as are desirous of entering into the merits of this dispute, we must refer to the book itself, as it would be impossible to do justice to the Author before us without transcribing the whole. It is sufficient to observe that he continues firm in his opinion that miliary and petechial eruptions in acute diseases, are generally the effect of improper treatment, and never critical.

Chap. XII. contains observations on various subjects. In the first section, the Doctor gives a succinct account of the Authors who have lately written on the virtues of the *uva ursi*. He informs us likewise that he has received several letters from different parts of the world, some of which mention this medicine having been tried without any effect; others on the contrary confirm its lithontriptic power. Sect. 2. mentions a number of new experiments made with great accuracy by Van Doeveren, which entirely overturn the present system of the irritability and



sensibility of different parts of animal bodies. Sect. 3. confirms, from repeated experiments, what the Doctor had formerly advanced concerning the virtues of the liquor of the liver of the *mustela fluviatilis*, as a *collyrium* in removing specks on the eye. In sect. 4. the Author proves, from many years experience, that the supposed emetic quality of *Kermes mineral*, and *stibium diaphoreticum non ablutum*, when administered with acids, or when there is an acid in the stomach, is without foundation. In sect. 5. The Doctor recommends cold water as an efficacious remedy in hæmorrhages of the lungs or stomach. Sect. 6. informs us that, for want of a sufficient quantity of vipers, the Doctor had not been able to make so many experiments as he intended, in order to ascertain the medical virtues of those animals in obstinate cutaneous disorders, and extream debility. He promises however to procure a sufficient quantity from Italy against next year. Before we hear the result of his intended experiments, we will venture to prophesy, that, in extream debility, he will find them equally nutritive with many other species of food, and, in cutaneous disorders, of no effect at all. Sect. 7. treats of inoculation as an uncertain and dangerous practice. How well soever this opinion may be received in other countries, where they have had less experience of this salutary invention, yet, in this nation, where it has been attended with such amazing success, it will gain the Author very little credit. Nevertheless, the medical world is greatly obliged to the Author for the publication of his *Ratio Medendi*, every number of which contains many important observations, and useful experiments.

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*Dictionnaire de Chymie, contenant la Theorie & la Pratique de cette Science, son application a la Physique, a l'Histoire Naturelle, a la Medicine, & a l'Economie Animale, &c.* 8vo. 2 Tom. Paris, 1766.

A Dictionary of Chemistry, containing the Theory and Practice of that Science, its Application to Philosophy, Natural History, Medicine, and the Animal Oeconomy; together with a circumstantial Explication of the Virtues and Operation of Chemical Medicines, and the fundamental Principles of the Arts, Manufactures, and Trades, which depend on Chemistry. 2 vol. Paris. Lacombe.

**T**HIS dictionary is generally supposed to be the work of the celebrated chemist Macquer; but if it be really so, we acknowledge ourselves at a loss to conceive, why an author whose other chemical productions have been so well received by the

the public, should have with-held his name from the title of this.

The alphabetical method of arrangement is of all others the least systematical, and consequently the least proper for the study of a young chemist: nevertheless, it may be useful to those, who being already acquainted with chemistry, may have occasion to consult particular articles, which in a dictionary are more readily found than in a systematic work.

It being impossible to give an adequate idea of the contents of a performance of this nature, we shall only translate a single article, as a specimen of the author's manner:

'AFFINITY. We are to understand by the word affinity, the tendency of the parts, whether constituent or integrant, of bodies, one towards another, and the power which causes their cohesion when united. Hence it appears that the word affinity is not to be numbered among those vague terms which convey no idea. The power by which bodies tend to unite with each other, and their mutual adhesion, are sensible and palpable effects, because that power cannot be destroyed but by a power as real and more considerable. This is demonstrable by an infinity of experiments, as for example, by the cohesion of two bodies whose surfaces are well polished; the mutual tendency of two drops of water, which being brought into contact instantly mix and form one mass; the convex or spherical figures assumed by the drops of different fluids, when single, or united to a body with which they are not disposed to unite: effects which take place even *in vacuo*, and which demonstrate the affinity of integrant parts of bodies as well solid as fluid.

The affinity of the constituent parts of bodies is demonstrated by every phænomenon in chemistry.

It is not our business, in this place, to enquire into the cause of this great effect, which is so general, that it may be considered as the cause of all combinations. It is perhaps a property as essential to matter as extension and impenetrability, and concerning which we can say no more than that it is so. On this subject may be consulted the works of Newton, Friend, Keil, and Marcuzzi, who have attempted to throw the light of calculation upon this dark subject. We shall content ourselves with pointing out the principal laws observed by the constituent parts of bodies in their different unions and combinations in virtue of this property. Mr. Macquer distinguishes several species of affinities. Not that he imagines them essentially different; it being very certain, that it is always one and the same property of matter differently modified in different circumstances. The intention of that writer is only to distinguish the various phænomena produced by this property in the combinations and se-

parations which take place in the most general operations of chemistry.

He calls *simple affinity*, the disposition of the integrant and homogeneous parts of the same body, to unite and adhere together, or the different parts of two heterogeneous bodies; which divides it into two species.

The first species of simple affinity produces only the union of aggregation; that is, the result is a body of the same nature, but of a larger mass; this M. Macquer calls *affinity of aggregation*: as for instance, when several particles, being separated from a piece of earth or metal, are again united by fusion into one mass.

The second species of simple affinity produces the union and cohesion of heterogeneous parts, forming a new body with properties different from either of the principles of which it is formed: this is called *affinity of composition*, because the result is really a new compound body. If, for example, the integrant particles of the vitriolic acid be united to those of iron, a third body is produced, which is called vitriol.

Concerning these simple affinities we are to observe,

1st. That the affinity of aggregation opposes that of composition; for it is evident that the power which causes the cohesion of homogeneous and integrant parts of a body, prevents their disuniting in order to be joined to another body.

2d. It follows, that by destroying or diminishing the cohesion of aggregation, you facilitate the affinity of composition.

3d. The hardness of a simple and homogeneous body depends entirely on the cohesion of aggregation between its integrant parts. If we destroy this cohesion by separating these parts, that is, by reducing them to powder, or, yet more compleatly, by the interposition of a fluid to which they either do not adhere at all, or less than to each other; these parts, thus separated, will more readily unite with those of another body, being more distant from each other by means of this mechanical division.

4. Different bodies being more or less susceptible of this division, must necessarily form combinations with other bodies with greater or less facility.

5. But the facility with which one body unites with another, by an affinity of composition, does not alone determine the degree of affinity which it bears to that body: for we find, by experience, that the constituent parts of certain compounds, which unite with great facility, cohere nevertheless so weakly, as to be decomposed by the least effort of chemical analysis; whilst on the contrary, other bodies which cannot be united but

but with difficulty, and by extraordinary means, unite more intimately, and are with greater difficulty decomposed. Mercury, for instance, unites more readily with the nitrous than the marine acid, nevertheless it adheres more obstinately to the latter.

Hence we may conclude, that we are not absolutely to determine, that one body has no affinity with the other, because we are not acquainted with any means of uniting them. On the contrary, it seems certain that all bodies in nature have with each other a certain degree of affinity, a facility of uniting, a certain degree of cohesion when united, and consequently that there are no combinations which are absolutely impossible; but that this degree of affinity differs, according to the different states in which bodies are found.

But since the defect of union between two bodies really prevents their affinity from being manifest, till chemistry is so far advanced as to produce combinations which seem at present impossible, we may continue to regard those bodies which refuse to unite as having no affinity with each other. Thus, for example, we say that oil has no affinity with water, lead with iron, iron with mercury, because in fact, those bodies do not unite directly; so that the affinity which they may have with each other is ineffectual with regard to us. On the other hand, as the affinities of bodies which unite produce in the operations of chemistry effects proportioned to the facility of uniting, and the force of their adhesion, we may consider the affinities of bodies in general, as being in a compound ratio of these two properties, &c.

Compound affinity is that in which there are more than two bodies acting upon each other. We are first to consider that in which only three principles are concerned. Two of these being united, if a third is presented there will appear phenomena of composition or decomposition differing according to the affinities which the three bodies have to each other.

1. Sometimes the third principle, uniting with the other two, forms a compound of three principles. For instance, if to a mass composed of gold and silver a portion of copper be added, this third metal unites with the other two, and there results a compound of three principles: this happens when the third principle has an equal, or nearly equal, affinity with the two others as they have with each other.

2. The same thing may also happen, though the third principle has no affinity with one of the two already united. But then it is necessary that the third principle should have the same affinity with one of the two, as they have with each other. In this case, that of the two principles which acts as the bond of union between those which have no affinity, is called *intermediate*. This therefore may be called intermediate affinity. If,

for example, we put into water the compound called *bepar sulphuris*, the two principles of which are sulphur and fixed alkali, it will, without being decomposed, unite with the water and thus form a new compound of three principles. Now, water and sulphur alone are incapable of uniting; but the fixed alkali having a considerable affinity as well with water as with sulphur, it acts in this case as an intermediate principle. Let us observe, that in this intermediate affinity, that of the intervening principle is weaker by being thus divided than it would have been with either of the two separate.

3. Sometimes a third principle applied to a compound of two others, unites with one and obliges the other to quit entirely that to which it was first united. In this case there is a total decomposition of the first compound, and a new combination takes place. This happens when the advening principle has a greater affinity with one of the others than subsists between themselves. For instance, if we mix an alkali with the solution of a metal in an acid, the alkali, having a much greater affinity with the acid than with the metal, seizes the acid and obliges it to quit the metal, which falls to the bottom, the latter having less affinity with the acid than the acid has with the alkali.

4. It happens in some instances, that the same principle which through the affinity above mentioned, had been separated from another, also causes in its turn the separation of the same principle by which it had before been precipitated. This reciprocal affinity takes place when the two principles which have alternately separated each other, happen to possess an almost equal degree of affinity to the third principle, and that their separation is occasioned by some particular circumstance relative to some of their properties.

Our chemical Readers will perceive from what we have translated from this article, that the author, whoever he may be, is not ignorant of his subject. We cannot, however, help observing, that in this article, as in many others, he is unnecessarily prolix, and tautological in his manner of expression. The book is nevertheless by no means an useless performance.

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*Histoire des Revolutions de l' Empire Romain, &c.*

That is, The History of the Revolutions of the Roman Empire.

By S. N. H. Linguet. 12mo. 2 vols. Paris, 1766.

**T**HIS work is a continuation of Vertot's history of the revolutions of the Roman republic, and though inferior to the masterly performance of the ingenious *Abbè*, has notwithstanding a very considerable degree of merit. There is a spirit  
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and rapidity in the Author's style well suited to his subject; his observations are often new, and generally just; he appears to have read with taste and judgment the works of those celebrated ancients, who have written concerning the Roman emperors, and to have been upon his guard against that blind and often malevolent credulity which is too observable in almost all of them.

Those historians who wrote after the reign of Tiberius, Nero, Caligula, &c. are as extravagant in their satire, *M. Linguet* imagines, as their predecessors were in their flattery of those men, whom a fatal grandeur exposed both to the one and the other. Even Tacitus himself, he thinks, is not to be excepted. His history, he acknowledges, is the most perfect production of the kind, that is left us by antiquity; full of sublime strokes, which shew a profound genius, formed for giving lessons to posterity; but formed likewise perhaps for imposing upon it. He indulges too much in a certain sharpness and severity which was natural to him, and which, indeed, is in some measure pardonable in those, who, having lived long in the world, persuade themselves at last that there is nothing to be seen in it but counterfeit virtues, or disguised vices.

This disposition, our Author supposes to have been as much the effect of natural temper in Tacitus, as of reflection. His make and constitution led him more to satire than panegyric; and the influence of constitution upon the manner of seeing and painting objects is well known. Who knows, besides, says our historian, whether Tacitus, in following his natural inclination, did not mean to pay his court to those princes whom he commends, and under whose reign he wrote? The most extravagant satirists are often the most artful and delicate flatterers. Who can affirm, that the implacable censor of Tiberius was not desirous of making what he said of the successors of Augustus contribute to his advancement under the successors of Domitian?


Whether Tacitus was influenced by such motives, or not, our historian thinks he may be suspected of it without any injustice. It is impossible, we are told, to believe all that he says in regard to the first Cæsars. He draws such a horrid picture of their debaucheries, and of their refinements in cruelty, as is more dishonourable, in some measure, to human nature itself, according to *M. Linguet*, than to those to whom they are imputed.—How far these reflections upon Tacitus are just, those who are acquainted with his character and writings must determine for themselves; that there is some truth in them, the most sanguine of his admirers, we apprehend, will readily allow.

Our historian is no advocate for Tiberius, and it would be strange indeed if he were; from a persuasion, however, that his  
vices



vices have been exaggerated by Tacitus and Suetonius; he seems desirous of shewing that he was less cruel than the malignant eloquence (as he expresses himself) of the former of these historians, and the weak credulity of the latter have represented him. In regard to those beastly excesses he is said to have been guilty of, after the death of Sejanus, when he was near seventy years of age, M. *Linguet* supposes it highly improbable that libertinism should spring up in his heart, at a time when almost every other passion was extinguished, and thinks it quite incredible that the frost of old age should kindle such irregular transports as are seldom found in the boiling heat of youth. As he has nothing to oppose to the testimony of Tacitus, however, but the seeming improbability of the thing; though what he advances on this head is very ingenious, and seems to proceed from a love of truth and a generous concern for the honour of human nature, yet it has certainly no great weight in it, especially when we consider what filthy monsters there have been, and still are in the human species, and that Tiberius, even allowing the truth of all that M. *Linguet* has said, is still a detestable wretch, and seems capable of all that Tacitus lays to his charge.

Our Author's history reaches from Augustus to the death of Alexander Severus; an interesting period, and full of important instruction. It presents us with a view of the greatest republic on earth, changed by an usurper into an immense monarchy. This monarchy soon degenerates into a cruel tyranny. The Romans, after having been so long the most haughty nation of the universe, become the meanest of slaves. At certain times, indeed, they recover some degree of their former vigour, but they always employ it to tear their own bowels. Those once haughty conquerors, those intrepid defenders of their liberties, now no longer distinguish themselves but in civil wars, and have no other object of their ambition, but the choice of a tyrant.

Such are the objects our historian presents to his readers, and he presents them in a lively and agreeable manner. His work, indeed, considered as a continuation of Vertot's history of the revolutions of the republic, is justly, though modestly characterised by himself;—it is, says he, *like a statue with its head by Phidias, and the rest of its body by one of his disciples.* 

*De Arte Medendi apud Priscos, Musices ope atque Carminum,  
Epistola ad Antonium Relhan, M. D.*

An Epistle to Anthony Relhan, M. D., on the Art of Healing  
by Music and Poetry among the Ancients. London. 8vo.  
1s. Johnston.

THE intention of this epistle, which appears to have been written in Holland, is to prove, chiefly from the authority

rity of the ancients, the great use of music in the cure of diseases. Music is used by the author as a general term: *‘Musice, says he, vox generalis est, sicut et Plutarcho videtur, qui libro suo totam hunc artem complectenti, περὶ μουσικῆς inscripsit. Ejus partes sunt vox, instrumenta et carmen, sive vocabula metri cujusdam legibus adstricta. Apud priscos enim nullum fuit carmen nisi cum musice conjunctum.* He begins with the Greek physicians, then consults their historians, and afterwards quotes from their poets such passages as serve to prove his position. From the Greeks comes to the Romans, among whom Cicero, Pliny, Virgil, Horace, Propertius, Tibullus, are his advocates. Having proceeded thus far, *‘quæ plurima restant, says he, in hanc rem testimonia, sciens prætermitto, ne jactationi potius quam necessitati, id tribuisse videar. Nam ex iis quæ attali, satis patent, quas volo, conclusiones.* He then calls scripture to witness, particularly in the instance of David’s curing Saul by means of his harp. Having now done with facts, he proceeds to support his thesis from nature and philosophy. Considering man, according to Plato, as composed of four distinct parts, viz. an earthy, a vegetable, an animal, and a spiritual, he shews how these are separately affected by music. Speaking of the first, *‘Si vitreos calices, says he, disrumpant moduli discordes quamvis lenissimi, quid nervis corporum tenuissimis, et delicatissimis, fæminarum præcipue, existimandum est? Tale quid et ipsi nervosi, ut vocitas, sentire videntur; quorum nonnulli, ingruente jam morbo, semet in vasa vitrea mutatos esse arbitrati sunt.*

With regard to the second principle of human nature, he thinks it hard that we should deny to vegetables that sensibility which hath been granted to earth and stones.—*Sensum negas eum, quem saxis inesse fateris? Non adeo absurde philosopharis. Eruditos vero, præcipue societatis vestræ Regiæ socios, iterum iterumque voco in partes, ut hanc rem tandem facessant, nec vegetabilia sinant, pulcherrimum naturæ opus, a finibus musices diutius exulari, ubi saxis, lutoque conceditur locus.*

As to the third principle, namely, our animal part, its sensibility to music is too universal to require any proof; nevertheless, he thinks it not amiss to hear what the poets say upon this subject. We transcribe the following paragraph partly out of regard to our own Shakespeare, and partly to shew what great things were expected, by strangers, from Dr. Johnson’s edition of that poet. *‘Quid in re tam apertâ verbis opus est? Poetas amen paulisper audiamus, quorum carmina in hoc loco melle dulcissimo dulciora fluunt. Equibus præcipue laudandus mihi Shakespeare vestras, tum jure suo, tum quod ei plurimum debeo. Hujus enim recensio amore, linguæ Anglicanæ primum operam dedi, donec eam et egere, et intelligere potui, quamvis nec loqui nec scribere possum; et nunc eum dies noctesque libentissime legere soleo. Eundem audio bonis*  
*avibus*

*avibus cito proditurum, curante Clarissimo Johnsonio; a quo sperare licet, quæ labor, ingenium, eruditio, fidesque perfectissima editoris præstare valet. De Philologia enim optimè, nec minus de cunctis bonis artibus meruit. Quantum ejus dictionario debeo, tu ipse scis. Hanc certe editionem avidissimis animis omnes in hoc loco expectamus Shakesperiani.*

From these few examples we imagine it will be pretty evident to the learned Reader, that our Author's intentions, in regard to his position, are by no means serious; but that his language is classical and elegant.

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*Histoire des progrès de L'Esprit Humain dans les Sciences exactes, et dans les Arts qui en dependent; savoir, l'Arithmétique, &c. That is, An historical Account of the Progress of the Human Mind, in the Demonstrative Sciences, and the Arts depending upon them; viz. Arithmetic, Algebra, Geometry, Astronomy, Dialling, Chronology, Navigation, Optics, Mechanics, Hydraulics, Music, Geography, Civil, Military, and Naval Architecture. By Mons. Saverien. Octavo. Paris, 1766.*

**W**E are told, in the preface to this useful and entertaining work, that it is the fruit of upwards of twenty years close application. In the year 1753, the Author published a work entitled, *Dictionnaire Universel de Mathématique et de Physique*, wherein, under a great number of articles, he gave pretty large historical accounts, and pointed out those sources, from which his readers might derive more full and particular information, if they were desirous of it. Since that time, he has himself, he tells us, carefully consulted these sources, and has collected a sufficient number of facts to form a regular series of the discoveries that have been made in the demonstrative sciences. Accordingly, he gives us a clear, and, in general, a distinct historical view of each science, tracing it from its origin, through the several steps of its progress, down to the times we live in.

To readers of a philosophical turn, nothing can be more agreeable than such a view; it exhibits to the mind a chain of immutable and eternal truths, and conducts it, in a delightful progression, from the plainest and most simple propositions, to those that are the most sublime and complex. It naturally leads our thoughts likewise to the original parent mind, the inexhaustible fountain of light and knowledge, and teaches us to adore that unerring, though unfathomable wisdom, which communicates to mortals such degrees of knowledge as are best adapted to answer the great ends of moral government. — But let us return to our Author.

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His history is written with great perspicuity, and with no inconsiderable degree of knowledge and accuracy; so that those who are competent judges of its merit, will receive no small pleasure from the perusal of it. His method of tracing each of the sciences historically, from its origin to that point of perfection to which it has been carried, by the successive labours of men of genius, seems likewise well calculated to give young persons, and those who have little or no acquaintance with the sciences, a taste and relish for them. Curiosity is not only strongly excited, but kept alive, and the sciences, in our Author's history of them, have nothing of that disagreeable and forbidding appearance which they have in those treatises that are written on the particular branches of them.

To his history of the sciences he has subjoined a short account of the lives of those celebrated persons, who have contributed most to the improvement of them.

**R.**

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*Variations de la Monarchie Française, dans son gouvernement politique, civil, et militaire; &c.* That is, the changes which the French Monarchy has undergone in its political, civil, and military Government, with an Enquiry into the Causes which produced them: or, A History of the Government of France, from Clovis to the death of Lewis the fourteenth. By M. Gautier de Sibert. 12mo. 4 vol. Paris, 1765.

**T**HERE is scarce any study from which persons of every rank and condition of life may derive greater advantages, than from the study of history. The sovereign, the minister, the magistrate, may learn from it the wisest and most salutary maxims of civil policy; and those in the lower walks of life may learn the happy art of conducting themselves with safety and honour in their respective stations, to be happy in themselves, and useful to the community.

To a reader of a philosophical turn, nothing can be more entertaining or instructive, than to trace, in the history of a great and flourishing nation, the several steps of its progress, from its first feeble efforts in policy and legislation; to observe ignorance refining into knowledge, and barbarity into politeness; to attend to the influence of laws upon manners, and of manners upon laws; and to watch the slow but certain operation of those leading principles and causes which contribute to the grandeur of the state, or threaten its destruction. A reader of this turn will look upon every different system of laws and government, as a different experiment made upon mankind; he will carefully mark the truths which arise from this experiment, and thus improve in the knowledge of human nature. By ob-

serving

serving the different characters of nations, and how they arise from their different systems of education and civil policy, he will naturally be led to conclude, that man is capable of being formed a much more perfect and happy creature than he has ever yet appeared; and that, if kings and heroes would relinquish their ambitious views of conquest, and cherish the much nobler ambition of forming good men and good citizens, of raising the human species to that degree of perfection of which it is certainly capable, the most beneficial effects might be produced, and a new turn given to human affairs.

But this train of reflection would carry us too far; we were naturally led into it, however, by the perusal of the work now before us, which, to a reader who has a previous acquaintance with the history of France, will afford both pleasure and instruction. The Author appears to be a man of sense and observation, well acquainted with his subject, and more impartial than the generality of French historians. He writes in a clear, easy, and flowing style; his reflections are generally just, if allowances are made, as they ought to be, for national prejudices; and they are such as naturally arise from his subject.

He divides his work into nine epochs or periods, each marked by some interesting event. His principal design in the history of each period, is to give an adequate view of the internal and external government of the French nation, of its fundamental laws, both civil and political, of the several objects that are related to them, such as commerce, arts, sciences, &c. with an account of the progress of each of these objects, of the changes that have happened in regard to them, and an examination of the causes that have produced these changes. That his work may be a regular whole, uniting, in one point of view, the most important parts of his subject, he gives, in his account of each period, a sketch of the general history of the monarchy.

Many of his notes are curious; they contain illustrations of his text, and sometimes additions to it. In some of them too, he gives an account of the laws and usages of other nations, in order to compare them with those of the French nation, or to shew their resemblance.

**R.**

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*A Treatise for the Service of Chemistry in general: exhibiting the universal and specific Principles of Body; the simple and uniform Procedure of Nature, in Petrification, in producing Minerals, and the Generation of Gold. To which is added, the most accurate Process for dulcifying Corrosives. The Medicine of Wedelius, and*

and Paracelsus, for the Gout. Medicines for the Scurvy, the Stone, and the Palsy. Considerations on the Lues Venerea, with its Cure without Mercury. Together with several curious philosophic Experiments, the Reason why the fulminant Gold strikes downwards, and the true Bohemian Paste for precious Stones. By J. Grosman, M. A. of the University of Prague. London, 4to. 10s. 6d. Millan.

WERE we to call Mr. J. Grosman a Jacob Behmen in chemistry, we apprehend we should pay him no small compliment: He is every whit indeed as mystical; but then in his extravagancies, flights, and absurdities, he is not quite so clever as his brother Jacob.

Let him speak however for himself. — Treating of the universal and specific principles of body, our adept thus instructs us:

‘ Principles are simple, or reside in unity, therefore are they universal; they are called the stone of *Sisyphus*; a point multiplied or continued on, produceth a line, and a line by junction of the two extremes a circle, and all the necessary consequences. From a line arise length and breadth, or surface and depth: which three are indivisible. To these if you add a centre, an equilateral triangle is produced.

‘ These figures are not manifested to our senses but by means of external accidents.

‘ Unity multiplies itself by addition of even or uneven numbers. Unity doubled gives binity, or the number two, 2; that doubled produces the quaternion or number four, 4.

‘ Trinity, or the number three, 3, and binity, or number two combined, form the number five, 5; double that, and you have the denary, or number ten, 10.

‘ The denary, or number ten, is considered as the principle of all compound things, as it consists of odd numbers combined an even number of times.

‘ The trine, or number three, or the first imparity, the essence of every thing. Five, or the last imparity, stands to express the result of the various combination or union of things in every individual body produced, which is called existence.

‘ Body owes its origin to created unity, through the natural distinction of more and less, of rare and compact, and of other sensible accidents; and resolves again into the original unity. It becomes sensible, or multiplies itself outwardly of itself, and again destroys itself, when it ceaseth to be what it was.

‘ But since body thus compounded, would be inert and impotent, a specific seed is added by the Deity.

‘ In man this is the living soul. This bears the same relation to a simple point, and to an even number, that is to say, it is expected



expressed by a circle, which contains the square; by this manner of expression, we understand, that it is more noble than body; for it alone hath the power to produce effects: but because it is weakened by being united with body, both the interior and exterior principle stand in need of help from that created substance, which is the last result or quintessence of all things; which is called all in all, and is spirit and salt, or *acid* and *alkali*, conjoined by mediation of moisture. These bestow faculties and powers; to them therefore is assigned the name intelligence; or the interior alligation, or bond under the second circle, which contains the first: than this nothing among created things is more perfect, and is called *man*. — So much for our Author's general philosophy:—Another extract, from that part of the work where he comes to particularize bodies, may possibly be more than enough for our Readers. — Acid and alkali are thus characterised.

‘Alkali without any acid, or in its most pure state, freed from all mixture of foreign bodies or particles whatever, that did adhere to it, becomes a fixed body, abounding with pores, and therefore easily admits acid of any kind, not excluding even light itself, the most subtile acid; which appears by the different sorts of phosphorus.

‘Acid consists of particles luminous, most subtile and penetrating, fermenting and attenuating alkalies. So acid is the mover, the informer, director, actor, and *husband*. The alkali is the *wife*, the patient, faithfully accommodating herself to his direction in all things. These two joined by the mediation of moisture, enrich the several bodies with the life-giving power of producing fruit.

‘*Light* or spirit, contains an acid, and this chiefly volatile, for it returns into its chaos, as a body aërial, fiery, volatile.

‘*Darkness*, as something obscure, and more corporal, constitutes alkali; for as this is more proper to body than light, it more intimately adheres to bodies; as is plain from alkali; for this is not so easily reduced into its chaos, as acid; because with water it obtains a body, so very solid, that it cannot be separated but with great difficulty. For thus we see that every alkali, calcined to the last extremity, cannot be resolved into any other body, but an aqueous one. It remains true, therefore, and may be proved from innumerable arguments, that the first and last matter of concrete bodies is water: that the form or efficient, is light or darkness, or spirit and salt, or alkali and acid; and the specific feed, is particles given from above, by the word of creation, the almighty fiat, and deduced into action by that general and divine command, — Increase and multiply.’

We remember not to have met with a greater imposition upon the public, than the present work; whether we consider  
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the manner of the publication \*, the extravagance of the price, or the jumble and jargon of the most wretched philosophy. — Mr. Grosman however has the modest assurance to inform us: — ‘ That his view in this undertaking is, by administering to the common good, to deserve well of the public; and to manifest to all, who shall make use of it, a really benevolent disposition.’ — He adds,

‘ Let no one be offended, that in explaining and treating chymical subjects, I generally use common and obvious expressions; the very genius of chymistry requires it; and I have endeavoured to deliver it in a style *simple* and *clear*; rather than *affected*, *figurative*, and *involved*.’ — Is it possible that Mr. Grosman can be so little known to himself! **D**

\* \* This article may, possibly, be thought misplaced among the foreign publications, as the book appears in our own language; and was printed in London; but we suppose it can be of no great consequence in what part of our collection it is inserted. Besides, as being the work of a foreigner, there can be no impropriety in its taking place with other articles of imported literature. **G**

\* In some parts we have a supposed Latin original without translation; in others only a translation; and in others again both original and translation. Thus, by a singular kind of contrivance, the book, or rather pamphlet, is eked out to the length of 106 pages, and through the abundant benevolence of a conscientious author, or more conscientious bookseller, is advertised at

{ Ten shillings and sixpence, *unbound*. }

**D**

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*Abregé Chronologique de l' Histoire D'Espagne et de Portugal, divisé en huit périodes : &c.* That is, A Chronological Abridgement of the History of Spain and Portugal, divided into eight periods; with particular remarks, at the end of each period, upon the genius, manners, commerce, &c. of these monarchies, an Account of cotemporary Princes, learned Men, &c. Paris. Octavo. 2 vol. 1765.

**A**N advertisement prefixed to this work informs us, that it was planned by the illustrious *Hemault*; that he is the Author of some few passages in it, but that not having time for so extensive an undertaking, he trusted the execution of it to some men of letters, who had applied themselves, under his eye, to this species of composition.

Such of our Readers as are acquainted with the *Chronological Abridgement of the History of France*, will readily entertain a very favourable opinion of any work that is planned by the Author of it, and written under his direction; and if they have a general

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acquaintance with the history of Spain and Portugal, they will be convinced by the perusal of the work now before us, that the persons he has employed to abridge it, are well qualified for the task. They seem to have omitted nothing that is interesting, and have shewn great sagacity in tracing events, manners, customs, &c. to their sources. Their characters of Charles the Fifth and Philip the Second will, we flatter ourselves, be agreeable to our Readers.

‘ Charles the Fifth, say they, had a vast, active, and enterprising genius; he was brave in the field, and able in the cabinet; a skilful general, and a profound politician. He knew men, and could make them subservient to his purposes; and as he was well acquainted with the genius and character of all the neighbouring nations, and could make them act in such a manner as best suited the views of his ambition, he aimed, like Ferdinand, at universal monarchy.

‘ Charles reigned over twenty kingdoms, over extensive provinces, whose interests he knew how to reconcile, and whose insurrections he prevented, checked, or punished, employing gentle or violent measures; according to the exigence of affairs. The discoveries and conquests of the Spaniards extended his dominion over the east and west of the old and the new world. His empire was four times as extensive as that of antient Rome, and more than twice as large as that of the Turk, the King of Persia, the Muscovite, and the Tartar. The sun never set upon his dominions.

‘ This prince, the most powerful of any that ever lived, was always in action. He over-ran Spain, Flanders, Germany, and Italy successively; commanded his armies in person, and triumphed over his enemies; upon his return from the field, he presided over the counsels of the nations that were subject to his government; harangued his people; defended his own interests and those of religion before the princes assembled in the diets of the empire; and, influenced in the whole of his conduct by his ambition, he made his subjects warriors and politicians.

‘ He loved and encouraged the arts and sciences, but never rewarded agreeable talents, excepting in foreigners; he seemed to have adopted the maxim; after the example of the Romans, of reserving to the Spaniards the honour of conquering and forgiving their enemies, and of leaving to other nations the glory arising from parts and ingenuity. He encouraged artists and merchants to settle in his empire; and being one day reproached with this by the Marquis of Astorga, he replied; *My nobles rob me; but commerce enriches me; the arts and sciences instruct me, and make my name immortal.*

‘ It is well known that he paid frequent visits to Titian, in order to see him paint, and loaded him with honours and presents.

sents. By thus honouring persons of distinguished abilities, he added a new title to his own character, and one is grieved to see a prince, possessed of such noble qualities, and of such greatness of soul, sacrifice every thing to his vanity, and employ so little of his time, during the course of so long a reign, in promoting the happiness of his subjects. Ambitious, jealous, hypocritical, faithless, passionate, revengeful, and terrible in his anger, he filled Europe with wars, with blood, and with calamity.

‘ He had, in Francis the First, king of France, a rival who retarded his conquests, and gave a check to his vast projects. Charles attacked him vigorously, and triumphed over him by means of his generals, who took him prisoner; but he did not improve this opportunity of gaining over himself the most glorious of all his victories, that of generously restoring liberty to his illustrious captive; on the contrary, he treated him harshly, and made a traffic of his ransom. He found much more generous sentiments in his enemy, when he put himself in his power, and went into his kingdom, where he received the honours due to sovereignty.

‘ Charles loved glory like an ambitious prince, and a conqueror; Francis sought after it like a great king and a hero: Charles protected learning and the sciences out of ostentation; Francis honoured them, because he loved them: Charles governed like a politician; Francis reigned like a father. Both of them had abilities, courage, and zeal for religion, were magnificent, gallant, and the greatest men of the age they lived in: Charles had a larger share of glory and power; Francis more real grandeur and respect.

‘ Charles’s abdication and retreat have been admired and blamed according to the point of view in which they have been considered: but was it a mighty sacrifice for an old infirm prince, glutted with honours, and fatigued with the weight of his own power, to lay aside a burthen that was too heavy for him? He wanted to see his son act the same part which he himself had done with so much splendor. He wanted in his turn to be a quiet spectator, after having been so long in action, and after having received the applauses of the universe.

‘ It was this idle curiosity that made him order the pomp of his own funeral to be displayed before his eyes; he placed himself under the pall, and sung the usual prayers. The cold, with which he was seized during the celebration of this ceremony, hastened his end. It is alledged that he made his son promise to restore Navarre. He made a will which Philip the Second carried to the inquisition, where it was taken into consideration, whether it should not be condemned to the flames.’

Such is the character our Authors give of Charles the Fifth ; what they say of Philip the Second is as follows :

‘ This prince was of a middling stature, but well proportioned ; he had a large forehead, blue eyes, a steady look, and a grave and serious air. His character was severe and haughty ; his zeal for the support of the faith and the catholic religion implacable ; so that with the utmost coolness and composure he would have exterminated every heretic in his dominions. Never was there a prince who applied to business with greater assiduity ; he entered into the minutest detail in every branch of his administration ; in his own chamber he set all the springs of the most cruel policy in motion, and wanted to act alone in every thing. He was impenetrable and distrustful ; full of revenge and dissimulation ; stuck at nothing to execute his schemes ; was never discouraged by any obstruction in the course of his enterprizes ; seemed superior to events ; and received the news of good and bad fortune with the same phlegmatic composure. He was a cold fanatic ; and never desired to inspire any other sentiment but that of terror. His orders were like the decrees of fate, which were to be executed independently of all human efforts. He made the blood of his subjects flow in torrents ; carried the horrors and devastation of war into all the neighbouring states ; and was ever armed against his own people or his enemies. Even his own son, when the only heir of his dominions, could not move his inflexible soul. Whenever an offence was committed, punishment was unavoidable. He never tasted the pleasure of forgiving ; and, during a reign of forty two years, never enjoyed one day’s peace. His ministers, his generals, his favourites, trembled when they approached him, and never spoke to him but upon their knees, and with the most fearful circumspection. The Duke of Alba, who had laid him under so many obligations, entering his chamber one day without any previous notice, Philip looked at him with a threatening air, and said, *What daring presumption is this ! it deserves the axe.*

‘ He was desirous that his subjects, like himself, should have an air of seriousness. The horrid tribunal of the inquisition was ever watchful to banish from his dominions that genuine joy which is the charm of liberty. This monarch was possessed of all those qualities which enter into the character of a great politician ; he had a lively genius, an amazing memory, and indefatigable activity ; he was an excellent judge of men, and knew how to employ them according to their several talents. He was just, generous, and splendid in his court ; of an enterprising genius, and of unshaken firmness in the execution of his designs ; but he forced the Low-countries into rebellion by his untractable severity ; weakened his dominions by the expulsion of the Moors, and by his obstinacy in pursuing the malecon-  
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tents; he employed his revenues and the treasures of the new world in gratifying his hatred and revenge; and the fruit of all his policy was nothing but misery. He would have been richer, greater, more beloved, and more respected, with less pains, fewer talents, and less genius, had he only been possessed of those mild and peaceful virtues which constitute good kings and fathers of their country.

It is difficult, or rather impossible, to give such extracts as shall convey to the Reader a just idea of a work of this kind; the above specimens, however, are sufficient, we apprehend, to give the discerning Reader a favourable opinion of the genius and spirit of our Authors.

**R**

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*Traité de la Formation Mécanique des Langues, et des Principes Physiques de l'Étymologie.* That is, A Treatise concerning the Mechanical Formation of Languages, and the Physical Principles of Etymology. Paris. 2 Vol. 12mo. 1765.

**T**HOUGH abstract and metaphysical disquisitions concerning language are, to the generality of Readers, very dry and uninteresting, yet they are certainly not without their use. Grammar and logic are more nearly connected than is generally imagined; and the origin and progress of language are not only essential and curious parts of the history of the human mind, but throw light upon some parts both of philosophy and history, which, at first sight, seem to have little or no relation to them.

To a reader therefore of a philosophic turn, the treatise now before us will be highly acceptable. It is indeed a very curious one; contains many original and just observations; and though the Author advances several things in regard to the certainty and importance of etymology which a judicious reader will not readily assent to, yet what he says, even upon this subject, is so ingenious and plausible, that it is scarce possible not to read it with pleasure.

In the preliminary discourse, we are told, that this treatise has been long known to a considerable number of men of letters; that no little use has been made of it in the *Encyclopedie*; and that several modern authors have borrowed from it, whose subjects led them to treat either of the matter or form of language, or the philosophy of speech. The two first of these points are what our Author principally considers in the work now before us, and the method in which he proceeds, appears to us extremely just and accurate.

He first describes the organ of the human voice, the number, form and action of each of the parts which compose this wonderful instrument; the order in which nature unfolds, and puts



them in motion; the necessary effects of each part in its material motion, and the modulations it occasions in the air; the differences and the properties of each articulation; the number of vowels, accents, and consonants; how, and by what motion each consonant arises from each organ, so as to take a simple or a compound form. He shews the varieties which are produced in the vowel, according as the sound passes through one or other of the two pipes of the vocal instrument, *viz.* the mouth or the nose; points out the causes of the difference between a speaking and a singing voice, &c. &c.

This is the technical part of his subject, which, as he observes, must necessarily be tiresome to the reader, though indispensably necessary, as it describes those operations of nature, which are the foundation on which the wonderful fabric of human language is built. He goes on to enquire into the primitive language, and after directing us where to look for it, he shews how it proceeds, and in what order; what are the relations that are naturally established between certain organs and certain sentiments, sensations, physical beings, and modes of being. He endeavours to prove that language is originally founded upon the imitation of external objects, by vocal sounds and written characters; and shews that the impossibility of making the objects of sight reach the air by an imitative noise, forced mankind to have recourse to another kind of imitation capable of falling under the eye, and gave rise to writing.

He follows the different orders and gradations of this new art, from the primitive manner of writing to alphabetical characters; shews that the progression of speech and writing is similar; that nature is the guide in both; and how this wonderful union of the two senses of sight and hearing is formed, which reduces the objects of each to the same individual point, whilst the objects themselves and the sensations continue so very remote. He treats of the form of writing used by different nations, antient and modern, barbarous and polished, together with the variations and the progress of the art.

From these general objects he proceeds to a more particular examination of language; traces it from its infancy, (in particular instances) through the several steps of its progress to its total extinction; and points out the causes which contribute to its growth, its vigour, and its decay. He considers the effects of the derivation of languages, and shews the train of successive alterations which the words of a language undergo, with regard to their sound, their meaning, and their figurative use, together with the causes of their frequent anomalies. He treats of the names that are given to things which have no physical existence in nature, such as intellectual, abstract, and moral beings, with their several relations and general qualities, &c.

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and proves that these names have no other origin or principle of formation but the names of external and physical objects. This leads him naturally to the names of persons and places, which, he says, have all a significative value, taken from sensible objects.

He now goes back to general principles, and to the rules of the etymological art, and treats of the roots or primitive principles of language, together with the several branches that arise from them, and which, in common use, are often taken for primitives; he points out the manner of applying the art of criticism to etymology, and lays down rules for the direction of those who apply themselves to etymological researches, shewing how they may conduct themselves from the center to the extremities, and return from the extremities to the center. He concludes his Treatise, with sketching the plan and method of forming a general vocabulary of all languages, or an universal nomenclature by roots. He endeavours to shew that a dictionary of this kind, far from being so difficult a work as may appear at first view, might be made without very great labour, and would be very useful for the advancement and easy acquisition of science; and that such a work is necessary, considering the multiplicity of languages, the study of which alone, without such assistance, will be too much for the short period of human life.

Such is the plan and method of this Treatise, which will afford both instruction and amusement to those who have a taste for grammatical subjects treated in a philosophical manner.

**R.**

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*Observations sur le Commerce et sur les Arts d'une Partie de L'Europe, de l'Asie, &c.* Observations upon the Arts and Commerce of Part of Europe, Asia, Africa, and the East Indies.  
 • By Jean-Claude Flachat, Director of the Royal Manufactory at St. Chamond, Fellow of the Academy of Sciences and Belles Lettres at Lyons, &c. 12mo. 2 Vols. Lyons. 1766.

**T**HE title of this work, as the Author himself acknowledges in his preface, gives but a very imperfect idea of what is contained in it. What M. Flachat seems principally to have in view, is to point out to his countrymen the several branches of commerce which they may carry on to greater advantage than they have hitherto done, on the coasts of Africa and Italy, in some parts of Germany and the North, in Turkey, and especially in Constantinople.

As he spent upwards of fifteen years in Turkey, and had some very singular adventures in that country, he gives a more circumstantial account of the manners of the Turks than we

remember to have any where met with. More than half of his work is employed upon this subject; and though he enters too minutely into some parts of it, and those not the most interesting, yet what he says will afford no small entertainment to the generality of readers. His views and observations, with regard to commerce, appear to us, on the whole, to be judicious and pertinent; and his countrymen may derive very considerable advantages by attending to them: nor is the usefulness of them confined to the French only; there are many hints of which the commercial part of this kingdom may avail themselves.

From his earliest years, he tells us, he had a strong passion for travelling; and indeed, like a good citizen, he seems, thro' the whole course of his travels, to have had the welfare of his country in view. Whatever improvements he observed in foreign countries, in regard to manufactures, mechanics, &c. engaged his attention; and he gives particular descriptions, with engravings, of such machines and instruments as are curious or useful.

He introduces his work with some very just, but short reflections, upon the disadvantages which the French lie under in regard to commerce, partly arising from the prevailing system of education, partly from national prejudices, and partly from other causes, which he only hints at,—too delicate to be enlarged upon, but easily understood by the intelligent Reader.—What he occasionally advances on this head, in the course of his work, may teach us to set a just value on our own superior advantages, and shew us the futility of what is thrown out, upon almost every occasion, by a certain set of men among us, in regard to the encouragement given to commerce by the French, and the danger we are in on that account.

In the course of his travels through the several cities of Italy, Germany, &c. he gives a short but an agreeable description of whatever is most remarkable, and worthy of notice. His manner of writing is easy and natural, his style perspicuous, and his work contains a considerable fund of entertainment for almost every class of Readers.

**R.**

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*Histoire Naturelle, generale et particuliere, avec la Description du Cabinet du Roi. Tome xiv. 4to. Paris 1766.*

Natural History, general and particular, with the Description of the King's Cabinet, &c. By Mons. de Buffon.

**P**RESUMING that all those who are employed in the contemplation of nature, are perfectly acquainted with the preceeding volumes of this celebrated and truly elegant work, we shall say nothing of the Author's general plan, but confine ourselves,

ourselves, in the present article, entirely to the volume before us.

From the table of contents it appears, that Mr. Buffon is not the sole Author, a considerable part having been executed by M. Daubenton. The volume opens with a dissertation of no less than forty-two pages, on the different appellations of the Ape, *Singe*; a name which, the Author thinks, hath, with great impropriety, been generally applied to animals of very different species, *espèces*. We cannot proceed without observing, that the word *espèces* is here improperly used. Admitting *singe* to be a generic term, he should have wrote *genre*, or *genus*; for though, in common language, they are indiscriminately applied, in a systematic writer the distinction is of importance.

Mr. Buffon defines the ape, *singe*, or *simia*, to be an animal without a tail, having a flat face, with teeth, hands, fingers, and nails, resembling those of man. Of these he enumerates three species, viz. the *pithecos* of the Greeks, or *simia* of the Latins, the *orang-outang*, and the *gibbon*. The first species is the ape, commonly so called, the *sylvanus* of Linnæus; the second the *homo sylvestris*, or *pongo*; the third is an animal so little known as to have escaped even the indefatigable naturalist just mentioned.

M. Buffon begins with the natural history of the *homo sylvestris*, which, notwithstanding the opinion of other writers, he believes to be nothing more than an ape. If we were to credit the accounts which travellers have given of this animal, it would be impossible not to rank him among the human species. Bontius, who was chief physician in Batavia, was so struck with the actions of the *satyrus*, as to declare, there was nothing human wanting but the voice: *Quod meretur admirationem*, says he, *vidi ego aliquot utriusque sexus erectè incedens imprimis satyram semellam tantâ verecundia ab ignotis sibi hominibus occurrentem, tum quoque faciem manibus tegentem, ubertimque lacrymantem, gemitus cientem & cæteros humanos actus exprimentem, ut nihil humani ei deesse dicere præter loquelam*. Gassendi, on the report of Noël, a physician residing in Africa, assures us, that there is in Guinea a species of ape, called *baris*, of uncommon sagacity; that it plays upon musical instruments, and that *fœmina in iis patiuntur menses, & mares mulierum sunt appetentissimi*. M. Brosse, in his voyage to the coast of Angola, tells us, that the *orang-outang* takes great pains to carry off the female negroes, which he keeps as concubines. 'I knew, says he, at Lowango, a female negro who had lived three years with these animals.' Linnæus informs us, that this animal expresses itself by whistling; that it thinks, and believes the world created for its use, and that the time will come when it shall be restored to the government of the earth: he adds however,

ever, *si fides peregrinatoribus*. Our Author is of opinion, that the travellers who have related these stories, must have mistaken a white negroe for the *homo nocturnus*; and that the real *orang-outang*, or pongo, is an ape of the same species with that which he particularly describes in this volume. 'The *orang-outang*, says M. Buffon, which I have seen, walked constantly upright, even in carrying a burthen. Its air was solemn, motion slow and regular, its disposition mild, and very different from that of other apes or monkeys. A sign or a word was sufficient to influence this creature, whilst the others frequently require severe chastisement. I have seen this animal give its hand and conduct a person to the door, walking gravely as one of the company. I have seen it sit at the table, open its napkin, wipe its lips, make use of a spoon and fork, fill its glass, and ring it against that of a gentleman, fetch a cup and saucer, put sugar into it, pour out the tea, and wait till it cooled; and all this without any other instigation than a word or sign from its master, and frequently without either.—It eat almost of every thing, but preferred ripe and dry fruits to all other food. It drank wine, but in small quantity, always leaving it for milk or tea, or any sweet liquor.' But these apparent indications of human sagacity are to be considered chiefly as the effect of education. This creature was instructed by his master. True; and so are we instructed. May we not, with reason, doubt whether a human being, without instruction, would appear even so rational a creature as this *homo sylvestris*? But the great difference lies here; man is instructed by his own species, but the ape by man.

The *homo sylvestris*, according to our Author, differs externally from a man, in his nose not being prominent, his forehead shorter, his chin not raised at the bottom, his ears larger, his eyes too near each other, the space between his nose and mouth too great, his thighs too short, his arms too long, his thumbs too small, the palms of his hands too long and narrow: his feet resemble our hands. *Les parties de la generation du male ne sont differentes de celles de l'homme, qu'en ce qu'il n'y a point de frein au prépuce; les parties de la femelle sont a l'exterieur fort semblable à celles de la femme.* Internally he differs from the human species only in having thirteen ribs, the *vertebræ* of the neck shorter, the *pelvis* narrower, the orbits of his eyes deeper; and in wanting the spinal process to the first vertebra of the neck. His kidneys are somewhat rounder, and the ureters, bladder and gall bladder, are of a form different from those of a man. 'All the other parts of his body are so perfectly like our own, that one cannot, says our Author, help being astonished, that from such exact conformity of parts, from an organization absolutely the same, there should not result the same effects. For example, the tongue  
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and all the organs of speech are alike, and yet the *orang-outang* does not speak; his brain is exactly of the same form and proportion, and yet he does not think. Can there be a stronger proof that matter alone, however perfectly organized, can neither produce thought nor words, which are its signs, unless it be animated by a superior principle?

How this celebrated naturalist could suppose, after the history he has given of the *homo sylvestris*, that it does not think, is very amazing. How far Mr. Buffon may be obliged to regulate his opinions by the religion of his country, we do not know; but it seems impossible, that a person so well acquainted with animal nature should not be convinced, that not only the *homo sylvestris* thinks, but that brutes in general both think and reason; for though they may commonly act in consequence of what we are pleased to call instinct, yet nothing can be more demonstrable, than that many of their actions are the result of reflection, the consequence of a comparison of ideas: and as to his conclusion, that even words cannot be produced without that superior principle, that *aura divina*, he is certainly wrong upon his own principles; for parrots and other birds are taught to speak, though, according to our Author, they are without this *souffle divin*. The truth of the matter we apprehend to be, that the distinction between man and brute consists entirely in the quantity or degree of the power of thinking or reasoning, in the same manner as brutes differ from each other, in proportion as the necessities of their situation required, and not in any particular *perflatus*, or favour from our Creator, except what consists in the more perfect formation of the brain; for if it were otherwise, how comes it that an accidental depression upon our reasoning organ should so entirely annihilate this peculiarly divine principle, as to deprive a man of all thought and reason in an instant? Besides, there is evidently a much greater distance between the apparent reason of one brute and another, (the *homo sylvestris* and the oyster, for instance) than between the first of these and ourselves. Mr. Buffon was, perhaps, under a necessity of denying thought to the brute creation, because he must otherwise have allowed, that brutes have souls, or that matter can think; either of which being granted, might prove rather too much. Thanks to our good fortune, that we do not live in a country where a man is obliged to sacrifice his reason to modes of prescribed faith!

We shall now translate the author's account of the *Gibbon*, an animal of which we do not remember ever before to have met with a description. 'The *Gibbon* always walks upright, even when he moves upon four feet, his fore legs or arms, being so long as to reach the ground, even when he is in an erect posture,



ture. I saw him alive. His height did not exceed three feet; but he was young, and a captive: so that we may presume, when full grown and in a state of nature, that he is a foot taller. He has not the least appearance of a tail; but that which evidently distinguishes him from other apes, is the amazing length of his arms, which are as long as his body and legs together. His face is surrounded by a circle of grey hair, so that it has the appearance of being set in a round frame, which has a very extraordinary effect. His eyes are round, but sunk; his ears naked, his face depressed, of a tawny colour, and much resembling that of a man.—This species of ape appeared to be of a mild disposition. His motions were neither rude nor precipitate. He took the food which was given him with great gentleness; which food consisted chiefly of bread, fruit, and almonds. He was very fearful of cold and moisture, and lived but a short time out of his native country. He is originally an inhabitant of the East Indies, particularly of Coromandel, Malacca, and the Malucca islands'.

To this history of the *Gibbon* succeeds a recapitulation of the particulars of what we have here translated, under the title of *distinctive characters of this species*, which is followed by a *description*, consisting of another repetition almost verbatim, of the preceding *history* and *character*. After this our indefatigable author gives a table of the dimensions of all the external parts of its body. He then describes minutely all the viscera, &c. to which is added a table of their several dimensions; also an anatomical account of its skeleton; to which is subjoined another table, shewing minutely the dimensions of each bone. To this succeed five plates, exhibiting the animal when living, its *viscera*, skeleton, &c.

This volume contains, besides those we have mentioned, a description, equally minute, of a great number of baboons, monkeys, &c. to which is subjoined a very long dissertation on the degeneration of animals. In the beginning of this dissertation M. Buffon, tied down by the Mosaic account of the creation, labours to prove that the difference of colour and make, between the inhabitants of the earth, is merely the effect of climate. 'The change, says he, is now become so great, that one might be apt to suppose, that the Negro, the Laplander, and the White people, were of different species; if we had not been assured, that there was but one man originally created, and if we did not find, by experience, that the Negro, the Laplander, and the White, will promiscuously unite and propagate.' His first argument reminds us of a very intelligent Spaniard, who being asked his opinion concerning the solar system, replied, that the arguments in favour of the earth's motion round the sun were so unanswerable, that if the Old Testament had not taught

taught the contrary, he should surely have believed it. As to his second argument, he totally destroys its weight by informing us, when speaking of mules, that they are not incapable of propagation, as hath been generally imagined: These are his words, '*Et ce mulet qu'on a regardé de tout tems comme une production viciée, comme un monstre composé de deux natures, et que par cette raison l'on a jugé incapable de se reproduire lui-même et de former lignée, n'est cependant pas aussi profondément lésé qu'on se l'imagina d'après ce préjugé, puisqu'il n'est pas réellement infécond, et que sa stérilité ne dépend que de certaines circonstances extérieures et particulières.*' Moreover, in speaking of foxes, wolves, and dogs, he tells us, that tho' he did not succeed in the experiments he made, yet he is firmly of opinion that, in a state of nature, they would breed promiscuously; that is to say, either of the first with the latter. So that the argument taken from the prolific union of a negro male with a white female, to prove that mankind are of one species, is no argument at all.

Notwithstanding these slight strictures, we retain all due veneration for the abilities and assiduity of Mr. de Buffon; and we esteem his work as a capital addition to the catalogue of books in natural history.

**B--t.**

*Observations Historiques et Géographiques, &c.*

Observations Historical and Geographical concerning those barbarous nations that inhabited the banks of the Danube, and the borders of the Euxine sea. By M. de Peyssonnel, formerly his most Christian Majesty's consul to the Khan of the Tartars, afterwards consul-general in the kingdom of Candie, now consul at Smyrna, correspondent of the Royal Academy of Inscriptions, &c. 4to. Paris 1765.

**A**S the origin of those arts and sciences that have done the greatest honour to human ingenuity, is, for the most part, difficult to be investigated, and frequently inaccessible to every thing but conjecture; so it happens too, that the rise of those nations that have made the greatest figure in the revolutions of empire, is involved in the same obscurity—Both these circumstances proceed from the same cause. Arts in their first principles and progress to perfection, and nations in their uncultivated and unimproving state, were not of consequence sufficient either to be enquired after, or recorded. Hence it is that so little has hitherto been known concerning the origin of those innumerable hords, that overflow the eastern and the western empires. Those remains of science, and of learned curiosity, that might have formed their annals and investigated their origin, sunk down before them, and they dissipated the influences of

of universal ignorance, that the effects of their rapine and barbarity might be unknown.

The first accounts that history, not indeed quite divested of fable, affords us concerning the northern emigrants, is that of the Scythians, who left Colchos in pursuit of Jason, and settled on the western borders of the Euxine sea. These may be considered as the first colonies of the Pontic Scythia, and of the country of the Getes and Daces,——  
 —For this opinion we have the authority of Justin, who tells us likewise, that such of the Scythians as continued their pursuit of Jason, passed along the Danube, and at length, with their boat on their shoulders, they traversed the country as far as Aquileia, where not finding the Argonauts, and being ashamed to return into their own country without success, they settled in those parts which afterwards took the name of Istria, from these people who came from the Ister, or Danube. There they founded a republic called *Respublica Polenfis*, or the Republic of Exiles, the word *pola* in the Scythian language having that signification. Those Getes above-mentioned, became, under the denomination of *Goths*, the most considerable of all the eastern barbarians that made incursions into the Roman empire. Yet by ~~those~~ incursions christianity was introduced amongst them about the time of the emperor Gallienus.——The bishops whom they had made prisoners inspired them with a love of that religion by their virtues; and, if we may believe Mr. Peyssonnel, by their miracles. However, they received their instructions, and churches were built amongst them. Philostorgus remarks, that under the emperor Constantine, a great multitude of Goths were driven from their country on account of their religion, and that the emperor settled them in Mysia. Protogenes assisted at the council of Nice in quality of bishop, and it appears that his jurisdiction extended over Dacia, Dardany, and the neighbouring countries, and, of consequence, over those barbarous nations which Aurelian had permitted to settle on this side the Danube; yet we find that the Bishop of Thessalonica was charged with the publication of the decrees of that council, not only in Greece and Macedonia, but also in the two Scythias.

Scarcely was christianity established amongst the Gothic nations, when persecutions on account of religious opinions took place; and the fury of barbarous and superstitious blindness transferred itself to the support of sects and schisms. The Christians, moreover, in general, were heavily persecuted by such of the Goths as were yet unconverted; but those people met with a scourge in their turn; and became a prey to the Huns, who passed the *Palus Mæotis*, attacked and totally routed them. One tribe of the Goths, called *Tervinges*, applied to the emperor Valens for permission to settle in Thrace. Their deputy on  
 this

this occasion was Ulfilas their bishop, who, to make his court to the emperor, embraced Arianism, and instructed his people in the same principles. It was this Ulfilas who taught the Goths the use of letters; his characters were the Greek, and he translated into their language the holy scriptures.—Valens permitted the Goths to settle in Thrace, but the troublesome conduct of the Roman officers, soon afforded them a pretext for revolting, and they spoiled the provinces where they had been suffered to reside.—The emperor found it necessary to put an end to the Persian war, which he had then upon his hands, in order to reduce these insurgents. Their king declared that he would be satisfied with permission for his subjects to continue in Thrace, but the emperor would not listen to his proposals, and hastened to give them battle, before his nephew Gratian, who had succeeded Valentinian in the empire of the west, could divide with him the honours of the victory. The battle was fought near Adrianople, on the ninth of August 378; the Romans were conquered, and hardly one third of their army escaped. The emperor being wounded, and taking refuge in the house of a peasant until his wounds were dressed, it was presently set on fire, and he perished in the flames. This victory laid open the Roman territories to the ravages of the Goths from east to west, and they carried their rapine as far as the Alps.

It is evident, however, that these Goths would not have invaded, nor even have sought admittance into the Roman dominions, had they not, as we have before observed, been driven out of their own by the incursion of the Huns. These Huns were the most northern of those barbarous nations, and inhabited that part of the European Sarmatia, which lies along the Tanais, together with the angle, which that river forms above the Caspian sea. Claudian gives us the following description of this People:

Est genus extremos Scythiæ vergentis in ortus,  
Transgelidum Tanaim, quo non famosius ullum  
Arctos alit; turpes habitus, obscenaque visu  
Corpora, mens dura, nunquam cessura labori;  
Præda cibus vitanda ceres, frontemque secari  
Ludus, et occisos pulchrum juvare parentes.  
Nec plus Nubigenas duplex natura biformes  
Cognatis aptavit equis, acerrima nullo  
Ordine mobilitas, insperatique recursus.

Claud. in Ruf. v. 323. lib. I.

Ammianus Marcellinus tells us, that the Huns, a people little known to the ancients, occupied a tract of country between the *Palus Mæotis* and the frozen sea; but by these, he certainly must have meant the ancient Moscovites: *Hunnarum gens veterum monumentis leviter nota ultra Paludes Mæoticas, Glaciæ oceanum*

*atrum accedens, omnem modum feritatis excedit.* The same writer represents them as almost always on horseback, *curabant Hunni omnia negotia equis insidentes, et vix stare firmiter sola poterant.* These descriptions which the poet and historian have left us, would do extremely well for the modern Tartars, and particularly the Nogaise, who are an ugly, filthy, indefatigable people, almost always on horseback, and hardly capable of acting in any other situation, expert in rallying their forces after a defeat, and in unexpectedly re-attacking their enemies. In all these things there is a perfect resemblance; yet notwithstanding this similitude of manners, and though their origin in the remotest times might be the same, they must nevertheless be considered each as a distinct people, because their respective languages have not the least affinity.

Mr. De Peyssonnel, from his residence in quality of consul to the Khan of Tartary, was enabled to investigate, with great care and success, the topography of those countries, so little known where he resided, and his accuracy and elaborate attention in this respect, constitute the most valuable part of his work.—Of the *Taurica Chersonesus* in particular; He has given a large and curious account.—But the origin and connections of the several barbarous nations that broke in upon the Roman empire, and overspread the north and the west, form the principal object of his work.—The first part of his book; to which he has prefixed a large and learned dissertation on the Slavonian language, is divided into twenty five chapters, containing the following heads.

Chap. I. On the geography of those countries that lie to the north and the south of the Danube.

II. On the languages that are commonly spoken in those countries.

III. The first incursions of the Scythians on the western banks of the Euxine sea.

IV. The oriental barbarians under the Persians and the Macedonians.

V. The first invasion of the western barbarians.

VI. Of the western barbarians, from the destruction of the Macedonian empire, until the time of Dioclesian.

VII. The first incursions of the northern barbarians.

VIII. Fresh incursions of the eastern Scythians. Origin of the Bulgarians.

IX. Grants of countries made to the barbarians by the emperors. Christianity introduced amongst the Scythians.

X. The first appearance of the Huns.

XI. Discoveries concerning the Nomadian Scythians. Migration of the Goths westward. Expedition of Attila into Italy.

XII. The

XII. The Bulgarians distinguished, who had before been known only under the general name of Scythians.

XIII. First appearance of the slaves or Slavonians on this side the Danube.

XIV. The Huns employed by Justin II. in his expedition against the Persians. Geographical observations on Colchis and Lazica.

XV. New account of the situation of the Slavonians. First appearance of the eastern Turks, under the name of Chazars.

XVI. Contests of the emperors with the Bulgarians and Slavonians. Divers remarks on the Chersonites and Bosphorians. Geographical observations on the *Taurica Chersonesus*.

XVII. Origin of the Athingans or Bohemians. Conversion of the king of the Bulgarians, which gives rise to the schism of Photius. Various remarks on the Slavonian language, being adopted by the Bulgarians.

XVIII. First incursions of the Russians towards the South. Invasion of great Moravia by the Turks.

XIX. The war between Constantine Porphyrogenetes and Simeon king of the Bulgarians. Geographical observations on the navigation of the Russians; and on several parts near the Bosphorus.

XX. Continuation of the history of the Turks, Bulgarians, and Russians. Incursion of the Patzinacites into Hungary. Destruction of the Bulgarian monarchy by the emperor Basilus.

XXI. Revolt of the Bulgarians. War between Constantine Monomachus and the Patzinacites. Invasion of Bulgaria, Thrace, Macedonia, and Greece, by the Uzes. War in Croatia under Michael Duc. Parap.

XXII. Continuation of the history of Croatia and Dalmatia, under Alexis and John Comnenius. War between John and the Patzinacites. Revolt of the Servians. War between John and the Hungarians.

XXIII. Continuation of the history of Servia, Croatia, and Dalmatia. First appearance of the Comanians. Geographical observations on the countries inhabited by those barbarians in Asia. War between Manuel Comnenius and the Hungarians. Rise of Genghis Kan.

XXIV. Origin of the Walachians. Several incursions of the Walachians and Comanians, on the territories of the empire, until the death of Baldwin. Irruption of the Tartars into Europe, under their prince Batou Kan. Conversion of the Comanians.

XXV. Walachia divided from the kingdom of Bulgaria, and formed into a separate state. Establishment of the principality of Moldavia. Succession of princes till Stephen the great.



Such are the principal subjects of these historical observations, in which the author hath, as far as might be consistent with his plan, generally conducted himself by the succession of emperors.—The limited nature of his argument, prevented him from proceeding systematically; so that his observations are generally topical, and while he was confined to one tract of country, he could not pursue his inhabitants to the extent of their migrations, or enter into the interests of their new settlements: yet the more regular historian may from hence receive important lights and useful intimations; for such works as these may be considered as a kind of common-place-books, or treasuries of historical anecdotes and instructions, useful to be referred to on every occasion.

In the latter part of his work, Mr. Peyssonnel entertains us with an account of his travels to Magnesia, Thyatira, Sardis, &c. and relates whatever he met with worthy of curiosity in antique monuments, and variety of significant inscriptions, most of which have hitherto been unobserved: with historical and geographical remarks.—These he addresses to the members of the royal academy of inscriptions and belles lettres. They are really a valuable collection, and, as they are accompanied with plates, they must afford the most exquisite entertainment to the lovers of high antiquity.

L.

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*De la Prédication.* i. e. On Preaching. 12mo. A Londres, (à Paris) 1766.

**T**HE design of this performance is to shew that preaching has contributed very little, in any age of the world, to the reformation of mankind, and that it is in the power of government alone to produce this happy effect. The author appears to be a man of sense and genius, a friend to virtue, and a lover of mankind; his manner of writing is sprightly and agreeable, and though many will, no doubt, look upon every thing that is said in regard to improving the manners and morals of mankind, as idle and visionary, yet the discerning reader, who is acquainted with the nature and history of man, will be convinced of the weight and importance of many things which he advances.

He sets out with observing that men, ever since they have formed themselves into societies, have been preaching to one another, though with little success. He shews briefly from the history of the Old Testament, that the *preachers* both before and after the flood made few converts. When he comes to the time of our Saviour, he says,—‘It is not for us, worms of the earth, the children of darkness, blind in the book of life, to  
ask;

ask, why the light of the world did not purify the world by the fire of his word; why, after his death, both Jews and Gentiles continued what they were before? We know that he sent his apostles to preach to the nations; but we know likewise that the nations, instead of attending to the apostles, put them to death, and that, till the days of Constantine, preaching made few profelytes.'

'Here we must carefully distinguish between the conversion of the understanding, and that of the heart; the establishment of a new worship, and the establishment of manners. This is an important distinction, and I shall have occasion to return to it by and bye.'

'Constantine spread christianity over those extensive countries that were subject to the Roman empire. Clovis introduced it into Gaul, Charlemagne into Germany, Ethelbert into Great Britain, &c. A fine triumph for the ecclesiastical historians! Methinks I hear Gregory of Tour say to me—Cast your eye over Gaul, and behold in the temples which are rising every where in honour of the true God, those altars, that crosses, that sacrifice, those sacraments, those public prayers, those humiliations, those marks of penitence, that hierarchy of pastors to preserve the sacred depositum of the faith.'

'I see them, but I see at the same time kings and queens with crosses on their foreheads, and crimes in their hearts. I see a Clovis, with the cross on his face, shedding the blood of five princes, his own relations, in order to invade their little territories; I see &c. &c.'

'The number of preachers, since the early ages of christianity, is prodigiously increased, together with the number of the faithful. At a certain hour of a certain day of the week, fifty thousand preachers, in the different countries of Europe, assemble the people, and say to them whatever they please; and to these preachers sovereigns trust the important business of manners. In reading the Roman history, it is observable, that the magistrate alone spoke to the people *jure regali*. In the days of Constantine, the magistrates were silent, and the priest spoke.'

Our author goes on to observe, that the present manner of preaching is ill calculated to warm the imagination, or reach the heart; that the preachers of other religions have been as unsuccessful as those of the true; and that preaching, in every age and country, has been more successful in recommending evil than good. He then proceeds thus:

'But there have been preachers of another sort, who, without attending at the altar, have preached good morals; let us see what success they have had. I begin with the poets, the first instructors of mankind, who have the best claim to the at-

tention of their hearers, as they always speak a divine language, *as divina sonans*. We have nothing left of the works of *Orpheus*, who *sung* his morals before the days of the prophets. But if fable, in order to give us a high idea of them tells us, that he tamed the fiercest animals, and even softened the heart of Pluto; it tells us at the same time, that he could not calm the amorous rage of the women of Thrace, who tore him in pieces on account of his indifference: a bad omen for those poets who were to preach virtue after him.'

'Among the poets we are acquainted with, some have preached in heroics, such as Homer, Virgil, Lucan, Tasso, Camoëns, Milton, and the author of the *Henriad*. When the *Iliad* appeared, Greece was divided into as many parties, as there were states in it. They were continually attacking each other, and intestine convulsions shook the general constitution. Homer foresaw the fatal consequences of their divisions, and employed the voice of reason, the force of example, the majesty of stile, the pomp of words, the charms of poetry, to shew them the danger of discord; but union nowhere appeared. Never perhaps was the *Iliad* more read, or more admired, than in the days of Pericles; because at that period, the taste and genius of the Greeks were at their height; even the vulgar were struck with the beauties of poetry and eloquence. It is not necessary to cite the passages, where Homer, always attentive to the great point he had in view, paints Discord in the form of a famished monster, feeding on blood and carnage. It is sufficient for my purpose to observe, that the Greeks, whilst they were singing the verses of Homer, extolling his poetry and the moral he inculcated to the skies, were tearing one another in pieces.'

'The wise Virgil, whilst he flattered the Romans in his *Æneid*, proposed to himself, no doubt, to rekindle expiring virtue in the breasts of his countrymen. Accordingly he sings of a hero ever just, ever patient, ever brave, ever full of piety towards the gods. This is the principal character with which he marks him; *pius Æneas*, &c. and in order to inspire the greater horror of irreligion, and those other vices which were hastening the ruin of Rome, even under her own triumphal arches, with what dreadful noise, with what horrid apparatus, does he open the infernal regions to their view? In that abyss of tortures, nine times deeper than the distance between earth and heaven, he shews profane mortals those misers, who accumulated wealth without sharing it with the indigent; brothers who lived in enmity with brothers; subjects who took up arms against their rightful sovereigns; traitors who sold their country for money; magistrates who enacted or abolished laws from  
views

views of interest; fathers guilty of incest, and children of parricide.

Was Augustus, was Tiberius, was Caligula, was Nero, were the grandees of their courts, was that multitude of corrupt wretches who disgraced all the different orders of the empire, frightened at the sight of this picture of Tartarus? Did they change their conduct? alas, no! Was Virgil himself struck with the picture he drew? Three lines in his *Georgics* incline me to doubt of it,

*Felix qui potuit rerum cognoscere causas;*

*Atque metus omnes, et inexorabile fatum,*

*Subjecit pedibus, strepitumque Acherontis avari.\**

I might say a great deal upon the *Henriad*; what a sermon! name to me a single moral virtue; a virtue beneficial to society; a real virtue which is not there placed in its strongest light. Valour, justice, humanity, generosity, obedience to the laws, loyalty to the prince, appear in their most beautiful and affecting forms; the same true and strong pencil draws, in the most terrible colours, those follies which ruined our fathers; that *fanaticism*, for example, that blind and stupid fury which reason never tamed.—This poem has now been preaching to us for the space of forty years; what impression has it made? Our theological disputes, wherein our divines pelt one another with the stones of the sanctuary; what has lately happened in a great city\*, where public clamour, surprising the attention of justice, made an innocent old man be put to death; the annual thanksgivings that are offered up to Almighty God in the same city for a religious massacre, shew that fanaticism is still cherished in our breasts, and that this monster would still commit dreadful ravages, if the wisdom of government did not chain it down.

But of all the epic poets, *Milton* has chosen the grandest subject, and the fittest for a preacher: His plan is immense! it comprehends the counsels of the Almighty, and the whole creation; those torrents of light and pleasure which flowed for the angels, whilst they continued in their allegiance; that sea of fire into which their rebellion hurled them; their rage against man when innocent and happy in the garden of Eden! It comprehends their efforts to ruin him, and their fatal success; the terrible consequences of his transgression, the air covered with black clouds, winds let loose, storms, tempests, volcano's; earth refusing her fruits, war preparing her scourges, force, tyranny, famine, with numberless plagues; and this horrid scene not even terminated by death itself: heaven shut and hell opened for the miserable, who are born only to suffer, and to suffer, because descended from a guilty progenitor.

\* Tholouse.

‘ But I weaken *Milton* ; his poem, from the beginning to the end, is a sublime sermon, a discourse of the Almighty in a language of fire, a sacred enthusiasm ! His countrymen began to read it in the reign of Charles the second ; and in this reign, more than in any other, the allurements of riches, luxury, and debauchery, made England forget both the fall and the punishment of man. But it is not one nation only that is interested in this poem ; it relates to the most important interest of all nations. Accordingly, all Europe reads *Paradise lost* : It strikes, it astonishes, but does it reform ? alas, no !’

Our author now proceeds to consider what influence the dramatic writers, and the satirists of ancient and modern times, have had upon the morals of mankind.

He shews, in a sprightly and agreeable manner, that men, whether they cry or laugh, still continue the same ; that laws are not better obeyed, social virtues more practised, justice more respected, or faith better kept. History too, which is more natural, more simple than poetry, though it has always endeavoured to correct the manners of mankind by facts and reflections arising from them, has, he observes, never attained its end ; whilst it continues to relate the calamities that cover the earth, it shews the inefficacy of its own efforts.

‘ If the force of instruction, continues he, could produce good morals, this glory, next to the preaching of the gospel, should seem to be peculiarly reserved for *philosophy*. The philosopher, in order to establish morality, neither borrows the bitterness of satire, nor the enchantment of the theatre ; neither the thunder of eloquence, nor the sublime of inspiration. He disdains to make use of any instrument of surprise ; he confines himself to the simplicity of reason ; he opens before us the book of nature, which speaks an intelligible language to every understanding ; he looks for the foundation of morality in the constitution of things ; he supposes nothing, but proves every thing. Is an action hurtful to society ? it is bad, and he proscribes it. Is it beneficial to society ? it is good, and he recommends it. Thus it is that he lays the line, and ascertains the boundaries between vice and virtue. He allows us the use of all the gifts of nature, and only desires us not to abuse them : he means not to form a man without passions, but a worthy man with passions.’

‘ Does he speak of God ? He takes care not to represent him as an arbitrary law-giver, who commands or forbids, without any other motive but that of being obeyed. He does not say, honour and love your father and mother, because God commands it ; but he says, God commands it, because, if you refuse to hearken to this first call of nature, there is no other being whom you will honour, none whom you will love. He  
does

does not say abstain from violence, because God forbids it ; but he says, God forbids it, because with it, towns and countries would soon become an immense theatre of confusion, horror, and blood. He teaches us, after Cicero, that law is not a human invention, but the expression of that universal reason which governs the world ; that, like it, it is eternal and unchangeable ; that it does not vary according to times and places ; that what it commanded or forbid in the beginning of the world, it still commands or forbids to every nation on earth ; and after having fixed the boundaries between vice and virtue, far from seeing in the Deity an implacable judge, the philosopher sees in him a father, who never punishes, but in order to reform.'

' Now this sublime, this simple philosophy, this torch of reason herself, which, after being extinguished in Greece, was lighted up again in Italy, in England, and in France, and has spread knowledge to the remotest boundaries of the north, what effects has it produced upon morals ? It has happily banished some barbarous prejudices. Wills are no longer void, which bequeath nothing to the church. Churches no longer serve as sanctuaries for assassins ; we no longer believe that Rome can absolve subjects from the oath of allegiance to their sovereign. We shall never go again to ruin our families and cut one another's throats in Palestine. Witches are not committed to the flames, and at the last *Auto-da-fe* in Lisbon, no human being was sacrificed ; &c. &c.'

' These maladies of the mind, and some others of the same kind, which are the offspring of ignorance, philosophy has cured ; but all the vices which can infect enlightened nations still subsist ; and their poison, as it circulates through all ranks and conditions of men, from the cottage to the court, is still heightened in proportion as it ascends. The Stoic philosophy, in its greatest efforts, produced indeed some good emperors, Trajan, Nerva, Adrian, the two Antonines, and some individuals in every order of the state ; but it had no effect upon the multitude. With more light and knowledge than it was then possessed of, it labours still with as much ardour as ever to make proselytes ; but this flower of the human species will only make a very puny republic.'

' It appears plainly, therefore, from the records of all ages, that preaching, under whatever form it is considered, whether in the lessons of philosophers, in the examples of history, the enthusiasm of poets, the oracles of the gospel, the precepts of the synagogue, the inspiration of prophets, the zeal of patriarchs, has never formed, and never can form a virtuous people. Who then, it will be asked, is the true preacher ? I answer *Government*. But it is not enough to affirm this, I must prove it'.



Our author, who is now come to the principal point he has in view, goes on to observe, that as the centripetal and centrifugal forces regulate the physical world, so there are two springs in the power of government, which are capable of regulating the moral world, at least so far as regularity is compatible with liberty. The one keeps us at a distance from vice; to wit, *punishment*; the other excites us to virtue, *i. e. reward*.

He endeavours to confirm and illustrate this by examples taken from ancient and modern history; and though some of the examples which he produces will, no doubt, be objected to, yet the greatest part of them are extremely pertinent, and shew that he is well acquainted with the policy of ancient and modern times: he seems perfectly sensible of the difficulties that attend all schemes of reformation, and that fine speculations upon this subject are often like those mechanical inventions, which play perfectly well in the model, but fail in the execution. Accordingly he writes with a becoming degree of modesty and diffidence. After shewing, in several instances, the effects which rewards and punishments have had, and still have, upon the manners of mankind, he proceeds to give a sketch of a plan of reformation for a great city.

‘ Let us suppose then, says he, a city as large as *Paris*, and as corrupt as *Sybaris*; that luxury prevails in it; that the frivolous arts are in the highest esteem, and the useful ones in contempt; that a varnisher, a toy-man, or a dancing master, gets more in one day, than all the labourers of a province in a month; that modesty is banished from it; that young women only wish for husbands, in order to have a cloak for licentiousness; that the faith of marriages is openly violated by both sexes; that virtuous wives, if any such are to be found, mourn while curtezans triumph; that debauchery poisons the very source of the human species; that old men retain the vices of youth, and that young men are old in constitution, before they arrive at the years of maturity; that in this city there is always money enough for theatrical entertainments, table, and dress, none for the payments of debts, or the relief of the indigent; that public assemblies shine in silk, gold, and jewels, whilst the streets and temples are filled with beggars; that every one finds his account in the ruin of his neighbour; that agreeable men are preferred to men of worth; that vice is a subject only for mirth and pleasantry; that a man may have even every vice that disgraces humanity, provided he can only be witty upon himself; that all places are disposed of by favour or purchased by money; that the very right of judging and being judged is sold; that the public treasury is plundered; that the sanctuary is polluted; that the great are mean, and that the vulgar, worthy of those above them, are a nursery of rogues, thieves,

thieves, and assassines. What a city ! what a capital ! I undertake, however, to give it morals, and if I succeed, the provinces, always less corrupt, will soon be reformed.

‘ I begin by strengthening paternal authority, the first and the most sacred of all. It is derived from God ; it governed before there were any kings ; it was the foundation and the model of the Chinese government for many ages, when the rest of the earth was at the mercy of tyrants ; Romulus, who perhaps stretched it too far, placed it at the head of his laws ; he allowed a father, not only to put his children in prison, to load them with chains, to order them to be publicly beaten with rods, to condemn them to labour, to disinherit them, but even to sell them or put them to death. I would give fathers all this power, excepting that of selling their children, and putting them to death. When we consider, that it is a father who punishes, there is little reason to be afraid of severity. Romulus perhaps extended the duration of paternal authority too far ; it was exercised over children of whatever age or dignity. It may continue till the age of five and twenty. When a child has been properly trained till this time, if he is guilty of any irregularity afterwards, let him be subject to the laws.—A father, to whom such a power is committed, must not be surprised, if after the example of China, he is obliged to answer for the conduct of his children, under the pain of being punished for their crimes. The law supposes, that if the father had educated his son properly, the crime would not have been committed. And at the worst, the punishment of an innocent person, which is sometimes unavoidable under the best form of government, would prevent a hundred other fathers from being guilty.’

‘ My next step should be, to re-establish the authority of husbands. It is well known what this was in the days of the patriarchs. The great study of *Sarah* and *Rachel* was to please their husbands. This tender respect for the head of the family would have kept them in their duty, even if they had been void of virtue. The fair sex, throughout all the east, was long faithful to this salutary subordination ; and those nations of the west, which gave any attention to morals, placed it among their institutions. Under the first laws of Rome, a wife that was guilty of any crime, had no other judge but her husband, who called her relations together, and, with them, sat in judgment upon her. It was owing to the wisdom of this law, that during several ages, there was no complaint against wives before any of the tribunals ; no action for adultery, no divorce.—The Athenians had a particular magistrate who watched over the conduct of wives ; the true magistrate, the magistrate of nature, is the husband. A philosopher of our times, who is reproached with many paradoxes, has mixed some truth with them

them which we overlook : *the fair sex, says he, incapable of taking our manner of living, which is too laborious for them, obliges us to take theirs, which is too effeminate for us.* This perversion of order, this ascendant of the fair sex, which is formed to be guided, begins in families, and extends itself to the public, which it corrupts. It is women who form the characters of men. Hence it is, that in what is called *good company*, we meet with so many agreeable and so few virtuous persons.——A wife constantly under the eye of a husband, who is her master, and who has power to punish her, would endeavour to gain his affections, by confining herself within her family; and then the education of children, domestic business and oeconomy, harmony, &c. would flourish.

‘ A third step should be, to encrease the authority of masters over their servants. It is very surprising that the Greeks and Romans, with so much knowledge and humanity, had slaves, like the barbarians, instead of domestics. It is still more surprising, perhaps, that Christian nations, with the Gospel before their eyes, should condemn their brethren in the colonies to all the horrors of slavery, because they are *black*. The first man, who said to another, *you shall be my slave, for I am stronger than you*; must have had the heart of a tiger. But the first man, who said to another; *I see you are poor, if you will receive your subsistence from me, you shall be my domestick*, made a contract useful for both. But this contract, by a relaxation of domestick discipline, is become more grievous to masters than to servants, &c.

After pointing out a remedy for this evil, our author now proceeds to that part of his plan which relates to masters of families, the nobility, &c.; and here he is of opinion, that a number of censors should be appointed, under certain regulations. The institution of censors, he says, has been of singular service in every government, where virtue and good morals have been the principal objects.

‘ The plan, which I lay down, continues he, in order to facilitate the execution of it, presupposes a good public education; this shall not be that of *Emilius*, which, were it practicable and unexceptionable, can only be a private one. Nor shall it be that which is established in our colleges, which is condemned by the voice of the public; it shall be that which arises from the ideas of Locke, Montaigne, Plutarch, Xenophon, and Plato; that, wherein things shall be taught before languages, which are often useless to those who learn them; that, which instead of being the same for all, shall have separate classes according to the wants of the state, and by exercises appropriated to each class, shall form fit subjects for commerce, for jurisprudence, for war, for the church, for the arts, &c.; that,

that, where there shall be nothing in common but religion and virtue. We have pens enough, that only wait for the signal of the prince to draw up a plan of this kind; but the advantages which would arise from it, would be soon lost, without the attention of government, and especially of the public censors.

The remainder of the work relates to the institution of censors, and the advantages arising from such an institution; what the ingenious author advances upon this subject, appears to us to be as judicious as his manner is agreeable, and we make no doubt, but every good citizen will read it with pleasure.

*Verfuch uber wichtige Warheiten, zur Glückseligkeit der Menschen: beftens empfohlen allen Regenten der freyen Staaten, zur erdaurng und nöthigen befferung: von einem redlich gefinnten Schweizer. 8vo. 1766.* That is,

An Inquiry concerning Truths of Importance to the Happiness of Mankind; humbly submitted to all Governors of Free States, in order to secure their duration and promote their necessary amendment. By an upright-intentioned Swiss.

It is generally allowed, that monarchy, as it is the most ancient, so it is the best form of government, if the king happens to be an angel. But kings not being always quite so angelic as might be wished, mankind have generally been rather impatient under the government of arbitrary princes; insomuch that, where it hath been in their power, they have thrown off the yoke, determining to govern themselves. It being however essential to the existence of a community that a legislative and executive power should somewhere exist, the people found themselves under a necessity of giving back part of the liberty they had recovered, to a select number, who were to provide for the happiness and security of the whole. Thus have been established the several republics now existing. But from the natural love of power in the governors, on one hand, and the indolence of the people on the other, we find, in most republics, little more remaining of liberty than the name. There are no people in the world who pride themselves more on their freedom than the Swiss, and yet there are few nations more arbitrarily and more tyrannically oppressed. The sensible, the worthy Author of this excellent book is, at this instant, scandalously persecuted by the very tyrants who forced the celebrated Rousseau to take refuge in this country. His name is Herfort, a learned, public-spirited divine, a citizen of Bern. Being known to be the author of this treatise, he hath lately been put under arrest in his own house, by the secret council (the inquisition) of Bern; all\* the

\* A very few excepted. The copy from which this article is extracted, fell into our hands by the singular assiduity of our correspondent.

copies of his work are seized, and he will probably be deprived of his stipend, and branded with infamy. Such are the rewards which these pious guardians of the liberties of the people are about to bestow upon a subject, whom justice, not to mention generosity, would have loaded with honours!

We shall now speak of the contents of this obnoxious performance, especially that part which concerns Switzerland in particular. Our Author divides his work into 124 sections. He begins with general reflections on man, the body, the soul, their union, the passions, the general pursuit of and gradual approaches towards happiness. He thence proceeds to the consideration of oaths among the Greeks and Romans, which he observes have been carried by Christians to a much higher pitch of severity. Having first enquired into the utility of oaths, their nature, intention, abuse, obligation, rise and progress, 'We have no example, says he, till in the seventh century, of an oath invented by the holy fathers, established by their influence, and, by their persuasion, swallowed by the people. The occasion was this: Sisenand, the second Gothic king, who was in possession of all Spain, under the cloak of religion, the best cloak for a tyrant, called a council at Toledo. Sixty-four bishops, part Spanish and part French, were the holy fathers which composed this famous assembly. To render more perfect the already-perfect church, was not the principal part of their intention; but to establish Sisenand on his throne: for King Suintilla, who had been dethroned by this rebel, being a worthy prince, had many friends, and some power.

'Now Sisenand having usurped the crown by means of Dagobert I. king of France, and having but little dependence on the fidelity of his subjects, it became necessary to invent some extraordinary means for his security; it was the oath of allegiance; a thing, till this time, entirely unknown. This sacred bridle therefore being to be put upon a Christian people, it was proper that the holy fathers should perform the part of grooms on the occasion. The oath itself is too great a curiosity to be omitted. It runs thus: *Quicumque igitur à nobis vel totius Hispaniæ populis qualibet inspiratione vel studio sacramentum fidei suæ, pro patriæ gentisque suæ Gotthorum statu, vel conservatione regni salutis pollicitus est, temeraverit, aut regem necesse attrectaverit, aut potestate regni exuerit, aut præsumptione tyrannica regni fastigium usurpaverit, anathema sit, in conspectu Dei Patris & angelorum, atque ab ecclesia catholica, quam prophanaverit perjurio officiatur extraneus, & ab omni Christianorum coetu alienus, cum omnibus impietatis suæ sociis. Quia oportet ut una pœna teneat obnoxios, quos similis error invenerit. Quod iterum secundo replicamus, dicentes: quicumque ex nobis—usurpaverit—ut supra. Anathema sit in conspectu Christi & apostolorum ejus—& damnatus in futuro Dei judicio habeatur cum*

conparticibus suis, quia dignum est, ut qui talibus sociantur, ipsi etiam damnatione eorum participatione obnoxii teneantur. Hæc etiam tertio acclamamus: quicumque ex nobis.——Anathema sit in conspectu Spiritus Sancti & martyrum Christi——neque partem justorum habeat, sed cum diabolis & angelis ejus æternis suppliciis condemnatur, una cum eis, qui eadem conspiratione nituntur, ut par pœna perditionis constingat, quos in perditionem prava societas copulat; et ideo si placet omnibus, qui adestis, hæc iterata sententia, vestra vocis eam consensu firmate. Ab universo clero & populo dictum est. Qui contra hanc vestram definitionem præsumserit, Anathema Maranatha: hoc est in adventu Domini perditio sit, & cum Juda Iscariote partem habeat, & ipsi & socii eorum. Amen! Quapropter ipsi nos sacerdotes omnem ecclesiam Christi ac populum admonemus, ut tremenda hæc ac toties iterata sententia nullum ex nobis præsentis et æterni condemnet judicio, sed fidem promissam erga gloriosum dominum nostrum Sisenandum custodientes, ac sincera illi devotione famulantes, non solum divinæ pietatis clementiam in nobis provocemus, sed etiam gratiam antefacti principis mereamur percipere. Amen.

‘Who can read this oath, says our author, without disgust and shuddering? From this anathematizing, Gothic, monstrous production, we fix the æra when the poor Christians first began to be loaded and shackled with horrid oaths, whose curses extended to eternity.’ The clergy, however, soon found means to excuse themselves from the above oath of allegiance. In the ninth century they were generally excused, and Pope Honorius II. expressly forbade its being administered to them.

The author continues his animadversions on the subject of oaths with equal spirit, reason, and learning; interspersing his remarks with frequent historical anecdotes, and pertinent quotations. He observes, that since we are taught by daily experience, that the strongest oaths, by frequent repetition, cease to answer the purpose for which they were intended, it follows that they ought never to be used when there is a possibility of obtaining truth by any other means. He then considers the doctrine of scripture upon this subject, particularly that passage in the New Testament in which Christ positively forbids all swearing whatsoever. *Swear not at all, neither by heaven, &c. but let your conversation be yea, yea, and nay, nay, &c.* On this remarkable passage he quotes the various opinions and explanations of all the celebrated commentators. Having thus considered the subject in all its different points of view, the author proposes a form of oath, which he thinks, might with a safe conscience be taken by people of all persuasions. The oath here proposed is adapted first to the sovereign, and then to the subject. After a preliminary acknowledgement of the existence, omnipotence, mercy, justice, omniscience, omnipresence and eternity of God; the words of the oath are these. ‘I bow down



down in humble veneration, before the throne of thy glory, and call thee to witness the upright intention of my heart, to fulfil the following obligation :

*That of the sovereign.*

Never to misuse the power which I have received.

Not to refuse protection or justice to any one.

Neither to undertake nor conceal any thing that may injure the state.

To leave nothing undone, which may conduce to the publick good.

*That of the subject.*

Not to misuse my liberty, which I enjoy under the gracious government of those, whom God hath appointed to rule over me.

To be to them ever obedient and faithful, and neither designing nor concealing any thing prejudicial to their power and honour.

Dutifully to submit to punishment, if ever I should trespass against their laws.

In this oath the person swearing denounces no curse against himself, as is usual with us, in the words, *so help me God*; to all which cursing our author is a great enemy, as he deems it the height of folly and madness, to stake one's eternal salvation, against any sublunary consideration whatsoever. With regard to testimonial oaths, he condemns them as profane and ineffectual, and is of opinion that a positive assertion would answer the same purpose, since the weight of an evidence depends not upon the oath he has taken, but on his character. An honest man will not *assert* a falsehood, and a villain will *swear* any thing. To these succeeds the consideration of religious oaths, which took their rise in the year 489, when Euphemius, patriarch of Constantinople, refused the coronation of Anastasius, the Greek Emperor, unless he would swear to *maintain the purity of the faith*. Anno 723, the dignified clergy were ordered to take the same oath, 'to which, says our author, Pope Gregory II. thought fit to add the two words *fidelity* and *obedience*. But to whom? to Christ; no; his kingdom is not of this world; to Peter's Statholder, who inherited his sword.' In the year 1129, the *Concilium Theodosianum* ordered, that every male, above twelve years old, should swear to his belief of the church of Rome, and to discover and persecute all heretics to the utmost of his abilities. Thus the poor people swore, that they believed what they neither understood, nor were permitted to enquire into: what the church of Rome believed they were totally ignorant. Did our worthy reformers release their followers from this imposition? No: they decreed that

that both princes and people should swear to promote and abide by the faith.

We come now to that part of the book, which hath drawn down upon the author the vengeance of those weak, uncharitable magistrates, from whom he might justly have expected protection and reward.

Beginning with the history of the Helvetic confession, 'Although, says our author, it be a disagreeable task to expose our own failings, yet a regard to truth will not suffer me to conceal the transactions of my country. He then quotes a passage from Hottinger's church-history of Switzerland, to the following effect. 'Bullinger had, already in 1562, committed to paper a summary of the doctrines, which in his writing and preaching he had inculcated, intending, that after his death, it should be delivered to the government, as a testimony of the constant uniformity of his doctrine; which was also read and approved by Peter Martyr. This his intention he inserted in his will, when in 1564 he was visited by the Plague. But being restored to the ardent supplications of his congregation, the holy providence of the Almighty presented an opportunity of publishing this confession of faith, for the edification of the church of God.'

In short, Bullinger's confession of faith met with so much approbation, that the churches of Geneva, Bern, and Zurich, thought fit to publish it as the creed of the united Calvinistical communities. The kirk of Scotland, with several others, petitioned to have their names inserted; but it was thought more advisable, that the church of each nation should have its own separate confession. 'I acknowledge, says our author, this confession to be a valuable memorial of the belief of the unenlightened times, in which it was conceived; and that it beams forth as much celestial wisdom, as that of Augsberg or any other; but, in erecting it as a standard, and a compulsive law, enforced by bitter oaths, seems it not that we have fallen into the error of the church of Rome, exculpating the Israelitish worship of the golden calf?' He then proceeds, with great perspicuity and strength of argument, to expose the absurdity of swearing to the truth of any creed whatsoever, unless with the church of Rome, we admit the infallibility of those, by whom it was composed. 'It is allowed, says he, by all those who are capable of reasoning, that the understanding can judge of truth only, according to the degree of evidence. Suppose, for instance, a man should swear that a piece of cloth was blue, and that seeing it afterwards in a better light, he should find it to be green, he will certainly believe it to be green, though he should a thousand times have sworn that it was blue.' Many other arguments equally conclusive, are advanced by this

this truly spirited, honest, and rational writer, in proof of his opinion; but the proposition is so self-evident, that to mention them were superfluous. We cannot, however, take leave of him, without translating the last section of his book. It is as follows.

‘ I imagine to myself, that I see the beloved disciple of Jesus rise from the dead; and on our usual day of swearing enter the senate-house. He views the venerable fathers of their country, whose grave and solemn aspects bespeak them engaged in business of great importance. This makes him attentive. He listens to the reading of a great number of obligations, laws, ordinances, commandments, statutes, and regulations of government, all salutary, and calculated to promote the happiness of the community; inasmuch, that each individual, not only in conscience, but for his own sake, should rejoice in the observance. He becomes greatly delighted, and exclaims in congratulation, ‘ O how they love each other!’ But his joy is soon interrupted with a murmur of curses, when swearing, they all wish, that in case of disobedience, the hand which they hold up, may be consumed by fire from heaven, their tongue rot in their mouth, their eyes see no more light, their ears hear no more sounds, that thunder may shatter their teeth, their lungs be stifled, and that torture may tear their limbs, and burst their bowels. Here the holy disciple quakes and trembles. He remembers the hardened Jews, calling down a curse upon themselves: *his blood be upon us and on our children!* Which curse hath been so justly accomplished, that they have severely felt its weight for near two thousand years.—Tears fall from his eyes; his heart bleeds’, &c.

Thus have we endeavoured to give our readers some idea of this remarkable book; remarkable, as well on account of the freedom, strength, and truth, of its sentiments, as for the persecution it has brought upon its worthy author.

When we consider the merit of this performance; the piety and irreproachable character of the writer, and that it was published among a people who pride themselves in their liberty, and pretend to abhor the persecuting spirit of the church of Rome, we are astonished at the consequences of its publication! But when, on the other hand, we consider, their governors as capable of exacting such horrid curses from their poor subjects; and when we remember them as the persecutors of the honest Rousseau, our astonishment ceases, and we have nothing left, but to invite the excellent author to take refuge in a country where he will probably meet with more justice and humanity.

B.-t *Histoire*

*Histoire de la Vie de Henry IV. Roi de France et de Navarre, &c.*  
That is, the History of the Life of Henry IV. King of France  
and Navarre. By M. De Bury. 12mo. 4 vol. Paris, 1766.

**T**H E R E is scarce any species of writing, that is more instructive to the philosopher, or agreeable to such as read only for their amusement, than the lives of those who have made a distinguished figure in the highest stations of life: General history often throws a false light on the characters of such persons; the splendor, which surrounds them dazzles the eye, and prevents our having a clear and distinct view of them: but when they lay aside the badges of their dignity, and descend from the height of their exalted stations, to the common level of humanity; when we are allowed to take a view of them as fathers, husbands, masters, friends, and companions; when we are admitted to their tables, and their diversions, and mix with them in the humble amusements, and agreeable relaxations of domestic life, we can then form a just idea of their characters; and whilst our self-love is agreeably flattered in being admitted to a familiar intercourse with such illustrious personages, we clearly perceive that men are the same in every rank and station of life.

The work now before us, therefore, must be acceptable to readers of every class; and indeed deservedly. Besides an account of the great actions which Henry the fourth performed in the eyes of all Europe, it contains many agreeable and interesting particulars, not generally known, which throw light upon the character of that great prince. It will be readily imagined that the Author has made great use of Sully's Memoirs; as Sully, however, confined himself principally to those things in which he himself was concerned as a minister, the Reader will find in this history a great many facts omitted by the Duke, and collected, with great care, from a variety of Authors, by *M. De Bury*: whose principal design is to display the real character and private life of his hero. The discerning Reader will probably think that he treats the blemishes and imperfections of Henry's character with too much tenderness; his work, however, notwithstanding this, has no inconsiderable degree of merit. His style is clear, easy, and natural; his reflections few, but judicious, and such as naturally arise from the facts which he relates.

He concludes his history with a comparison between Henry and Philip of Macedon. As this part of his work contains the principal features in the portraits of these two great princes, we shall present our Readers with some extracts from it.

In the twenty-sixth book of Sully's Memoirs we are told, that Henry, being one day at dinner with the Duke, and the conversation happening to turn upon those great men whose

actions are celebrated in history, asked Sully which of them all he most wished him to resemble?—If Sully had been well acquainted with the history of Greece, our Author tells us, he would have found, among the heroes who are celebrated in it, a prince, whose virtues, achievements, good and bad fortune, &c. had so perfect a resemblance to those of Henry, that he might have drawn an exact parallel between them. This prince was Philip, whose conformity of character with that of Henry, he now endeavours to shew.

When Amyntas, King of Macedon, died, he left three sons, Alexander, Perdiccas, and Philip. According to the order of nature, the youngest of the three could never expect to mount the throne; this circumstance, however, was the cause of his grandeur. Being sent to Thebes as an hostage, for reasons of state, he was committed to the care of Epaminondas, the greatest captain and the wisest man of Greece; who took care to give him the best education in every respect that a prince could receive, and by which Philip knew admirably well how to profit.

When Henry came into the world, he was still at a greater distance from the crown which providence designed for him, than Philip was from that of Macedonia. Four Princes, who might have a numerous progeny, seemed to exclude him from all possibility of ever reaching the throne. He reached it, however, with this difference, that his possession of it was lawful, whereas that of Philip appeared to be an usurpation; for after the death of his two elder brothers, he took possession of the crown, by excluding young Amyntas his nephew, whose guardian he was; unless we say, that the uncle might lawfully exclude the nephew, as there were precedents for it in the history of Macedonia.

These two princes, born with the finest capacities that nature can bestow, derived great advantages from their education, which enabled them to make those solid reflections, which adversity always suggests to brave and generous minds.

The education of Henry was not so brilliant as that of Philip, who was instructed in all the sciences known to the Greeks, the most ingenious and polite people in the world. Accordingly he surpassed all the princes who went before him in eloquence, philosophy, the knowledge of war and politics. Henry was educated by his mother the Queen of Navarre, and by Flor. Chretien, a man pretty well acquainted with history and polite literature, but who had not acquired that extensive knowledge which those who were at the head of the Greek republic were possessed of, and with whom Philip had particular connections in his youth.

It is with reason the Greeks boast of the eloquence of Philip; but it was not that kind of eloquence which imposes upon republicans, who are fond of ingenious and sprightly  
turns,

turns, and who suffer themselves to be seduced by the charms of a beautiful elocution. It was a species of eloquence which he had formed himself, nervous, simple, manly, full of reason and good sense, the only eloquence fit for kings.

Henry the Fourth had not perhaps carefully studied the works of Demosthenes and Cicero; indeed he had not time for this: he had however a true, simple, and persuasive eloquence, as appears by his letters and those speeches of his which are still extant. Both Philip and he excelled in quick and sprightly repartees. Several of their apothegms and *bons mots* are still preserved, full of good sense and pleasantry. Those of Henry I have related occasionally; Philip's may be seen in the life I have given of him.

Henry and Philip were instructed in the military art by the example and counsels of the two greatest captains of their times, Epaminondas and Coligny, under whom they learned to obey before they commanded. Both these princes profited so much by the instructions of their masters, that they were without dispute the greatest captains of the age they lived in, and surpassed all those who went before them.

When Philip mounted the throne of Macedon, he found his kingdom almost intirely invaded by his neighbours who were laying it waste, and his Grandees acting in concert with them, that each might secure to himself a share of the provinces. We have seen in the life of Henry, what the condition of France was when he came to the crown. The greatest part of his nobles deserted him, invited foreigners to assist and support them, and seized the revenues of the state. But both these princes, superiour to adversity, and founding their hopes and their glory upon their courage, boldly attacked their enemies, beat them in several engagements, and forced them to return to their allegiance. The victories of Argues and Ivry confounded the league, as that which Philip gained over Bardillus, King of the Illyrians, made him master of Macedon, and that at Cheronea, of all Greece.

One of the noblest qualities these princes were possessed of, was their attention to make their subjects happy and their dominions flourish. If their designs were not always crowned with success, it was because they were not always masters of those circumstances which do not depend upon the power or foresight of man; but they never lost sight of these glorious objects. Philip had no sooner driven his foreign enemies from his dominions, and established the tranquillity of his people, than he made himself master of Amphipolis, a city which belonged to his predecessors, and which had an excellent harbour. He ordered fleets to be equipped, with which he attacked the Athenians, who had made themselves lords at sea, and obliged them to give his subjects a share in their commerce.



and / No body knew better than he how to avail himself of the advantages he gained over his enemies. Being desirous to punish the Thracians for the ravages they committed upon his territories, he entered their country, and took possession of that part of their dominions which was most convenient for him. As he knew they had golden mines, which they neglected, he sent a colony of Macedonians to the city of Cremides, opened the mines, and drew a considerable sum of money from them every year. If Henry had no gold nor silver mines in his dominions, he had others in the produce of France and the industry of its inhabitants, who only wanted to be encouraged to have their commerce protected. Accordingly he took the utmost care to have the roads repaired, rivers rendered navigable, and manufactures established, and gave every encouragement to agriculture. If he had it not in his power to increase, so much as he could have wished, the maritime commerce of his subjects, which before his reign they were almost utter strangers to, he at least laid the foundations of it.

Both these princes shewed equal abilities in regard to their revenues. The finances were never in such good order, since the foundation of the French monarchy, as they were in the reign of Henry the fourth. He was the first who knew the true sources of them, and made the noblest and best use of them. When Philip came to the throne, his finances were in as great disorder as those of Henry, and, with equal ability he restored them without oppressing his subjects. As both these princes, in the beginning of their reigns; were greatly distressed for want of money, they knew the value of it; accordingly they used it with that oeconomy which is so necessary in kings, without avarice and without prodigality. They knew that true generosity consists in rewarding those who have deserved well of the state, and in employing their treasures only upon what is useful and necessary.

Henry and Philip were equal in point of courage, which they often, indeed, carried to temerity. They were not sensible that true valour has its boundaries ascertained by reason, which obliges a brave man to encounter, with intrepidity, those dangers that come in his way, without aspiring after the foolish ambition of going in quest of them.

This is the picture drawn of Philip by Demosthenes, his greatest enemy, whom a regard to truth obliged to do him the justice he deserved.—“He is, says he, an indefatigable warrior, active, present upon every occasion, supporting the severest fatigues, regardless of sleep, and the difference of seasons; an intrepid hero, who darts through every obstacle, and thrusts himself into the midst of dangers.—I saw the same Philip, (says he on another occasion) after the loss of an eye, wounded in the leg, &c. throw himself into the midst of the combat, ready

to deliver up to fortune whatever other part of his body she had a mind to deprive him of, provided with the remainder he could live with glory and in the esteem of mankind."—Demosthenes, in drawing this picture of Philip, little thought that he was drawing that of the greatest of our kings. We see Henry in every feature of it, with this difference only, that he had the good fortune never to be wounded but once, though he often exposed himself to the greatest dangers.

No princes ever carried clemency and moderation a greater length than Henry and Philip. The first pardoned his greatest enemies, without reserve; those seditious preachers of the league, who, converting the chair of truth into a school of sedition, uttered the most horrid invectives, spread the most infamous and atrocious libels against him, and kept the people so long in rebellion. Though he had it several times in his power to take the city of Paris by assault, he would never do it, for fear of exposing it to rapine and plunder. After the battles of Argues and Ivry, he dismissed a great number of prisoners without ransom, even those of the first rank, and who had been his greatest enemies.

Philip too, after the victories he obtained over the Greeks, often dismissed his prisoners, and granted them peace upon terms the most advantageous for them. Their ambassadors being with him one day, in order to assist at the ratification of a treaty, which he had made with them, he declared he would forget every ground of complaint he had against them. When he took his leave of them, he asked them in a very obliging manner, if he could do them any service? Yes, replied Demochares, who was one of them, you'll do us an excellent piece of service, if you'll hang yourself. Philip, without any emotion, casting a look of contempt at this insolent wretch, said to the other ambassadors; *tell your masters, that those who dare to make use of such language, are far less disposed to peace than those who can pardon it.*—Being pressed, after the battle of Cheronæa to march against Athens; *the gods forbid*, replied he, *that a prince, who has fought only for glory, should destroy the temple and theatre of glory.*

Both our princes were equally fortunate in generals and ministers. Sully and Biron were men who may well be compared with Antipater and Parmenio.—This is Marshal Biron, said Henry one day to Cardinal Aldobrandin, introduce him cheerfully both to my friends and enemies.—I declare to you, said he once to the Dutchess of Beaufort, if I was reduced to the alternative of ~~losing~~ *losing* you or Sally, I had rather lose ten mistresses like you, than one servant like him.—His life abounded with instances of the esteem and regard he had for them, and all the other captains who served him faithfully; he took pleasure in commending them upon every occasion.

The Athenians are very happy, said Philip, in being able

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to choose ten generals every year; for my part, I have never been able to find but one, and that is Parmenio. We may give ourselves up to pleasure, said he one day to his friends, with whom he was taking his glass a little too freely; it is enough that Antipater does not drink. Another time, having slept longer than usual, as soon as he rose he found Antipater in his antechamber with the ambassadors of the different nations of Greece;—I might well, sleep, said he, addressing himself to the ambassadors, since Antipater was awake.

The friends and ministers of both these princes might carry their sincerity to the utmost extravagance, if I may use the expression; they were never offended with the firmness of their remonstrances. We have seen that Henry, far from being offended with Rosny for tearing the promise of marriage, which he had made to Madam d'Entragues, made him, not long after Grand Master of the Ordnance. The memoirs of this minister are full of instances of the firmness wherewith he spoke to his master. Marshal Biron too spoke his sentiments with the utmost freedom, without ever giving any offence.

Demarathus, one of the most illustrious citizens of Corinth, coming to see Philip, this prince asked him the news of Greece, and if the several states lived in harmony with each other?—Why, Sir, replied Demarathus, should you concern yourself about the union of the Greek cities, whilst your own family is filled with dissension and discord?—Philip, charmed with his freedom, begged his friend to assist him in restoring the peace of his family, which he did by prevailing upon Olympias and Alexander to return to court, which they had left through some discontent.

The day after the battle of Cheronæa, Demades, one of the first orators of Athens, who had been made prisoner, being on the field of battle, when Philip, heated with wine, was dancing and singing for joy of the victory, said to him, with the freedom of a republican;—is it possible, Sir, that you can act the part of Thersites, when fortune puts it in your power to act that of Agamemnon!—These words restored Philip to himself; he gave Demades his liberty upon the spot, and loaded him afterwards with marks of his esteem and friendship.—I might relate many more instances of the generosity and affability of both these princes; but I shall content myself with referring my Readers to what I have said upon this head in the life of Henry and that of Philip.

There is a great resemblance in these princes in regard to their attachment to the fair sex. This passion which they indulged with too much ardor, was the occasion of much domestic vexation and uneasiness to both; but it never made them commit an action contrary to their interest or their glory. They always entertained those sentiments of love and respect for their  
wives,

wives, with which virtuous women never fail to inspire good men. Their wives were never exposed to any bad treatment from them. It is true that Philip seemed to put away Olympias when he married Cleopatra. It is thought, however, that he did not put this Princess away, as she remained at court after the marriage. The Kings of Macedonia were probably allowed to have several wives, though this seldom happened.

Henry had always the greatest respect for Mary de Medicis, notwithstanding the uneasiness she gave him. He even named her regent to govern the state whilst he was engaged in war. We have seen, in the life of this prince, what pains he took to sooth the Queen under all her vexations, though he well knew that they were generally occasioned by her favorite Galigai, whom he could not prevail upon himself to dismiss, for fear of making the Queen uneasy; and what shews that he never entirely forsook her, is, that during the nine years they were married, he had six children by her. Though he had many reasons to complain of Margaret his first wife, yet he always preserved that respect for her which was due to her birth, and he has never been reproached for parting with her.

If there was so great a resemblance between Philip and Henry, there was no less between Olympias and Mary de Medicis. They were both haughty and imperious; they were both too impatient on account of the occasional gallantries of their husbands; they reproached them with all the severity and bitterness of the most violent jealousy, without considering that this conduct had no other effect than to alienate those affections which they might have secured the entire possession of by gentleness, good humour and complaisance; they filled their families and their courts with quarrels and dissensions, the bad effects of which their sovereigns had the wisdom to prevent. Olympias, ambitious of governing, occasioned great disturbances in Macedonia after the death of her son Alexander, and ruled there with the utmost cruelty; she sacrificed to her resentment the whole family of her husband; she behaved herself in so tyrannical a manner, that she was even detested by those very persons to whom she owed her authority; they abandoned her, and delivered her into the hands of Cassander, the usurper of Macedonia, who put her to death.

Mary de Medicis had neither the vices nor the malignity of Olympias; her faults were jealousy and a love of power. The errors she committed during her regency were owing to incapacity; she had not extent of genius sufficient to support the weight of so difficult and laborious a government as that of the kingdom of France, nor to keep in awe the restless, discontented, and ambitious spirits of the generality of the Catholic Lords and Huguenots, as the King her husband had done. When Lewis the thirteenth was of age, he was obliged to re-

move her from the management of affairs, which she had too indiscreetly trusted to insolent and audacious favourites, who occasioned such disturbances in the state as could no otherwise be quieted, than by the punishment of Marshal D'Ancre and Galiga.

The deaths of Philip and that of Henry were equally unfortunate, and accompanied with the same circumstances. They were both assassinated, each by a single person, in the midst of their courts, and of preparations for the celebration of magnificent feasts, and at a time when they were upon the point of putting themselves at the head of their armies, in order to execute those grand projects they had formed. But their deaths had different causes. That of Philip was occasioned by his refusal to do justice to Pausanias, a young nobleman of his court, who had been cruelly insulted by Attalus. Philip did every thing in his power to sooth this young man; begged him to forget the injury, and loaded him with favours in order to prevail upon him to pardon Attalus; but Pausanias, insensible of his master's kindness, sacrificed him to his resentment. Olympias and her son Alexander were suspected, and even accused, of having been concerned in this wicked attempt; but historians have not given us sufficient proofs of it.

Henry was assassinated, amidst the preparations that were making for the Queen's entry, by a single man; a great many persons have been accused of having been engaged with him in the same horrid design, but there is no clear evidence for it. This prince was the victim of his own clemency, and of a horrid fanaticism, which continued too long in France, and which nothing but time could cure. The enemies of France, frightened at the preparations Henry was making to punish them for those disorders which they had committed in his kingdom, may, as I have had occasion to observe, be accused upon this occasion; in the same manner as Alexander accused Darius for having been an accomplice in the conspiracy which hastened the death of Philip.

We shall conclude with comparing the ambition of Henry and Philip, which was equal, though the *character* of it was different.—Ambition is a disposition of the soul, which makes a man with himself superiour to others in glory, in command, in riches, and in the possession of all those advantages which he considers as real blessings; it is praise-worthy or the contrary, according to the virtues or the vices that influence it, and the good or bad actions which a man does in order to gratify it.

Men of all ranks ought to have ambition; but I am now speaking of that noble ambition which prompts a man to a faithful discharge of all the duties of that station wherein providence has placed him, to employ his abilities in promoting the happiness of his inferiours or equals, and to have no other views in  
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the whole of his conduct but justice and equity.—Such was the ambition of Henry and Philip, if we may judge of it by their conduct till they were in a condition to execute those grand projects they had formed in order to gratify it.

Philip's project was to destroy the power of the kings of Persia, who had been enemies to the Greeks, and in order to succeed in it, he had taken the wisest and best concerted measures. Like Henry, he began with securing to himself the peaceable possession of his own kingdom, by vanquishing those who invaded it. He put an end to civil dissensions, and made his subjects the best soldiers in Europe. When he had made trial of the bravery of his troops in several engagements wherein they were victorious, not thinking himself as yet powerful enough to attack the empire of Persia, he falls upon the Greeks, and subdues them, not so much with a view to make them his subjects, but rather the companions of those victories which he proposed to gain over their inveterate enemies. He granted the republics their liberty, but obliged them to join their troops to his, by which means he formed an army capable of subduing the whole world.

At a time when he might have flattered himself with seeing the accomplishment of his designs, he was assassinated, in the forty-eighth year of his age; but his measures were taken with so much skill and accuracy, and Alexander executed the designs of his father with so much courage, that he pushed his conquests as far as India. Death, however, put a stop to his career in the thirty-third year of his age, and he left nothing to his subjects, or the nations which he conquered, but the seeds of wars and dissensions, which they engaged in with great fury, till they became subject to the Roman empire.

Such was the project of Philip; that of Henry was much more noble and moderate; he did not desire to invade the possessions of his neighbours, nor aim at the glory of conquest; satisfied with gaining the affections of his subjects, and rendering them happy, he only wanted to make other nations enjoy the same blessing. He took for his model the council of the Amphictyons, once so famous in Greece. The glorious victories gained by the Greeks over Darius and his son Xerxes, kings of Persia, and the defeat of the powerful armies which were sent to invade their country, convinced all the states of Greece of the advantages which they derived from their union. Being firmly persuaded that the preservation of this union was the only means of defending their liberties against the ambition of their enemies, they formed a council, composed of the deputies of all the states of Greece. Whatever concerned the general interest was brought before this council; it was the arbiter of peace and war; determined the disputes that arose between the several states; regulated the quota of troops which

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each



each state was to send in case of a war; pronounced sentence of condemnation upon those who refused to submit to their decrees, and obliged them to yield by force of arms. This tribunal was of the greatest service to all the states of Greece; it rendered their power so formidable, that the King of Persia, not daring any longer to attack them openly, endeavoured to make them quarrel with each other.

It was upon the model of this council that Henry intended to form a kind of republic of the different kingdoms of Europe. I shall not enter here into a circumstantial detail of the measures he designed to take, in order to accomplish his scheme; they may be seen in Bully's *Mémoires*. I shall only speak of some of the principal articles, which will sufficiently show the extent of this prince's genius, whose thoughts were wholly employed in making the several kingdoms of Europe happy: he might perhaps have succeeded, if Providence, the secrets of which are impenetrable, had lengthened his days. — If we reflect upon the events which followed his death, we shall see that all the powers of Europe acknowledged the advantages which would have arisen to each of them, from the accomplishment of such a scheme, which they have, in some measure, adopted, by endeavouring to establish among themselves such a balance of power, as should be sufficient to preserve a lasting peace.

Our author now proceeds to give his readers a short view of the principal articles of this famous project, and of the sentiments of some celebrated writers in regard to it. Some have considered it, he tells us, as absurd and chimerical; but the general opinion is, that, if Henry had lived, it would have been carried into execution, at least, in a great measure. The princes of Europe, who were in the secret, and who were capable of forming a better judgment of the design than we are, at this distance of time, entertained no doubt of it. Henry's whole conduct after he came to the throne, had inspired them with so high an idea of his valour, of his conduct in war, of his prudence and political wisdom, that they were convinced he was able to change the face of affairs in Europe, and to procure them an advantageous and lasting peace; especially as he shewed the greatest disinterestedness in the whole of his behaviour, and seemed to aim at nothing but the glory of contributing to the happiness of all the nations around him.

Our author goes on to observe, that Henry's plan was executed in part; that there are evident traces of it in the whole of Richelieu's conduct; that Mazarin never departed from it; that it contributed more than any of the plenipotentiaries to the perfection of those famous treaties in 1648, which have been looked upon ever since, as the political code of Europe, and which have served as a basis to all those treaties, which have been made since, between the same powers.

Those,

Those, continues he, who are conversant in history, and who have reflected upon what has happened, since the reign of Louis the eleventh will readily allow, that it was Henry the fourth who changed the political system of Europe. He destroyed that false policy, founded upon chicane and treachery, which was introduced by the Italians, and the detestable doctrines of which, had been taught by Machiavel. Louis the eleventh, instructed by his friend the Duke of Milan, had put these doctrines in practice, during the whole of his life. Ferdinand the Catholic, King of Spain, had made them the principal rule of his conduct, during a reign of forty-two years, *falsifying his faith* (*faussant sa foi*); according to the language of those times, as often as he found his interest in so doing. Charles the fifth, his grandson, made no scruple of doing the same. Catherine of Medicis, brought up in the same maxims, occasioned the greatest calamities to France, and brought it to the brink of ruin. Philip the second, King of Spain, passed the whole of his life in residing upon this science, from which he derived no other advantage than the loss of the Low Countries, the ruin of his kingdom, and a disadvantageous peace, which he was obliged to make with France.

Henry, who had made serious reflections upon the false policy of these princes, upon the equivocal conduct of Catherine of Medicis, upon the great number of capitious treaties she made, and which were no sooner concluded than they were broken, upon her constant violations of faith, which had greatly alienated the affections of both Catholics and Huguenots, was convinced, when he came to the throne, that justice alone could remedy the disorders, which Catherine had occasioned in the kingdom. He despised all the little artifices of this policy. He took good faith for the rule of his conduct, and never departed from it in any of his treaties, always executing them with the utmost fidelity. This good faith made him triumph over the policy of Philip the second, in the treaty of Vervins; disconcerted all the Italian tricks, on the accommodation between Pope Paul the fifth, and the Venetians, of which he was the arbiter; surmounted all the opposition made by the Spaniards and Dutch, when he forced them to accept of that famous truce of twelve years, by which the United Provinces were acknowledged as a sovereign state; and procured him the friendship and alliance of the greatest part of the electors of the Empire, together with the kings of England, Denmark, and Sweden: such is the power of justice over the hearts of men, when it is supported by wisdom and prudence!

We have now given a full view of the comparison, which our author draws between Philip of Macedon, and Henry the fourth: how far the comparison is a just one, our learned readers must determine.

R.

*Histoire*

*Histoire naturelle des Fraisières, contenant les vues d'Economie reunies à la Botanique, & suivies de Remarques particulières sur plusieurs Points qui ont rapport à l'Histoire naturelle générale.* 12mo. Paris. 1766.

The natural History of Strawberries, in which the subject is economically as well as botanically considered, together with particular Remarks on various Points relative to natural History in general. By M. Duchesne, junior.

WE learn by the advertisement prefixed to this ingenious performance, that the curiosity of raising from seed a plant which hath been so seldom cultivated in that manner, proved the accidental means of producing an entire new race of strawberries, at Versailles, in the year 1761. This unexpected phenomenon excited the Author's attention to a particular examination of this plant; and the treatise before us is the result of his enquiries.

Naturalists are far from agreeing in the application of the terms *genera*, *species*, *varieties*, &c. The moderns, however, seem generally satisfied with the definition and use of these words as adopted by the celebrated Linnæus; who divides the vegetable kingdom into as many species as he supposes were originally created distinct by the great Author of nature; signifying by the term Variety, such as are produced by the accidental mixture of one species with another. But Monsieur Duchesne, finding that the new strawberry at Versailles continued to propagate without variation, calls it a new race, introducing the term as intermediate between *species* and *variety*.

Our ancient countryman Parkinson has four species of strawberry, viz. *fragaria minor hispida folio*, small strawberry with hard leaves; *fragaria alpina fructu compresso*, flat strawberry; *fragaria belvetiana*, dwarf strawberry, and *fragaria minime vesca*, barren strawberry. Ray makes but three species, viz. *vulgaris*, common strawberry; *fructu hispida*, rough strawberry, and *sterilis*, barren. Tournefort splits this genus into no less than 23 species. Boerhaave makes two genera, viz. *fragaria vulgaris*, and *sterilis*; dividing the first into six species, viz. *vulgaris*, *fructu albo*, *fructu parvi pruni magnitudine*, *fructu rotundo*, *virginiana*, *enaffis flore & semine carens*. Linnæus has but three species, viz. *vesca*, *muricata*, and *sterilis*. Müller counts five species, viz. wood strawberry, white strawberry, hawthorn scarlet, and Chili; naturally, as a gardener, taking his specific characters from the fruit. Scopoli, in his *Flora Carniolica*, denies the *fragaria* the honour of constituting a genus, considering it only as a species of the *potentilla*, or cinquefoil. Linnæus had indeed before observed in his *Flora Laponica*, quod *fragaria*, *comarum*, *parvifolia*, *tormentilla* fere nullas alias caracteristicas notas pro distinctione admittant, præterquam gradu differentie.

The Author of this book, according to the arrangement of Mons. Jussieu, in the botanical garden at Trianon, fixes the strawberry as a *species* of the first *section* of the *family* of the *rosaceous*: that is, of those plants whose flowers resemble a rose. Of this species he distinguishes ten *races*, viz. *fragaria semper-florens*, *sylvestris*, *bortensis*, *eflagellis*, *monophylla*, *viridis*, *villosa*, *chiloensis*, *anassa*, & *virginiana*; all which, together with several varieties, particularly of the wood strawberry, are minutely described in this volume. Among the varieties of the *fragaria sylvestris*, we find *le fraiser-de Plymouth*, a strawberry mentioned by most of the botanists of the last century, and from them copied into the works of the moderns, though it seems at present not to exist. Linnæus makes it a distinct species, Hudson only a variety. Ray, after Gerard, calls it *fragaria fructu hispido*, rough strawberry, and adds, 'found by Jo. Tradescant the elder in a woman's garden at Plymouth, whose daughter gathered it abroad, and planted it there: *pro lusu potius naturæ hanc habeo, quam pro specie distincta.*' Gerard seems to have been the first who mentioned this species or variety; but the most minute description of it is that of Zanoni, published in 1675. Our countryman Parkinson, in his *Paradisus Terrestris*, tells us, that 'this strawberry differs principally from the common sort in bearing a green flower, and its fruit being covered with prickles, which do not however wound the tongue; that its taste is not agreeable, but that it is pleasant to look upon; and that a *handsome* woman may very well, out of caprice, carry it in her hand instead of a flower.' An ordinary lady, we suppose, would not *look well* with it.

We shall now translate from our Author's *remarques particulières*, the history of the birth of the strawberry of Versailles, above mentioned. "In a little garden, *says he*, which my father had bought, for the sake of experiments, having in the years 1760, and 1761, sowed some seeds of the *fragaria villosa*, we also sowed seeds of the common wood strawberry, which had, for several years together, been cultivated in that garden. Our only intention was to try whether red strawberries often produce white. But these having been transplanted too early, and afterwards neglected, most of them died. Having failed in our experiment, the few that escaped continued unregarded till 1763, about their time of flowering, which in most of them was retarded till the year following. It was not till the 7th of July 1763, that we observed, among these strawberries, one, of which all the leaves were single, instead of being palmated in three divisions. From that instant we preserved, with the utmost care, all the offsets it produced, and in the spring of the next year we were possessed of no less than sixty roots."

This

This little volume contains a more minute and accurate history and description of all the species and varieties of strawberries, known in Europe, than is to be found in any other author; and also many curious remarks relative to some other subjects of natural history.

B. 1.

*Dictionnaire raisonné d'Anatomie de Physiologie, &c.*

A Dictionary of Anatomy and Physiology, containing 1mo, an accurate description of all the Parts of the human Body; 2do, the etymology of many difficult Terms; 3tio, pathological and therapeutical Reflections on the Parts described; 4to, the Manner of making all Kinds of anatomical Preparations, and the art of preserving them; 5to, the physical and mechanical Explication of all the human Functions, with pathological and therapeutical Reflections on the Disorders to which they are liable. 8vo. 2 Vols. Paris, 1766.

OUR Readers will observe, that, in translating the title, we have omitted the word *raisonné*, for want of a term in our language to express it precisely in the sense here intended. In its common acceptation, it means rational, or rather argumentative, or reasoning, none of which our idiom will permit us to apply, in this instance, with propriety. The French are so fond of this term, that, as all science is congested into dictionaries, so all their dictionaries are *raisonnés*. Concerning that which now lies before us, we must first observe, that it is without an Author; a circumstance which will not prejudice the Reader much in its favour, naturally concluding, that the writer, or rather compiler, would have put his name in the title, if he had not been conscious, that it would be of no advantage to his book. This, we say, is a natural conclusion, and in general a just one.

From the title of these volumes it is easy to conceive the impossibility of conveying an adequate idea of their contents, we shall therefore select an article which may serve not only as a specimen of the Author's manner, but at the same time be of utility to some of our anatomical Readers. The art of preparing different parts of animal bodies by injection, though of late considerably improved, and diffused, is nevertheless far from being universally known: we shall therefore translate the following article.

INJECTION, *injectio*, as a term of anatomy, is the preparation made with a liquor, hot or cold, differently coloured, and destined to fill the vessels of a dead body, whether of man or brute.

With regard to the consistence of the liquor injected, there are two sorts, viz. *fine*, which is made of some spiritous liquor, such



such as the oil of aspicks, spirit of wine, or oil of turpentine, &c., mixed with some colour, generally red or blue; and thick, which consists of wax, resin, Venice turpentine, lard, and oil, also coloured blue or red. Quick-silver, and fat oils are likewise used for this purpose. The red colouring ingredients are carmine, cinabar, Brasil-wood and vermilion; the blue are, Prussian blue, Indian blue, blue ashes, indigo, and ivory black, &c. If you intend to colour the liquor yellow, the best ingredients are *gutta gambæ*, *la grain d'Auignon*, or Lorraine earth. For the fine injection, the mixture generally used, is that of spirit of turpentine with vermilion. The first thing necessary to be observed is the choice of your subject, which ought to be neither old nor fat. You will generally succeed best in a subject about three feet in length.

Having thus made choice of a proper subject, you begin by shaving and washing it all over with warm water. If the weather be cold, you are to bathe the body in hot though not boiling water. If you intend to inject all the arteries at one stroke of the piston, except the pulmonary artery, you begin by making a longitudinal incision from the upper part of the *sternum* to the xyphoid cartilage, continuing it below the left breast as far as four or five fingers breadth from the *sternum*. Having then detached the skin, the fat, and the great pectoral muscle, you open the *thorax*, by cutting through three or four of the cartilages of the first ribs, taking care not to cut the internal *arteria mamaria*. If it should be cut, you are to make a ligature.

The *thorax* being thus opened, you discover the *pericardium*, through which you make a crucial incision, in order to come at the pulmonary artery and the aorta, which you are to separate one from the other, passing a waxed thread, of many doubles, round the latter, into which you now make an orifice large enough to admit your tube. If there should be any coagulated blood or lymph, it must be first cleared away. The tube being introduced, the artery must be tied fast round it, so as not to slip when you come to inject.

If you want to inject the veins, you are to introduce your tube near their extremity, as in the *saphena salvatella*, or *cephalica* of the thumb. Veins may also be injected from the trunk to the branches, as in the *vena porta*; but this succeeds only where there are few or no valves. If you intend to inject some detached part of the body, the vessels which are cut through must be carefully tied before you begin.

The method of preparing your injection is as follows. If your subject be four or five feet in length, take an ounce of vermilion, and pour on to it as much spirit of turpentine, or other liquor above mentioned, as will wet it entirely, mixing



it well with a penoil, or *spatula*. Then pour on about six or eight ounces more of the same spirit, stirring the whole till it is uniformly mixed. This must not be injected till your thicker composition is ready: the preparation of which is as follows: Take six ounces of yellow or white wax, as much Venice turpentine, two ounces and a half of oil of olives, four ounces of lard, and one pound of mutton suet. Boil them on a slow fire, pass them through a linen rag, and then add four drachms of vermillion. With regard to the degree of heat, which is a matter of great importance, let it be such as that you can just bear your finger in it, and so as not to stick to the nail.

The chief instrument in this operation is the syringe, the size of which must be proportioned to your subject, and its snout must fix exactly into the tube, which must have a notch near its smaller end to prevent its slipping.

If your syringe happens not to be large enough to fill all the vessels at once, you immediately turn the cock, or if a tube, you stop it instantly, till you have again filled your syringe, which must be done with all possible expedition; you then fix your syringe afresh, and inject till you perceive the piston resisted by the liquor, which is a proof that the vessels are full. This resistance however happens only in filling the arteries. It happens rarely that the *vena porta* is filled by injecting the *vena cava*, which therefore must be done by introducing your tube into a branch of the mesenterics; but in doing this you are to make two ligatures, one round the tube, and the other below the orifice, otherwise you will not succeed.

The sinus's on the base of the *cranium* are injected, either from the angular vein, or the vertebrales. Sometimes they will be found filled by injecting the internal jugulars.

'The thoracic duct and *receptaculum chyli*, may be injected, either through some large lymphatic vessel, or by opening the duct itself. The *puncta lacrymalia* and the nasal canal, either from the nose, or by introducing a tube into the *puncta* themselves.'

This article, we conceive, will be sufficient as a specimen of our Author's manner. He appears upon the whole to be acquainted with the present state of anatomy and physiology; but we cannot help observing, that in many places he is unnecessarily prolix and tautological; and that a considerable number of his articles are totally unconnected either with physiology or anatomy.

B - - C .

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\* \* Most of the Books mentioned in this Appendix, have been imported by Messrs. Becket and De Hondt, in the Strand.

I N D E X .

# I N D E X.

N. B. To find any particular Book, or Pamphlet, see the Table of Contents, prefixed to the Volume.

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